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Nov. 12, 2014

Colleen McFarland,
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

10018 PHILIP GENDREAU, N.Y.

NEW YEAR

Another year is dawning,
Dear Master, let it be,
On earth, or else in heaven
Another year for thee!

Frances R. Havergal

Volume 67 Number 1 January 1, 1952

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HAPPY NEW YEAR

We wish for all our readers, and for every member of the home into which THE MENNONITE enters, a joyous and blessed New Year! Thank you for allowing us to visit you each week in the form of our Conference paper. Thank you for your help and prayerful support. May we solicit a continuing interest in your prayers, that God may guide and direct us, that all may be done to His glory and for the upbuilding of souls.

May the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

—The Editor and staff

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

The Reader Says

Dear Editor:

In the October 16 issue of The Mennonite appeared a reprint of a rather striking article entitled "Parable from a Pew," by a Penitent Parent. It's significance lies in the fact that it points up a real problem confronting many modern young parents. The answer to this problem is neither the one it proposes nor the one it condemns.

In the second last paragraph the article states "And they found pleasure in the House of God. . ." This is most unlikely even though it may seem that way to the parents now in retrospect. Most of our worship services are planned on the adult level, and it is almost axiomatic that very rarely do children find pleasure in adult experiences. It is much more likely that these parents as children **endured** the services, and that probably because of fear of the consequences if they didn't endure. It is this early negative religious experience many times multiplied which is responsible for producing so many of our present day fear and guilt-ridden Christians. If the primary attribute of the emotional climate in which the child has his religious experiences is one of fear and resentment plus a feeling of being completely misunderstood and of being naughty for feeling the way he does, we can only expect that the underlying feeling regarding religion is that it is either irrelevant or actually a hindrance to meeting the issues of life.

This is the chief reason why so many people can not really comprehend God as a Loving Father as Jesus teaches. To them he remains essentially a forbidding terrible tyrant who doesn't really understand the human soul with all its struggles and needs. Only a few are able in late adolescence or early adulthood to effect a conversion, a "turning" in their outlook; a few others retreat or rebel; and the vast majority go on living mediocre, fearful and unfulfilled lives.

A publication put out by Union College, Schnectady, N. Y., entitled "The Growth and Development of Christian Personality" (available for 25¢), is . . . a chart describing the eight traits based on the teachings of Jesus which are being used as personality goals in the Union College Character Research project, and the methods for teaching them at all ages." In this chart the trait of "Love of Righteousness and Truth" based on the 4th beatitude, on the 2 and 3 year old level draws this comment on the chart: **...."Shall righteousness be desirable or undesirable? That is first decided during the kindergarten age. If everything that is nice and which he wants to do is naughty, it is not likely he will acquire an early taste for being good.**

You cannot make his appetites. God did that. But you can make righteousness of a quality which satisfies them.

The alternative to naughty behavior is not "no behavior," "stop that." It is positive, active, desirable behavior. And if such behavior cannot be found which is righteous, we fail in our first opportunity to give him a hunger and thirst for righteousness."

To resort to "comics and scissors" is certainly not the answer as our article correctly maintains. It is rather to admit defeat. But to bludgeon and threaten the active little one into being "good" is no better. Of course the family should definitely go to church together every Sunday, but there should be spiritual food for the entire family at all age levels throughout the time spent in church.

I sincerely believe that here is a great frontier for our church to carefully explore. A vigorous program in this direction will pay dividends in the form of mature and happy Christians.

—J. D. Goering,
Hagerstown, Md.

Of Things to Come

Dec. 19—Jan. 2—Christmas vacation. Bethel College.
Dec.21-Jan.3 Christmas Recess, Bluffton College
January 6-12—Universal Wk. of Prayer
1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
February 17-24—Brotherhood Week
Feb. 29—World Day of Prayer
April 13—Easter Sunday
Aug-10-15 Mennonite World Conference. Basel, Switzerland.

FARM FOR RENT. Quarter section—90 acres in cultivation, 70 acres in pasture. In Mennonite community. Owned by doctor as investment. Buildings available March 1, land after crops are harvested. Six-room house, electricity, excellent water, good roads. Can get additional 100 acres to rent. Interested parties apply to Gordon Neuenschwander, Box 1, Fredonia, Kansas, or J. W. Fretz, North Newton, Kansas.

951 V.67
1952 1952

Editorials

WE HAVE NOT GONE THIS WAY BEFORE

As we are starting out on a new path, naturally we are interested in what lies ahead for us. We will be concerned to see what our nation will do about Universal Military Training, about the war in Korea, about sending an ambassador to the Vatican, and many other issues which must have some decision in this year. Since this is also an election year, we may expect much pressure, distortion of the truth, and, we fear, the usual "mud slinging."

But our greatest interest should be in the work of Christ's kingdom. Will the churches this year deepen their spiritual life, and experience a new outpouring of the Spirit? Will their main interest be to proclaim the gospel at home and abroad? Will there be renewed interest in tithing and Christian offerings? Will they seek to relieve the physical sufferings "in the Name of Christ?" Will we carry a clear witness for Christian peace? Will we be able through teaching and example to "adorn the doctrines of God?"

Since we have not gone this way before it is clear that we need a guide. Nor dare our hope be placed in mere man, for no man has traveled this way before. How fortunate we are that there is a real guide available. God will be our guide—if we let Him. We can put a trusting hand in His and follow Him through the days. The way is perfectly clear to Him.

We many not know what the future holds in store, but it is good to know who holds the future.

NEW YEAR'S RESOLUTIONS

Most people may pay little attention to the framing of New Year's resolutions. And yet we move forward on the feet of decision. It is far wiser to try to plan and chart our course than to be content to drift along with the tide. Life is something to be lived gloriously and not to be merely muddled through.

We should resolve to give our spiritual life a chance to grow. This would mean more sincere worship, prayer, Bible study, spiritual meditation and Christian witnessing.

We should resolve to love our fellow-men more sincerely and sacrificially, not only on the other side of the world but also those in our very midst. We should seek the salvation of the lost, anywhere.

We should be more patient with those who disagree with us on religious matters. Think how patient God is with our incomplete understanding of Him and His ways.

We could resolve to give more of ourselves and our means to the work of the church and the Kingdom. God needs our help; our best efforts and interests and prayers and means should all be at His disposal.

The beginning of the New Year is a good time to give serious thought to the way before us and how we may make it a good new year.

UNIVERSAL WEEK OF PRAYER

January 6 to 13 will again be observed as the Universal Week of Prayer in the churches in practically every land outside the "iron curtain." It is sponsored by the World's Evangelical Alliance, and is the oldest continuous fellowship of special prayer in the history of Protestantism, having been organized in 1846.

It is indeed fitting that at this time Christians around the world should meet and life up their hearts and voices "in supplication, prayer intercessions and thanksgiving for all men." "Our concern is to be not with the numbers of our rank, but with the quality of our obedience. Throughout history, God has used the few to bless the many."

UNIVERSAL MILITARY TRAINING

Please read carefully our district committees' message to the churches, found elsewhere in this issue. UMT is not yet law, and should not be accepted lightly and without protest.

The whole background of our church history has been opposed to military training. Because of this requirement in Europe the early Mennonites left their beautiful homes and scattered to America, to Russia and later to South America. They had deep religious convictions against such training in the art of killing and were willing to pay the price of maintaining such convictions. It is a sad commentary on the faith of the sons of these heroic fathers that they do not even witness against that which is so obviously opposed to the teaching and spirit of Christ.

UMT would mean military domination of each man's life for a total of eight years. Six months would be involved in the first period of training, then for the next seven and a half years, in war or peace, he would be liable for active service in any capacity the military might choose to call him.

Parents should give serious consideration to the harmful effects UMT would have on the morals of their sons. To take teen-age boys out of their Christian homes and communities and thrust them in the low moral standards found in the army would be doing them a grave injustice. Then, too, to train boys to kill and teach them that killing is a proper and effective method for preserving a good will and peace is in direct opposition to the spirit and teaching of Jesus. He never for a moment consented to compromise with the military powers, even though it cost Him His life. And the giving of His life on the cross has become the greatest force in the world.

The future of our sons and our churches is at stake. Act now!

Into the Beyond

REV. J. J. RATZLAFF of Newton, Kansas, and member of the Bethel College Mennonite Church was born September 26, 1876, and died November 30, 1951. He was ordained to the ministry by his father in 1911, and served as pastor of several churches in Oklahoma.

1341

Why Not Try It

WALTER GERING*

Needless to say, we are all guilty! In spite of our profession and testimony to a faith in a living God who provides and sustains His creation the fact remains that much of our life is clouded by the shadows of uneasy worry and concern. There is no class which is immune to its strangle hold; farmers, business men, students, teachers, doctors, ministers, fathers and mothers—all are subject to this age old disease. The year which has now come to its close has found us repeatedly squirming and restlessly tossing upon our pillow.

We make no attempt to deny this; we openly confess our failure to keep a calm, quiet trust in the faithfulness of the Lord. And already as we look forward into the coming New Year we sense a dim foreboding within our hearts. What will the coming months bring? How shall we be able to meet all of its demands? The outlook lends itself to pessimism and gloomy visions of that which could easily happen in an atomic age such as ours.

We acknowledge all this; we realize that it ought not to be so. We ought to go quietly about our daily task with a sense of peace and trust. We even recognize this universal problem as a form of unbelief and sin which ought to be foreign to the life of a sincere child of God. We ought to accept the challenge of the Psalmist when he cries out: "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." We remember the words of our Lord Himself "Why are ye so fearful? How is it that ye have no faith?" All this we confess; but what can we do about it? These moments of worry and concern come upon us like the fury of a storm beating itself out upon every thing within its pathway. We are hopelessly caught; struggle as we do to rise above it, we find no release.

Is there then no answer to this problem? Must we again enter a New Year and struggle through it hopelessly condemned to days of inner strain and anxious worry?

The answer is not simple. Gladly would we accept some simple formula which would end all our troubles in this area of life. There is no such answer. Yet there are several suggestions which if practiced diligently will lead to days of quiet, serene living. They are suggestions which have been tried and tested in the crucible of our present stormy generation and found to be helpful. Try them during the course of this New Year; apply them to your most difficult situations and see what they will do for you.

Live just one day at a time

Years ago a young medical student in Canada was being crushed by the worries of the day; examinations, the task of finding a job opening, the entire uncertainty of the future was wearing him out. Years later that same man, Sir Wlliam Osler, was known throughout the world as a noted doctor, teacher and author. The highest honors were placed upon him. He openly declared that one single sentence, read during the days of medical school, changed his course and made of him a man free from worry. This was the sentence: "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand." That became one of the guiding principles of his life. His words to a Yale student body were these: "The load of tomorrow, added to that of yesterday, carried today, makes the strongest falter." Jesus expressed the same thought in His words: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" Planning for the morrow—yes—but not anxious, tense concern. Live one day at a time.

Get busy at some challenging, worthwhile task.

In recent times a new phrase has been coined: "Occupational therapy" The phrase itself may be new but the idea is old. All through the ages men have known that good, honest work is often the best medicine for a troubled spirit. It is said that Greek physicians were advocating this already 500 years before Christ. Our modern institutions for the mentally ill are learning the same lesson. But we need

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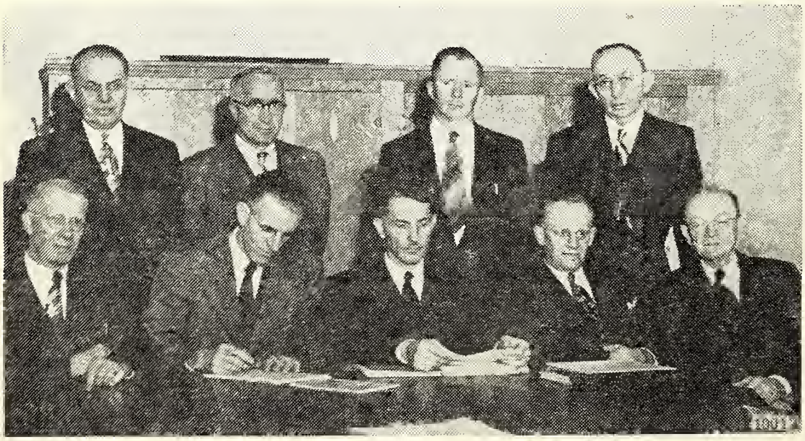
*Pastor, Bethel Church, Mountain Lake, Minnesota.



The Executive Committee of the General Conference

Standing: J. J. Plenert, L. L. Ramseyer, A. M. Gaeddert, A. M. Lohrentz.

Seated: P. K. Regier (Ex. Sec.), W. H. Dyck, O. A. Krehbiel, H. N. Harder, A. E. Kreider.

(Not on picture: C. H. Goering, H. A. Fast, H. J. Andres.)

not be mentally ill; experience of the human race has been that becoming engaged in challenging, wholesome work is the cure for many an ill, troubled spirit. What an opportunity lies before us along these lines as a Mennonite people. The avenues of relief, community and worldwide, are a constant challenge. Needs in the local church are always appealing for additional workers. Jesus as a boy said "Wist ye not that I must be about my Father's business?" Try this in the coming year; give yourself to some task of service to your fellowman. It will give you peace of heart and mind.

Count your blessings—Not your troubles

Of course there are troubles; life has its endless chain of troubles. Turning our face toward them will only increase their weight. But why not heed the words of the hymn writer: "When upon life's billows you are tempest tossed... count your many blessings money cannot buy... and it will surprise you what the Lord hath done." The Psalmist had the same idea: "Bless the Lord, O my soul and forget not all His benefits." It is surprising what regular, quiet meditation upon the goodness of God will do. His faithfulness looms as a mighty promise for the future; troubles begin to take their rightful place of insignificance.

Remember that most things dreaded never happen.

Honestly now, is not that true? Think over the past year, how has it been? Those matters which caused such worry and inner tension—how did they turn out? Is it not true that many of the dreaded experiences never came to pass and those which did actually were not as severe as anticipated? Then too, now that you have come to the close of the year, can you honestly say that it aided the cause to spend weary hours of anxious concern? Reinhold Niebuhr has written these lines:

God grant me the serenity
To accept the things I cannot change;
The courage to change the things I can;
And the wisdom to know the difference.

Take time for constant prayer

The life of our Lord was one of incessant activity. There were long hours of preaching, teaching and healing besides the regular activity of every normal life. Yet the quiet hours in which He communed with the Father were never neglected. How often we read of Him that He went into the desert to be alone with the Father. One of the greatest tragedies of our modern life is the ceaseless, hurried activity of the day. With the sound of the alarm we leap to our feet and with a hurried swallow at the breakfast table we rush out to meet a frenzied world. All day long the pressure is on; until at last late at night we retire to a restless sleep only to rise at dawn to repeat the performance. Jesus said "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Poetic expression—no, this is the crying need of our day; moments in which we shut out the rest of the world and rest in the presence of our Lord, communing with Him. He has said: "Come unto me—I will give you rest." O what peace we often forfeit... all because we do not carry everything to God in prayer."

Daily place everything into the hands of God and Trust Him

J. C. Penny, renowned business man, met a crisis moment in his life when it appeared that all was over. In deep despair he walked the street, passed by a little chapel and found himself seated in the pew. In the depths of despair, something happened which transformed his whole life and sent him out to begin anew. Years later he still remembered the words sung that morning: "God will take care of you." He will do that for all of us if we will but allow Him to do so. Take a moment each day to place everything into His hands and then trust Him completely.

A sure remedy for the worried of this coming year? No—but these are suggestions which if sincerely practiced daily will do wonders in making it a happy New Year of inner peace. Try it!

A New Year's Motto

Time is
Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who love
Time is eternity

—Henry Van Dycke

The Board of Missions

Standing: S. J. Goering, J. P. Suderman, J. J. Plenert, G. G. Epp, D. J. Unruh, W. H. King.

Seated: S. F. Pannabecker, J. Thiessen (Ex. Sec.), A. E. Kreider, A. J. Neuenschwander, A. D. Shelly, J. J. Thiessen.

(Not on picture: P. A. Wedel.)

An Expression of Thanks

ELIZABETH ELIAS

I have been commissioned to write an expression of thanks, and I do so gladly. It is for the benefits and blessings which we have enjoyed in the Girls' Home in Winnipeg—and in other homes of this kind.

The very word Girls' Home has a dear, familiar sound. For we as Mennonites have been trained from our youth to have a high regard for the home. In the home we learn everything which makes life rich and beautiful, first of all, obedience and respect for the commandments of God, without which no man can be happy, then love and faithfulness under parents and brothers and sisters, the sense of belonging and of security in a home circle. Schiller expresses it so beautifully: "Strive always for *completeness,* and if you can not be an entirety, then join an entirety as a serving member." And so it is in a real home. All are serving members, joined together in a firm alliance which endures, furthering the good and opposing evil.

Many of us had to leave such homes for the city, to look for employment, in order to help the parents to pay the debts for the voyage. And for the most part, we did it with a heavy heart, for all of us were, as one says in good German, pretty green.

Most of us were deficient in the English language. That in itself weighed heavily. I will never forget how ashamed I felt when in my first position I was sent into the kitchen to get a carving knife. I guessed back and forth what it might be, and was finally forced to go back empty handed. Today one smiles at that, but at that time we felt quite differently. One saw in imagination the endlessly long list of English words and regarded it as an impossibility ever to learn even half of them.

Another hard thing was the lonesomeness and the homesickness. How lonely one can be in a great city, among thousands of people. You hear so many voices and do not understand a word; you speak to people, and they look at you as though you had come from the moon; and they have not the slightest idea of the emptiness that seems to surround you and of the longing in the heart for a familiar German word.

So, in order to give us help and assistance and special leading, the conference decided to establish a Girls' Home. For this Home, and for the Homes which followed later, we want to thank today. First of all, for the service in finding a suitable position. That is not all so simple in every case, as one imagines, since we all have our own aptitudes. Timidity, experience with house work, adaptability, and above all things, good courage and a cheerful mind, a real enterprising spirit, all these are to be considered if one wants to work successfully. We were also helped especially to receive the right wages for our work, in order that corrupt people might not take advantage of us.

Especially, we are thankful for the faithful care during illness and other difficult days, when one is especially homesick and feels entirely forsaken. I thank Mrs. Peters again today that she visited me while I was confined to my bed with illness. These visits were often connected with much trouble and required time and strength.

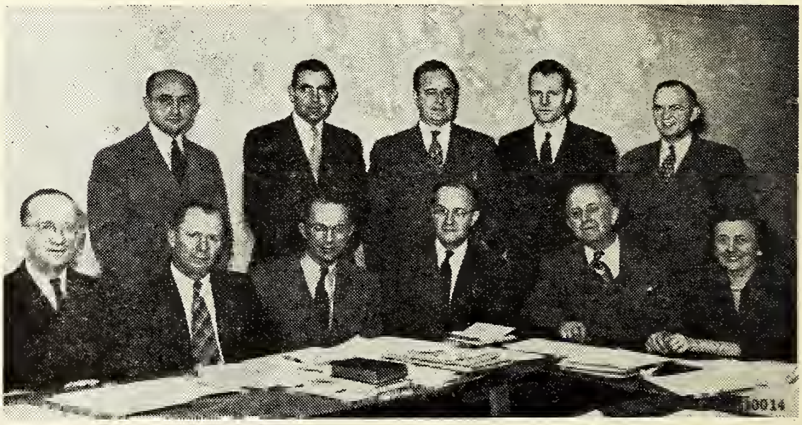
But above all things, we are thankful for the Thursdays, for the kind understanding of the managers of the Home, who took an interest in everyone separately. We thank for the beautiful holidays, with "Pflaumenmus" and ham, and all the other good things which only a Mennonite table can show. How much trouble and planning, how much hard work might have been connected with the preparations and later on with the clearing away, of that we frequently had no conception. Today we once more thank you heartily.

Finally, and I dare say, most of all, we are thankful for the spiritual shepherding and the spiritual food. Our Bible Study Hour, with Mr. Peters' explanations, were a real pleasure for us, after all the strange people during the whole week. And no one could comfort us so warm-heartedly as the Home mother, when we had been unjustly treated, or when the work was so entirely incomprehensible or hard to perform, and when frequently impossible things were expected of us. The managers of the Home were our teachers in the school of life, and today we are reminded of the word

The Board of Christian Service
Standing: J. W. Fretz, R. W. Hartzler, W. T. Snyder, P. J. Dyck, W. H. Stauffer.

Seated: J. A. Dyck, A. M. Gaeddert, E. Ediger (Ex. Sec.), R. Kreider, H. Detwiler, Mrs. B. Harder.

(Not on picture: H. A. Fast, J. Franz.)



of Scripture: "Remember your teachers and follow them."

Today, when we look back, many worries of that time look very trifling and inconsequential, for we have become more sensible in the school of experience. But at that time they were for us personally very real and often quite painful. And the understanding which we found for just such little incidental, and yet for us difficult problems, was very comforting for us.

If now I should yet record my own special memories concerning which I am grateful, then I would add the night school, the beautiful Mother's Day with its beloved songs, the excursions in summer into the beauties of nature, everything done with forethought and carried out on schedule, as though it were all automatically running like clockwork. All this belongs to the beautiful past, which we are so fond of recalling.

To summarize briefly the thought of this writing, I say this: To all those who have so faithfully performed the service in the Girls' Home, or who are doing so today, and to the Conference, which has made these Homes possible, we as girls or women, who during the years 1926-1951 have gone in and out at these Homes, say a heartfelt *"Thank You."* May God richly reward your faithfulness, love, labor and endurance. *Truly,* you have been a great blessing to many of us. May God continue further to make you a blessing, while you are opening the doors of the Home at all times and giving a home to lonely, perplexed human beings, where they may go in and out for their own permanent *blessing,* and that of their fellow-men.

GOD WHO CAN SHAKE THE WORLD

During an earthquake that occurred a few years since, the inhabitants of a small village were generally alarmed, but they were at the same time surprised at the calmness and apparent of an old lady whom they all knew. At length one of them, addressing the old lady, said: "Mother, are you not afraid?" "No," said the mother in Israel, "I rejoice to know that I have a God that can shake the world!" —**Charles H. Spurgeon,** Volume II of Great Pulpit Masters (Revell).

MENNONITE for CHRIST MEN

Churches where laymen are being organized will probably find, as other denominations have found in the past, that no single type of program will satisfy all the requirements, either of the group of men as a whole or of any one individual man.

The alert program chairman will therefore study his group carefully and arrange his programs to satisfy the maximum needs of the men in his group. Have you included in your program enough, but not too much, of the recreational element? Have you included time for sheer fellowship? Have you provided for the deepening of the individual's spiritual life? Have you provided an outlet for the "missionary impulse," present in every man? Have you prepared a program which will entice the unchurched to join in wholesome, satisfying fellowship with the men who are in the church?

The program chairman has a real job. He must constantly remember that he is not to do "more of the same," but to do that which no other phase of the church can properly do. That's your job, Mr. Program Committee Chairman.

A New Year's Motto

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked, and paused; he answered soft and low:
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came: "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes! this one thing, all other things above,
God's will to love."

—*Anonymous*

The Board of Education and Publication

Standing: H. J. Andres, G. G. Dick, H. H. Gross, E. Waltner, J. G. Remple.

Seated: I. I. Friesen, P. R. Shelly, L. L. Ramseyer, D. C. Wedel (Ex. Sec.).

(Not on picture: E. J. Miller, D. E. Smucker, O. J. Sommer.)

Winnipeg Reports

From the Board of Missions

In our General Conference Mennonite history, Winnipeg has added another chapter. For months before November 28, the word Winnipeg became almost as self-evident as "good morning," in many circles, especially in Conference Headquarters in Newton. Sentences like "Are you ready for Winnipeg?" or "This I need for Winnipeg," were common. Then on Tuesday the 28th of November, all roads seemed to lead to Winnipeg. The government officers at the U.S.-Canadian border just said: "Do you belong to that Winnipeg-going group?" Upon the answer, "yes," there was just a nod in response and not much more investigation was thought necessary.

From the beginning of the week to 11 P.M. Saturday night, Winnipeg rose to a high level of General Conference acticity. A goodly number of young people, our potential leaders in our whole conference, met to consider their special services in the conference. All the Boards and a number of committees met, and with deep concentration and consecration weighed before God the work of the past year, and ventured out in faith into 1952. *All* sought the will of our heavenly Father. All Boards and each member thereof kept an ear toward our constituency; but also lifted up the heart toward the throne of God to catch His guidance. In faith, programs of action were adopted. In faith, budgets were received and adopted. In faith, young people were called to enter the harvest fields. In deep ground faith in our Lord and His cause, the Boards closed their meetings and went to their respective homes to work out under His guidance the plans adopted in Winnipeg.

A faith pleasing to God is one that is translated into action as far as that is within our power. We know that God will do his share, but our response in active service must go beyond Boards and Committees and must become Conference wide even to the last of its members if we hope to realize the goals that were set at Winnipeg.

We wish to wave a hearty "thank you" to our very friendly and fraternal hosts in Winnipeg.

—**John Thiessen**

From the Executive Committee

The Conference Officers, Olin A. Krehbiel, president; Henry N. Harder, vice-president; Walter H. Dyck, recording secretary; and P. K. Regier, executive sec. were designated as official representatives of The General Conference Mennonite Church to the Fifth Mennonite World Conference in August of 1952 in Basel, Switzerland. Thirty to forty additional delegates are also being given General Conference Credentials.

The dates for the 33rd Session of the General Conference, to be held, God willing, near Portland, Oregon, in 1953, were set for August 15-23, inclusive.

Approval was given for another year to the method of distributing the cost of the MENNONITE and BOTE. Congregations are, however, encouraged to contribute as liberally as possible toward the actual cost of the church papers.

It was agreed that our Executive Secretary write a letter of protest to the President of the United States and Senators, against the appointment of an ambassador to the Vatican, in the interest of church-state separation

The Executive Secretary's tenure of office was extended by three years.

The following was one of the closing actions taken:

"Repeatedly the question has come up as to our relationship to any of the Councils of Churches, such as the National Council of Churches, the National Association of Evangelicals, and the American Council of Churches, etc.

"We would not hold ourselves aloof from any who sincerely bear the name of Christ, neither do we wish to place ourselves in any compromising position.

"Therefore, although we avail ourselves of some of the service benefits which such organizations offer, we have felt that for the best interests of the Conference we can render a more clear-cut fundamentally Biblical testimony by not affiliating with any of these bodies."

—**Walter H. Dyck**

The Conference president, Olin A. Krehbiel, and the vice president, Henry N. Harder, standing on the steps of the beautiful new First Mennonite Church of Winnipeg. Most of the Council of Boards meetings were held in this church.

From the Board of Christian Service

At Freeman in 1950, twelve elected members were entrusted with the General Conference responsibility in relation to relief and hospitals, peace and service, and mutual aid. This Board is trying to help all of us to be Christian, to be loyal to the constraining love of Christ.

It is through the Board of Christian Service that we as a Conference join hands with other Mennonite groups. Considerable time was spent at the Winnipeg meetings reviewing each phase of the MCC program, deciding on the extent of our participation for this coming year, and giving counsel to our representatives for the MCC meetings. H. A. Fast and Albert Gaeddert were elected as Representatives for our Conference to the Mennonite Central Committee. Robert W. Hartzler was elected to serve on the MCC Peace Section, J. Winfield Fretz on the Aid Section, and Elmer Ediger on the Committee on MCC Voluntary Service.

This Board has a second area of work which is more distinctly Conference in its scope. Below we summarize very briefly some of the action taken at Winnipeg. 1) Peace and Service Representatives are to be arranged for local congregations. 2) Tracts on love and peace are to be issued monthly as soon as possible. 3) A major peace study conference is to be arranged for delegates from our Conference. 4) In cooperation with the newly organized Peace Committee in Canada our Board will help promote voluntary service and peace education in Canada more than heretofore. 5) The Board will sponsor the enlargement of the Deaconess program in our Conference. 6) Initial plans were approved for raising funds for the MCC mental hospital in Kansas.

A new alternative service program lies before us; it will need much patience and love to transform it into a second-mile service. We need steady contributions to keep our program effective, and when Korea opens, when the new draft needs are clear we will need to call for added support. With "faith which worketh by love" let us give ourselves gladly to the challenge ahead.

—Elmer Ediger

From the Board of Publication and Education

The work of this Board covers four main areas, namely, publication, creation of mateiral for publication, the preservation of important documents, and directing educational ventures.

In the area of publications it was noted that 221 churches now participate in the "Every Home Plan" whereby **The Mennonite** or **Der Bote** is sent to each home in the congregation where the church participates in the plan. Some sixty-five churches have not participated in the plan the past year. Sunday school materials are available for all age groups, some material being written by the Old Mennonite group but edited by our writers. The Editorial Committee reported on plans for the production of the Sunday school materials, indicating that considerable interest is developing in providing graded material for the children's classes. At present twelve writers are engaged in writing the Sunday school materials.

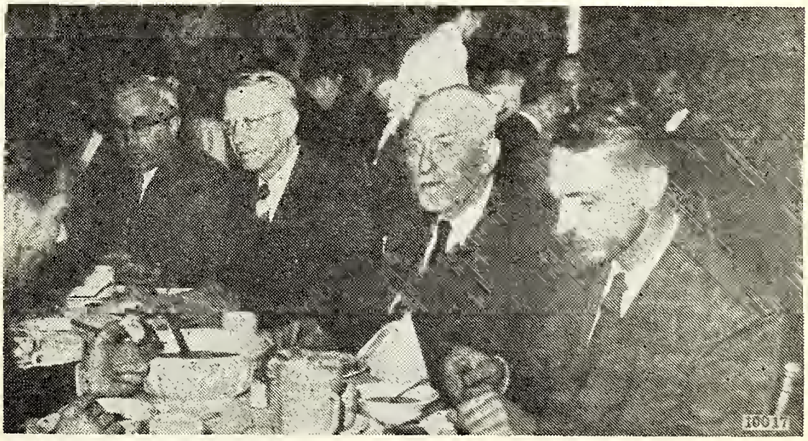
The Historical Committee reported that the **Taeuferakten,** valuable Anabaptist sources in Europe, is being continued. The microfilming of valuable documents, especially of the large collection of the Mennonite Historical Library of Amsterdam is to receive special attention in the future.

The Committee on Educational Institutions reported that the C.P.S. Rehabilitation program of granting free tuition to C.P.S. boys has practically come to an end. The churches have not yet quite underwritten this program so that there is a deficit of some three thousand dollars. A survey of students attending non-Mennonite institutions indicated that 332 General Conference students are attending 150 non-Mennonite institutions.

The Young People's Union reports to this Board. In addition to promoting young people's organizations on the local level, the Union also sponsored summer voluntary service units, program helps, the Youth Page in **The Mennonite** and the preparation of the PRAYER CALENDAR. A vigorous program calling for a budget of some $4,000 is planned for next year.

In its deliberations the Board felt that the Holy Spirit gave guidance and now solicits your prayers and support.

—D. C. Wedel



Enjoying the hospitality and bountiful provision of the Winnipeg Mennonites. Facing reader, left to right: L. L. Ramseyer, P. K. Regier, Benj. Ewert, Olin A. Krehbiel.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen ,Topeka, Indiana

Again We Face U. M. T.

As 1952 dawns upon us, we witness another step being made by our nation in the direction of militarization. Once again as Congress convenes, the matter of Universal Military Training will be proposed. This proposal is in effect making militarism as universal as public education. Every child, as he grows up and goes through school, will polish off his education with a course in militarism. It is the answer our leaders have to the problems a nation faces as it assumes the role of world leadership being a number one world power.

Think what a difference there is between our land today and twenty-five years ago. Think what a difference today is from the dictums voiced by the founding fathers who purposely sought to disassociate themselves from the bickerings of Europe and enjoy splendid isolationism. Does anyone remember the Monroe Doctrine and what it said? It was the chief expression of isolationism and twenty-five years ago it was held in high esteem. Today it is a scrap of paper.

Indeed the "splended isolationism" of those years had serious flaws. The chief one was that to live as we Americans insist on living today makes it necessary for us to depend upon the Philippines, Indonesia, India, Africa, Iran, Europe, Russia, yea, the whole wide world. And if you are going to depend upon these people, you are going to have to learn to get along with them. No longer can we enjoy our riches while India writhes in squalor, nor can we make ourselves comfortable while China is naked and cold.

On the cold front of politics, these issues are being hammered out. And, our answer is a new type of isolationism—a military isolationism. We think if the Monroe Doctrine with its hands off policy does not work, we can isolate ourselves from the world's pains and troubles by militantly controlling the world. We think that we can control and enjoy our comforts, riches, and wealth. So, in reality, rather than giving ourselves unreservedly to the aid and assistance of backward people, we are trying to put a damper with cold steel on the cries of nations and peoples in want. Is not that a form of the isolationism we thought we discarded twenty years ago?

In this world drama of events and of policy planned by the top men of power, a system is being established which reaches into our homes and takes our sons at an age of immaturity—legally they are yet the charges of their parents and too immature to take the responsibiilty of voting—and throwing them into the front lines to decide by might whose will is supreme. And now, the next step is U.M.T.

The great question every one who seriously seeks to be Christian faces is, what is my part in all of this? Is it my bounden duty to support this cause, am I morally bound to become a part of this great system and do my part to help decide the destiny of a nation? To this, I am convinced our Lord would say, "The destiny of people, yes—but what is your method?" As a part of humanity, we must take on the sufferings of humanity and become a part of the solution to the great problems and issues of the hour. But, he would say, what is the solution? Is militarism in the direction of a solution or does it merely drag us deeper into the morass of barbarity and destruction?

Twenty-five years ago we were committed as a nation to the idea that true democracy, true Americanism, real patriotism was the sort that insisted on a trimmed down military machine. Keep it as small as possible—if not smaller. Today 70 per cent of our national budget goes for past, present, or future wars. Our involvement in war is by far the most costly item in a remarkably bureaucratic government. And, the easiest budgetary item the Congress has to pass on is the military budget.

And when you ask the question, "Why has the nation so suddenly and completely changed its policy?" The answer one gets is that under the circumstances, this is all you can do. The only way out is to be prepared—so atomic weapons, bacteriological warfare, jet propulsion and all the rest, including eighteen year old lads in uniform, everywhere—U.M.T. To that helpless solution some searching questions must be asked. Does this mean that our nation has so little creativity that it must follow the very military way tried by nations since Babylon and Egypt only to be ground into the very dust of their own militarism?

Where, then, does the Christian stand as he sees before him this world-wide tragedy enacted? Some piously say "Render unto Caesar" and justify themselves as they join up, not realizing how oft Scripture has been misquoted and misused. Some positively say this is the only solution and join up because they firmly believe right can hold sway only by might. A few, a paltry few say there is another way and it is worth dying for. It is the way of denial, sacrifice, and the cross. It is the way of unselfish service, and undying love for foe and friend. It is the way of the yoke, taking the burdens of selfish, sinful men upon oneself and bearing it with them. A way never tried by any people or nation, a way so costly we draw away from it in horror.

These great events now shaping up will affect each individual and family personally. What our response is, is a personal decision. In these pages, there will appear testimonies of individuals who made personal decisions. Where do you stand as you face the engulfment of militarism? —E.L.

My Decision on Militarism

JOHN H. PURVES*

Progress - Preserve

Progress—preserve: words that convey pictures ... arouse emotions ... cloud issues. Shibboleths of aggression ... or ... guideposts of a believer?

What do they mean to you?

Most of us are not semanticists. We can grasp word meanings only from our own experience, the context in which others use words and the confines of Webster's Collegiate.

Previous to World War II the words, progress and preserve, had specific meanings for me.

Progress included our heritage of political freedom. True, it had not been practiced with restraint, but it was present. Religious freedom, obliterated in occupied countries, was still respected here. Economic opportunity under capitalism, though prostituted by monopoly enterprises, was still salvageable.

We were the beneficiaries of these concepts because of the sacrifices of past generations. We called this *progress*—the dignity of the human soul. Could I, a child of democracy, refuse to *preserve* this heritage of progress, even if it meant the use of violence?

At that time my answer was firm and sure. I became a sailor, to contribute my talents, however small, to this crusade to preserve these privileges for future citizens.

What follows is a brief account of a slow change from that militaristic point of view to the belief in non-resistance as God's way for me. The approach is not a theological one, because I know only enough theology to warn me of the conflict and misunderstanding which emerges from amateur discussions such as mine. Suffice it to say that I can accept the M.C.C. creed without reservation, and can look upon it as a practical application of the love of God revealed in Jesus Christ.

Today most people regard progress in terms of living standards. It is apparent, especially to those who have travelled the world, that we in the United States have raised our material standards higher than past generations could envision. We have made advances in the fields of medicine, dietetics, physics, chemistry and technology which have provided more things for more people.

But our culture is more than this. Americans rewrote previous Magna Chartas and writs of liberty into a Declaration of Independence. They then set about to make the words live In working toward this goal, they awakened their consciences to the plight of the downtrodden and unfortunate of the world.

Principles of human freedom were planted in every generation until a national conscience arose. So deeply did this moral conscience penetrate our thinking that this nation entered two wars within a recent 25-year period in defence of freedom, democracy, and of the oppressed peoples of other countries. We should recognize this development of moral responsibility as progress if we are to be realistic.

Some pacifists declare that no such progress has been made and that western man is as moral now as ever. They assume that this civilization does not deserve the right to exist because of its sinfulness and apostasy. Yet history does not record another instance where the cause of human freedom has become so completely a part of a culture.

It is true that racially and religiously we have not always administered our declaration of freedom in a spirit of love. Much of the fear and apprehension of America and its motives throughout the world today is the result of our assumed racial superiority and our failure to practice equality within our own borders.

But the machinery for a free existence has been set up. There have been times when the spirit of these laws has prevailed upon the people to make a testimony of our moral consciousness to the world.

If this material and moral *progress* of which we have spoken has been made, must we not fight to *preserve* it? What is it that preserves?

Jesus likened the Christian to salt, the great preservative whose clean cut savor remains independent of the food-stuff with which it comes into contact. The salt holds its identity and gives the food the power to live and to keep its natural flavor. It adds its savor that enriches the taste and increases the value.

Such was Jesus' concept of a preservative. Is violence such a preservative? Does it remain independent of that with which it comes into contact? Does it have a clean cut savor or is it swallowed up by deceit, treachery and hate? Does it enrich that which it contacts? Does it preserve or destroy?

If not violence, is there a force which the Christian may use in his fight to preserve? What weapon, what armor shall he use?

The armor for the Christian is the promise of God, made known in the resurrection of Jesus, that the power of love is stronger than the power of evil—that the jealousy, enmity, greed and covetousness of the world can not stand forever against the power of God's love.

The fullest exercise of that love in human affairs is the sword for the Christian. That weapon can bring about a spiritual awakening centered in the thought that unless a concept or an act enables men to live lovingly, or peaceably, with one another, that concept or act negates all other progress that has been made.

Such a spiritual awakening demands that the moral law be lived in a spirit of love which is ever alert to eliminate the casues of hatreds, ever aware of its healing qualities, ever mindful of its duty to direct our material progress so that it becomes our servant, not our master.

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*John H. Purves is from Berne, Indiana. He served in the navy during World War II.

The fullest exercise of love must become a daily task applied to the whole of life. It is not a philosophy to be considered only when war drums beat and flags wave. It is not a stop-gap solution to be dragged out in time of danger, but rather a long term promise which demands a lifetime of discipleship.

The pacifist will find that his discipleship calls for a witness by his actions toward those with whom he lives daily. He may find, if he believes that Communism is an evil and recognizes that its great appeal is to the oppressed and neglected, that his witness calls him to minister to the unfortunate and thus help to eliminate the cause. What greater blow could one strike against an enemy than that? He may find, for example, that by feeding the Arabs of Trans-Jordan and Syria and helping them to regain their self respect, he can be an effective witness. All over the world dispossessed people are losing their identity, their respect and their will to live. These places become the powder kegs of the future. Will not the fullest exercise of God's love in such places sow the seeds of lasting peace sooner than the roar of bombers?

That type of discipleship is not a retreat from reality, but a positive thrust into the world of the love of God which to us is the answer to war and violence.

The non-resistor does not necessarily expect to achieve quick success or immediate, large-scale results of his efforts. But he **must** live this witness because in it he sees God's will for mankind. He knows that he does not live this ethic without error. He recognizes that because he is human he sometimes falls short of his goal. But he further recognizes that unless he **tries** to live it, his society is endangered. For without the full exercise of love the society he knows and the progress it has made could crumble and vanish.

In reflecting the love of Christ, the Christian becomes the salt that can preserve without hatred and greed. He sees the positive effort which he must make to live a constant witness of this love in a world which will twist and contort his ethic at every turn.

There are still questions about non-resistance to which I do not have the answers. But as one talks with others his vision broadens and his faith becomes clearer.

No argument can be complete or conclusive when reduced to words, but these remarks may serve as added fuel for the discussions which many of you will have.

Anyone, especially those of draft age who face the problem of military training, would do well to think carefully about what he means when he speaks of progress and what methods he would use to preserve it.

* * *

The fact that you aren't a leader does not mean that you should be a blind follower.

The Whispering Worshiper

By JESSE F. PERRIN

"Quiet, please" is a sign seen frequently in the hospital, the concert hall and the public library. Have you ever seen one in church? No, of course not, for thoughtful people remember that it is the reverent and proper thing to keep silent in the sanctuary during the hour of prayer.

Last week a little lady with heavy heart and battered faith slipped into the Sanctuary in hope of finding light upon her problem and peace for her soul. Try as she did to concentrate, it was impossible, for a thoughtless attendant in the pew immediately ahead had come to gossip instead of pray and all during the service talked in a loud whisper, first to the neighbor on the right and then to the one on the left. Both were obviously annoyed, but they did not want to be rude, nor did they want to appear unfriendly or irritated. Each wondered, "What is the Christian thing to do?" Each thought time and time again, "Maybe this will be the last of her conversation," but it was only a pause for breath followed by another needless question or comment.

The saddest part of the story is that the thoughtless lady cheated herself out of the blessing she had come to church seeking. She had hurried, and had gone to a lot of trouble to fix her hair just right and wear her most attractive dress, and she had spent hard-earned cash for bus fare. It was a lost investment. By her own lack of attention to the order of service she spoiled what the choir, the minister and the congregation were trying to help her accomplish—namely an experience of communion with the Most High God.

The whispering worshiper cheats not only himself. He wrongs his neighbor who has come to the service to get its central message and not a lot of side-line chatter. Worst of all, his thoughtlessness makes it difficult for God to deliver important messages that his worshipers need to hear and heed for their own good and the world's welfare.

The whispering worshiper, poor soul, is more to be pitied than blamed, for he doesn't realize what he is doing as he cheats himself, his neighbor and his Maker. **—Onward, Toronto**

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TRUE WORSHIPERS

The Lord is in His holy temple: let all the
earth keep silence before Him.
Worship the Lord in the beauty of holiness;
Fear before Him, all the earth.
For the hour cometh, and now is, when the
true worshipers shall worship the Father
in spirit
And in truth: for the Father seeketh such to
worship him.
God is a Spirit:
And they that worship Him must worship
in spirit and in truth.

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

As the students hasten their plans prior to their departure for the friendly Christmas celebrations of their homes, families, and churches, we may think of I John 4:11 as an appropriate text at this time, "Beloved, if God so loved us, we ought also to love one another."

A class in French is under way here, taught by a native of France, for returned missionaries of the Congo Inland Mission. It is, of course, a well-known fact that all missionaries must struggle with the problem of new languages. In the Congo this means both French and the native tongue. Members of this class are Agnes Lutke, Dalmeary, Sask., Selma, Unruh, Hillsboro, Kansas, Mr. and Mrs. Glen Rocke, Morton, Illinois, Frieda Guengerich, Deer Creek, Illinois, Elmer Dick, Mt. Lake, Minn. In addition Eldora Rempel of Mt. Lake, office secretary of the Congo Inland Mission, is a member of the class.

The congregation last Thursday evening adopted the new constitution which was originally written by our first pastor, Willard Wiebe, and then revised after many sessions on the part of the church council. New officers are: Elder, S. F. Pannabecker; Deacons, Don. E. Smucker and Richard Ratzlaff; Treasurer, Henry Poettcker; Trustees, Frank King and Vincent Gican; Christian Life and Education Committee, Paul Albrecht and Marvin Dirks; Missions and Service Committee, Frieda Dirks and Leland Harder; Chairman of the congregation, Robert Kreider, who is also serving as pastor.

Our major Christmas program, while the students were still here, was held this Wednesday with music by Curtis Glover, the Junior Choir, Cherub Choir, Adult Choir, and Men's Octet. The Seminary Women's Fellowship held its program on Tuesday, December 11.

CANADIAN MENNONITE BIBLE COLLEGE

The College Choir participated in the dedication services of the Winnipeg Mennonite Mission Church on Sunday, December 2, joining with the newly-formed choir there in singing three songs.

On Sunday, December 9, a mixed quartet, accompanied by an instructor, Benno Toews, visited Mennonite churches at McCreary and MacGregor in western Manitoba.

After spending two week-ends on tour, the students again undertook their regular deputational work on December 9, serving at the Bethania Home for the Aged, and in several nursing homes.

The students have chosen to forego their usual Christmas box this year, and to visit under-privileged areas instead. It is planned to entertain groups of children at four homes in various parts of Winnipeg.

BETHEL COLLEGE

The Christmas season has brought with it the usual seasonal programs, teas and house parties. The all-school Christmas banquet was held Friday, December 16, with the faculty and staff acting as hosts for the evening. During the evening many Christmas carols were sung spontaneously. The formal program consisted of a solo by Mrs. Rosella Duerksen, a skit by faculty members giving a modern interpretation of Dickens' "Christmas Carol" and comments on the "Christmas Spirit" by the master of ceremonies, John F. Schmidt.

On Monday evening, December 17, the speech and drama department, in cooperation with the music department presented the annual Christmas Tableau in Memorial Hall. Scenic background settings and colorful costumes combined with Christmas carols by the a cappella choir highlighted various scenes of the nativity.

Various groups of students went carol singing to homes of faculty members and others living on the campus.

The Rotary Club of Newton held its Christmas Banquet, Tuesday, December 18, in the student union room. College students on the program were Neva Belle and Donna Kaufman and Norma Jean Voran in a Clarinet trio, Olin Claassen giving a reading, the college girls' trio, and the a cappella choir.

Officers of the several districts of the Bethel College Fellowship organization met Monday evening, December 17, in the student union room to discuss the needs of the school and to make plans for various fellowship activities in the coming year.

Chosen to attend the Student Volunteer Convention to be held at the University of Kansas, Lawrence, December 27 to January 1, are Calvin Flickinger, Heinz Janzen, Willis Harder, and Vern Jantz. Dr. Erland Waltner, sponsor of the Student Volunteer group, will accompany the delegation. Other students and President E. G. Kaufman will attend the convention for shorter periods.

Bethel students who have recently been accepted by the Kansas University Medical School are G. Lester Harms, Whitewater; Eugene Kaufman, Lompoc, California, and Orlando Friesen, Aberdeen, Ida.

The president's office announces that Dr J. Lloyd Spaulding, associate professor of economics, will be loaned to the Kansas Institute of International Relations March 1, becoming a regular member of the Institute staff, June 1.

Lloyd Spaulding is a graduate of Iowa State College with a Ph.D in economics from the University of Minnesota. After several years in Civilian Public Service he came to Bethel in 1947.

There is a vast difference between good sound reasons and reasons that simply sound good.

Message to the Churches

From our District Peace Committees

In view of the serious threat that Universal Military Training poses for the spiritual welfare of our country and our churches, we wish to encourage that you take steps in every congregation to help defeat this measure as it comes up for consideration by congress at their next session after the first of the year.

The present status of the act is this. As of June 19, 1951, a study commission of 5 men was set up with authorization to study UMT and then within 4 months to submit a report of their findings to congress. Although apparently rejecting UMT at the time, congress approved it in principle by establishing this commission. As you have read in your newspapers for October 29, the commission has made its report, of which these are the main provisions:

1. 6 months training for every young man between the ages of 18-19.

2. These young men, after serving their 6 months training period, will be placed in the reserves for a period of 7½ years, remaining subject to call during those years.

3. The act would go into operation whenever men under 19 are no longer needed under the present Selective Service act.

4. There is no expiration date set. Mrs. Rosenberg, the assistant secretary of defense, says that this is not an emergency measure but is part of permanent legislation. In other words, if passed, UMT would doubtless be a permanent arrangement.

5. The recommendations of this 5 man commission must secure congressional approval before they can become law. Discussion on it will probably take place sometime after the first of the year when congress re-convenes. UMT has not yet become law, and there is still the possibility that it can be defeated. Some would say there is a 50-50 chance for this.

Possible effects if passed and made into law

1. Trend toward militarization. UMT would definitely be a big step toward a military regimentation of this country.

2. The national director of Selective Service has said the aim of UMT is to have a citizenry trained in arms. Our Mennonite people must have this called to their attention for here is the very same reason why our forefathers left Europe to come to this country.

3. UMT would subject all of our young men to the prevailing low level of moral life found in the armed forces. One man has said the military will thus have more influence over young men than either our homes, churches, or schools.

4. It will take boys at an immature age and mold their thinking along militaristic lines. Since military service demands blind obedience without the possibility of free choice, the impulse to freedom of thought and research will definitely be stifled.

5. Although the act contains a C.O. provision, there will be continual pressure upon the peace churches who hold to non-resistance as part of the Christian life. All young fellows who go through high school will be under constant pressure to go the way of the crowd. They will confront the issues more clearly and sharply than ever before. If they do not receive preparation for this in home and church, they may well fall under the impact.

What to do now on the home front

Our people should be encouraged to:

1. Write letters to their congressmen, to the president, and to members of the house and senate armed services committees, expressing their opposition to UMT.

2. Visit congressmen while they are in their home districts during the present adjournment of congress.

3. Form discussion groups in the church.

4. Make this a definite matter of prayer.

5. Write to the editors of newspapers expressing our Christian convictions on this matter and showing the Biblical basis of our faith.

In conclusion, it should be said again that UMT has not yet become law. There is yet a chance that it can be turned away. If it does become law and is written in our statute books, it will have important, serious, and far-reaching effects on the lives of all of us. We srtongly urge each local congregation to take whatever steps would seem proper to help prevent UMT from being fastened upon us.

—Lloyd Gundy, for the Conference of All-District Peace Committees

M.C.C. News Notes

Address Change for DER MENNONIT

The address of C. J. Rempel, Business Manager for the German Mennonite publication **Der Mennonit** is now 58 East Ave., Kitchener, Ontario. In the United States, however, subscriptions should be directed as before to the Publicity Office of MCC, Akron, Penna. The paper **Der Mennonit** is issued monthly, and carries material of interest to all German speaking Mennonites in North and South America and Europe. Subscription price in the United States or Canada is $2.00 per year.

Need Money with Relief Materials

The churches have responded very favorably to this year's need for food, clothing and other materials for relief. Clothing contributions for this year amounted to 185½ tons, which is only slightly less than the 211 tons for the previous year.

Gifts of flour are being received in good quantity. Meat canning is now in progress in many places. The portable canner in the midwest processed 24,060 cans of beef, pork and chicken to December 1. Reports indicate that canning has

(Continued on page 16)

Jottings

—First **Church, Wadsworth, Ohio:** Sunday, December 2, while pastor Neuenschwander was in Winnipeg, a group from the Seminary served us. Henry Poettcker brought the morning message with Richard Ratzlaff reading the lesson and offering prayer. In the afternoon William Keeny told and showed slides of relief work overseas with Mary Loewen leading the singing, and the four above named taught the adult Sunday School group too. Wednesday, December 5, our Men's Brotherhood had as guests a group from the brotherhood of the Church of Christ. Vergil Gerig of the Oak Grove Church near Smithville was the speaker.—Geo. McBride, Corr.

—First Church, Geary, Oklahoma: On November 4, we were privileged to have Ben Sawatzky with us, who served us in the morning service and on December 2 brother and sister Reuben Siemens, who are students at Bethel College. Brother and sister Siemens just enrolled the latter part of November and their home is in Canada. On November 12, our monthly brotherhood meeting was held and Mr. Dollins, one of our high school teachers and coach, gave us a talk on his two years service in India. On November 28, Mrs. Ida Dalke received word that her son, Dan, was severely burned in a gas explosion in the oil field near Duncan, Oklahoma. November 25 to 30 the Protestant churches observed Religious Emphasis week with services each evening in the Grade School auditorium. Rev. Cornell from Baxter Springs, Kansas, was the speaker. Our ladies have been very busy the past weeks making up bundles for the mission station in Africa.—Corr.

—Bethany Church, Quakertown, Penna.: Miss Helen Nickel, returned missionary from India, spoke on her experiences in the field at a Union Thanksgiving Service held in Bethany at 8:30 Thanksgiving morning. From November 28 through December 2, the Christian Endeavor Society sponsored a series of Bible conference meetings with Robert R. Fritsch, eminent Bible teacher from Allentown, Penna., as the speaker. His messages from the Book of James were enjoyed by many. On Sunday, December 2, the Missionary Society held their annual "Thank-Offering" service at which time the Missionary Society from West Swamp Church presented a pageant, "The India Jubilee," portraying the history of Mennonite missionary work in India for the past 50 years.—Mrs. Cylde S. Gano, Corr.

—First **Church, Philadelphia, Penna.:** A week of Evangelistic Services have been held at our church. C. F. Derstine from Kitchener, Ontario, was our speaker. The Lord blessed our meetings greatly and a definite spirit of revival was felt. Some decisions, consecrations and impressions for life were made in the hearts of our people. Members of the Lansdale Church chartered a bus and brought 40 persons to attend the meetings. We praise the Lord for the spiritual uplift we had, and are still enjoying through the ministry of Brother Derstine.—Corr.

—United Mennonite Church, Omaha, Nebr: At this Thanksgiving season we have again been reminded to give more thanks to God for His great Love, and Mercy He daily bestows upon His children. Even though death comes and reaches down, taking a friend, or loved one, God's love is all sufficient, and his jar of healing oil is never empty. Neither will His promise ever fail, the promise that we shall again see our loved ones, maybe even sooner than some of us think. We know that Mrs. Suckau has the blessed hope of again seeing her beloved mate in the heavenly home that Dr. Suckau was privileged to go to. Likewise, our pastor Dan Toavs and Mrs. Toavs have a precious infant waiting for them. She was born November 16, and the Heavenly Father saw fit to have her join the junior choir. We are happy to report that Mrs. Paul Kuhlmann is improving; her arm and leg are mending nicely, and the casts will be taken off in about 2 weeks. A group of ladies of the Grace Missionary Society went to Mrs. Kuhlmann's home, surprising her with a shower of home canning, which she herself was unable to do this summer, due to her condition, resulting from their accident. A short program was given, and also Bible verses that were a comfort and help to each individual. The P. W. Penners were in Omaha November 18, showing pictures of the work in India; they also visited with Mrs. Suckau.—Mrs. E. P. Krehbiel, Corr.

—Alexanderwohl Church, Goessel, Kansas: LaVern Rutschman, returned missionary from Colombia, South America, spoke during the morning service on November 18. Peter J. Dyck, pastor of the Eden Church, conducted evangelistic services during the second week in December. On Thanksgiving Day, J. N. Smucker, Bluffton, Ohio, brought us an inspiring message during the morning services. November 29, our congregation participated in the meat canning project for relief, and canned approximately 1900 pounds of meat and 450 pounds of lard. The following members of our congregation have had the privilege of celebrating their sixtieth wedding anniversaries in September and November, namely: Mr. and Mrs. J. G. Pankratz, Mr. and Mrs. H. J. Unruh, and Mr. and Mrs. J. J Enns.—Mrs. Alvin Buller, Corr.

—Deep Run Church, Bedminster, Penna.: Our Youth Choir recently gave a concert at the Germantown Church. Speakers for the Missions Conference over the Thanksgiving season were Missionaries Helen Nickel of India and John Leatherman of Africa, and Harold Buller a relief worker of Europe. Total offerings were $616.94. A son, Robert Anthony, was born to Anthony and Ida Pousley, November 8, and a son, Richard, to Robert and Elsie Britt, November 23. Our Fall Relief Clothing Drive amounted to 395 pounds of used clothing and 69 pounds of new clothing.—Corr.

—First Church, Shafter, Calif.: Miss Eva Duerksen was in our church Sunday, December 2. She gave us the morning message, stressing how rushed everyone is in America. In the evening she showed slides and moving pictures of Africa. —Mrs. Helen Froese, Corr.

—Ebenzer Church, Gotebo, Okla.: Brother and Sister H. H. Krause celebrated their Golden Anniversary, October 14. Their son and family of Porterville, Calif. had come for the occasion. The young people of the congregation have started a leather craft class. It is being conducted by the pastor. The Sunday school project for the months of November and December is to purchase an acre of land for the Pioneer Gospel Mission of Jackson, Mississippi, of which Erwin Wedel is the director; he is a member of this church. The Lord has blessed us greatly by our endeavor of unitedly working together with the churches of Gotebo for a meeting one Sunday evening a month. A number who have lived in the vicinity for thirty years or more entered the Mennonite Church for the first time when the meeting was conducted here.—Corr.

—Salem Church, Dalton, Ohio: In the absence of our pastor, Irvin E. Richert, who was attending a meeting in Canada, G. T. Soldner from Bluffton, Ohio, delivered the message December 2. Born to Mr. and Mrs. Robert Romey a daughter, Elizabeth Ann, on November 15. The annual Mission Sister social was held in the church basement December 5, with approximately seventy in attendance. Outstanding in the decorations was a lovely pastoral scene in miniature of the First Christmas Story. The devotions included the Prophecy, The Annunciation, The Fulfillment portrayed in tableaus. Speaker of the evening was Miss Mollie Stahley, state director of Week-day Religious Education as employed by Ohio Council of Churches. Her message, presented in a quiet but powerful manner, strongly urged that we become more concerned with teaching our young the full meaning of Jesus' teachings, by daring to live them ourselves and by helping our young to live them also. She gave numerous examples of instances where she had seen children dare to live them when help was given to them. Four guests from the Kidron Church provided the music. After refreshments, the annual gift exchange was held, and new Mission Sisters were chosen.—Mrs. Ivan Badertscher, Corr.

—First Church, Aberdeen, Idaho: Mrs. Hilda Harder, wife of our pastor, entered Idaho State Tuberculosis Hospital, Gooding, Idaho, October 29. Wm. G. Detweiler, minister of "Calvary Hour" radio program, Orville, Ohio, was speaker at our fifth annual Y. P. Bible Conference, November 18-25. A farewell service was held for Mr. and Mrs. Paul Boschman, sailing November 20 from San Francisco as missionaries to Japan. Pastor H. N. Harder went to Winnipeg, Canada, November 26, to attend annual meeting of General Conference of Boards. Paul N. Roth, Barlow, Oregon, stopped to speak at our annual harvest dinner November 15, on his way to hold services at Inman, Kansas. The choir is rehearsing the Cantata, "Messiah's Advent" planned to be given December 16.—I. J. Wenger, Corr.

—**Zion Church, Souderton, Penna.:** The 6th Anniversary of our Church Library was observed Sunday evening, November 18. Mrs. Evelyn Fretz, Allentown, spoke on "The Christian and His Reading." The Library Committee arranged a very fitting display showing the service the library renders and the materials available. Miss Helen Nickel was the speaker at the Annual Missionary Thank-Offering held on November 25. Missions Sunday was observed during the Church School hour with all offerings designated for Missions.—Corr.

—**Eden Church, Inola, Okla.:** Recently Medhi Ksura from French Morocco, Africa, spoke at our church of his work and also showed some pictures. In the morning service Marvin Eck opened the service by reading Scripture and prayer, then Daniel Regier from Alsen, N. D., being here on a visit, son of our pastor, brought a message on "Victory." Brother Regier, our pastor, is again conducting a catechism class. Sunday after Thanksgiving we partook of the Lord's Supper, but there are always some who do not heed the invitation. A Merry Christmas and a Happy New Year to everybody. —Jacob Froese, Corr.

—**Grace Church, Pandora, Ohio:** November 17, the annual mission sale sponsored by the Women's Missionary Society was held at the school building. The total offering was $824.92. The Thanksgiving offering amounted to $1,538.59, making the total offering for missions at this time $2,363.51. The pastor is again conducting a catechetical class during the S. S. hour, and is using the new catechism work book published by the General Conference Board of Education. Mr. and Mrs. P. J. Boehr were with us Sunday morning, November 25, to tell us about their work in China. In the evening, our service was dismissed in order to go and see their slides at the First Church in Bluffton. On the evening of December 2, Stuart Lehman of Berne, Indiana, was with us to tell us of the work of the General Conference Young People's Union. The service was in charge of the Young People.—Susan Steiner, Corr.

—**Fairfield Church, Fairfield, Penna.:** Our church elected the following officers to serve the church in 1952. Trustee, J. Warren Martin; Chairman of church, Howard Y. Musselman; Sec. Lois Musselman; Church organist, Cora Martin; Chorister, A. W. Roth, S.S. Supt., Richard Cogley and Corresponding Sec., Henry Burkhard.—Henry Burkhard, Corr.

Please enclose this label when writing

MCC NEWS NOTES

(Continued from page 14)

been done and will be continuing in a number of local communities in Canada and the United States.

A major need for which there has not yet been the anticipated and necessary response is that for funds to send the materials to the destinations. In some instances money is given with the gifts to help pay transportation. Also for some items the ocean freight is reimbursable from the government. However, there are many costs of processing, local transportation, warehousing and distribution which can be met only by funds contributed for this cause.

It is encouraged that some communities not able to undertake a special food or clothing project, may be interested in designating special offerings for processing and sending of materials which other communities and congregations are able to give.

Meeting for DP Immigrants Announced

On December 30, 1951, a joint Displaced Persons Reunion will be held at the West Side park building, Nappanee, Indiana. All DP immigrants, their sponsors, and other persons interested in their material and spiritual welfare are invited. At 10:00 a.m. Ivan Magal, former DP and now a minister in the Virginia Mennonite Conference, will speak. After a potluck lunch, the afternoon will be devoted to a discussion of problems of DP immigrants and what can be done to help them make adjustments in the new environment. It is hoped that representatives of the state and national DP Commissions may be present. The meeting is sponsored by interested Mennonite and Brethren groups in northern Indiana.

CATECHISM

WORK BOOK

$1.00

Order from:

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Newton, Kansas

Mennonite Book Store
Rosthern, Saskatchewan

Youth is ready to receive guidance. Those who have traveled along life's road owe it to those who are upon this journey to give direction. Those who have seen the glorious truth of the gospel are anxious to share it with youth. To make clear the truths of the Scripture and to provide an opportunity for definite impressions of these truths, the CATECHISM WORKBOOK has been prepared.

This workbook was written by Rev. Walter Gering. It was used by a group of pastors last year on a trial basis. Suggestions for improvements were made by this group and these were taken into consideration when the final manuscript was prepared.

The CATECHISM WORKBOOK is a supplement to the CATECHISM book. It has 62 pages, arranged into six units. Students will study about the Bible, God, Jesus, becoming a Christian, my church, and living the Christian life.

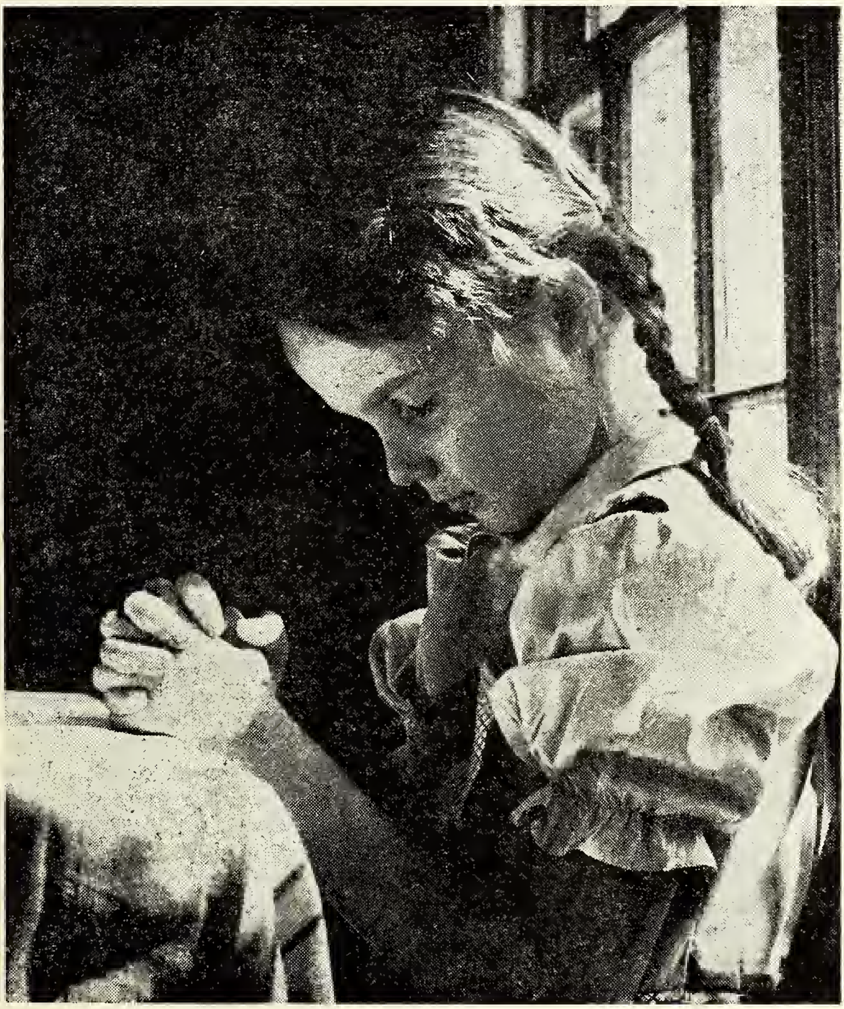
This workbook provides a way in which pupils may participate more vitally in a study of the area of Christian truth which should be the possession of all church members.

Published by Board of Education and Publication.

THE Mennonite

MENNONITE LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ



A PRAYER

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence praise.

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Fear thou not;
For I am with thee;
Be not dismayed;
For I am thy God:
I will strengthen thee;
Yea, I will help thee;
Yea, I will uphold thee
With the right hand
Of my righteousness.
—Isaiah 41:10

The Mennonite

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A WORD OF APPRECIATION TO ALL OUR CONGREGATIONS:

In the name of Christ and the Board of Missions we want to thank every brother and sister, every boy and girl, for so loyally supporting the cause of missions we as a General Conference Mennonite group have accepted from God the Father, and Jesus Christ as the Lord of the harvest field.

Our Board of Missions met in Winnipeg, Manitoba, November 28th to December 2nd, and in faith adopted a budget for 1952. Details will soon come in our church papers, but may I ask all who are in a position of leadership in our congregation, pastors, Sunday school superintendents, and teachers, C. E. chairmen, etc., and individuals, kindly to bear in mind that almost all mission work is like a steady stream going on regularly every day. Workers on the fields; evangelists, teachers, medical workers, wish to have their daily bread, just as we do in the homeland. The same with orphan children. So will you kindly do all you can, not to let the mission contributions lessen in the first months of the new year, nor any other month. You have done so very well in November and December. Please keep it up in January, and February and following. The thousand souls who have been brought to Christ in 1951 are a big percentage of our reward. But the greatest is "Well done, good and faithful servant . . ."

John Thiessen
General Secretary,
Board of Missions

POEM

Years are coming, years are going,
creeds may change and pass away,
But the light of love is growing
stronger, surer day by day.

Be ye as the light of morning, like the
beauteous dawn unfold.
With your radiance lives adorning all
the world in hues of gold.

Selfish claims will soon no longer
raise their harsh discordant sounds,
For the law of love will conquer,
bursting hatred's narrow bounds.

Human love will spread a glory filling
men with gladsome mirth.
Songs of joy proclaim the story of a
fair transfigured earth.

—Author Unknown

Of Things to Come

January 6-12—Universal Wk. of Prayer
1952
First Quarter Special Emphasis on Evangelism
Feb. 10—Race Relations Sunday
February 17-24—Brotherhood Week
Feb. 29—World Day of Prayer
April 13—Easter Sunday
Aug-10-15 Mennonite World Conference, Basel, Switzerland.

"As Others See Us"

Recently, Dorothy Thompson spent two days in the Mennonite community of Newton, Kansas, and learned much that was spiritually gratifying. Her lesson "Queer People" appears in the January Ladies' Home Journal.

Miss Thompson found an atmosphere of serenity and peace. She found that the Mennonites live naturally, striving for a more abundant life. Work is done lovingly, joyfully, and without strain because all things are a service to God and to humanity.

It is their living faith that has made the Mennonites famous as farmers, says Miss Thompson, for the earth belongs to God and an ill-kept field is an affront to Him. "Wherever they have settled, the land has bloomed and comely settlements have sprung up. Always they have created substantial, stable, modest prosperity."

Perhaps we all can learn from the Mennonite rejection of war . . . . war which destroys and does not bring peace, Miss Thompson concludes. If Love, Love of others, and Love of God is all that matters, then this is a lesson to teach us how we can live together on this planet.

—Ruth Matthews
Ladies' Home Journal

Harry E. Martens, Secretary of the W. D. Peace Committee says: For the sake of our belief in Jesus Christ and our Mennonite forefathers' interpretation of His teaching, we had better not take lightly the pending legislation on Universal Military Training. Such legislation in the old country was enough for our forefathers to leave their homeland. If there is such a thing as a "matter of life and death" for our convictions on peace, permanent legislation on UMT brings us face to face with just that.

Editorials

MENNONITES AND THE RACE QUESTION

About a month ago there appeared in this paper an article entitled "Forgetting Our Own," which dealt somewhat with the race problem. Since then the editor has had some inquiry as to whether **The Mennonite** of the Mennonite Church favored race discriminations. We regret that such an impression may have gone out. In this week's issue there is an answer under the title "Reborn colorblind."

The Mennonite attitude toward races must be the New Testament attitude—nothing more and nothing less. It must fit into the teachings and spirit of Jesus who came to show us all how much the same Father loves all peoples of the earth. Christ died not only for the white race, but for every man regardless of race or color. Where God makes no distinction between races, who are we that we would dare to presume that one race is superior to another!

The New Testament distinctly teaches that the followers of Jesus are to put on the "new man" "where there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, but CHRIST IS ALL IN ALL." "For by one spirit are we baptized into one body." So for all who accept Jesus Christ as Savior and Lord there is one great spiritual fellowship in Him, and race and color dare never be allowed to be a barrier to this spiritual fellowship!

We are living in a world of race prejudice, so severe and so ugly that unless we are constantly on our guard we absorb some of this almost unconsciously. It is these wrong influences coupled with our pride and our sin that makes it difficult for us to really live out this great Christian teaching of the spiritual fellowship of all believers. May it never be said of Mennonites that they esteem one man above another, or that they count themselves superior, or discriminate against races, or hold any prejudices against any other group!

The fact that our church colleges are encouraging students of other races and color to attend is a wholesome thing. It helps young people to understand and appreciate those of other races. It might also be a good thing if our churches had as members those of other races so that the brotherhood of all believers in Christ might be made more real. At any rate, we need to be doubly careful about implying that anyone of another race might not be perfectly welcome in our own church fellowship. How could we exclude anyone for whom Christ died? It is said that at one time Ghandi applied for membership in a white church of South Africa. He was referred to a non-white church nearby. He was so shocked that he never did become a professing Christian.

This does not mean that we should go to extremes to cross color lines just for the sake of doing so. Other races easily detect the overly patronizing attitude which in its eagerness to do away with race distinctions, simply calls attention to it. We should show a deep interest and reverence for all mankind, not because they may be of another race but because they are God's potential children, and God has no favorites in any race.

Let the whole matter be viewed in the light of God's redemptive love. His love is an everlasting love that pursues all men regardless of race or color. In Christ there are no race distinctions. All races may accept Christ and become sons of God and brothers of one another.

This we believe to be the Christian view. This we believe also to be the accepted position of the Mennonite church. The editor deeply regrets if anything in these pages seemed to indicate otherwise.

In Christ there is no East or West
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

"FISHERS OF MEN"

Our Committee on Evangelism urges that we consider the year 1952 as a year of evangelism. In a letter published in the December 11 issue of **The Mennonite** they outline a plan whereby they would enlist the cooperation of the various church groups and organizations to join in a united endeavor to bring people to Christ. Further articles are to appear from time to time dealing with this important subject.

This is a most worthy cause and should have our full and united support. Too often we are content to have the preacher, the deacons, the missionary, and perhaps the Sunday school teachers assume entire responsibility for spreading the Gospel. This is not enough.

When Jesus called His followers at the Lake of Galilee he said, "I will make you to become fishers of men." They needed special training with Him before they really became effective fishers of men.

We should all be fishers of men. If we can not at once be experts in the skills of the spiritual fisherman, may we give Christ a chance to "make us to become." We need time in the school of Christ.

By being born-again Christians filled with the Holy Spirit; placing our lives fully at His disposal; keeping our hearts cleared of sin by His loving forfiveness; living in actual fellowship with Him: thoughtfully meditating upon His Word and His goodness to us; we should be so filled with appreciation and joy that we cannot help but speak of those things which we have experienced. May we make 1952 a year of revival and evangelism.

A young man once asked of Bishop Selwyn. "What shall I do for Christ?" The Bishop replied, "Go where He is not and take Him with you." This could mean to foreign field or to the family next door.

Unanswered Prayer

G. T. SOLDNER

Matt. 26:36-45. *Vs.* 39-b *"O my Father if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."*

The first full week in the new year is annually observed as the Week of Prayer. It is well to thus emphasize the place, need, and value of prayer at the beginning of each year. We believe in prayer but realize that none of us avail ourselves sufficiently of the blessing and the help of prayer. Why is this? Why do people not pray more, and why is prayer not a more vital part of the Christian life and experience? Can it be because people feel that so many of their prayers are unanswered? Perhaps we even feel that most of our prayers are unanswered. Perhaps we feel there is no value in unanswered prayer.

G. T. Soldner, member Church Unity Committee

Ella Wheeler Wilcox has written words that are suggestive here:

"Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates
And calling "Help me Master,!" yet helps not,
Since in his silence and refusal lies
Their self-development; -so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens, when he must deny.
He sees us weeping o'er life's hard sums,
But should he give the key, and dry our tears,
What would it profit us when school were done
And not one lesson mastered?"

So there may be value in unanswered prayer, if that prayer has been uttered in earnestness, although unanswered prayer is of course not to be our objective. Even our Lord's prayer in the garden was, in a sense, unanswered, for his prayer was: "Let this cup pass from me."

One cannot help but think of the unanswered prayers of the multitudes of God's people; the cries for help to which God seems at times to be entirely deaf; the prayers of the leaders of great and noble causes, who have followed Jesus into their Gethsemane, and have died without seeing the fulfillment of that which they had thought to be the promise of God, and have cried in vain: "let this cup pass from me." One thinks of Moses on the mountain, his eyes straining toward the promised land, into which his feet should never tread. Forty years he had led the children of Israel in the wilderness on their way to the promised land. But on the mountain he died; this old man who had given his everything, but who was never to see in this life the fulfillment of his hope. One thinks of David, that chosen servant ofGod, . . .a man after God's own heart, whose life-plan it was to dedicate to God a temple, but whose gift was spurned because he had become a man of war. So have the eyes of many a servant of the Most High been closed, and all the passion of their prayers has not availed to bring them the desires of their hearts.

There are two aspects of religion, each of which is necessary to the other. Our religion is first, and always a great and noble cause. "The Lord God is the Lord of hosts." He is leading his army of followers to a conquest with sin, and all evil. The church is the church of the victorious Christ, flinging her boundaries to the uttermost parts of the earth. To belong to such a cause exalts the life of any man, and dignifies his existence, and gives him a part in the noblest activities of the race. But that view of religion is too distant for us, for along with this there will always be the sense of personal need. God is the Lord of Hosts, but he must also be a "very present help in time of trouble." The soul is called to fight the good fight, but the soul must also know the peace of the Comforter that is promised to a frail and suffering humanity. Indeed, in one hour the apostle is the hero of the faith; in another hour he is a child with no language but a cry.

Although the prayer of Moses was not answered, the life of Moses was a triumphant life, and none of us would consider it as having been a failure. Although the dream of David's ambition to serve God with a beautiful temple could not be fulfilled, yet David comes down to us a hero of the faith. Although the thorn in the flesh never departed from Paul, and though he was tortured with it even unto the end of his life, yet he died in the joy of the conquest, and the fulfillment of the promise that Gods grace should be sufficient. So it has been with all those servants of God, who despite the fact that prayer must sometimes go unanswered, and perhaps even unheeded, are yet upheld by the consciousness that God never forsakes his own. "Therefore" writes Paul, "we faint not, for God hath shined in our hearts. We are troubled, but not distressed; perplexed, but not in despair; cast down, but not destroyed; for though the outward man perish, yet the inward man is renewed day by day."

Unanswered prayer! Yes, but see the conclusion of Jesus in his prayer, "nevertheless, not as I will, but as thou wilt." It was in that spirit of consecration to God that he received strength to drink the bitter dregs of the cup to the last drop. It is in that same spirit of consecration that we need to utter our prayers and order our lives. Then we can have the experience of a Moses, a David, or a Paul, and our prayer-life will find new vitality, and we will come to a new communion with God. We will then gain strength to do those things that become ours to do. Someone has said that when he had visited the great Phillips Brooks, and had taken his problems to him, he came away, not having his problems solved by Brooks, but more able to solve them him-

(Continued on page 30)

A Review of the Work of the Conference

OLIN A. KREHBIEL*

(The President of the General Conference addresses the Winnipeg Council of Boards.)

What is meant by the topic? This assigned topic which was given to me comes from the new Constitution, Section G, on "Council of Boards." It reads: "There shall be an annual union meeting of all Boards and Elected Committees in a Council of Boards to provide clearance for common problems, to review the work of the Conference as a total effort, and to decide on budgets of Boards and Elected Committees." I do not interpret this phrase to mean that the Conference is a totalitarian organization. Only One, Christ Jesus, deserves our total loyalty. I take it we are to view the work of the Conference as a whole, not just one part, and that we are to make our evaluations in the light of the total effort which our Conference is endeavoring to do. It is very easy to become lost in the detailed parts and fail to see the complete picture of the Conference work.

Paul took the human body and used the head to represent Christ and the body with its various parts to portray the Church, and then he showed that all the parts are needed to make the whole. In this connection I should like to read what he says in I Corinthians 12:4-27. Permit me to make this analogy, using the Mennonite Church as the body. We might call the Executive Committee and Headquarters Office the nerve center; the Board of Missions as the mouth for testimony; the Board of Education and Publication as the eyes and ears for stimulation and information; the Board of Christian Service as the hands to serve, and the Board of Trustees and Finance as the feet supporting all of these and enabling us to make progress. Now if one member of this body is crippled, it affects the whole. We desire that the entire body be in the best working order possible.

Let us review our accomplishments and aims. First, a brief view of the progress and forward steps. The nerve center of our organizational setup has made a great stride in the securing of full-time executive or general secretaries to expedite the work. In **Missions** we can look back over fifty years of accomplishment in India and the church has been rooted and established there. The co-operation with the Congo Inland Mission in Africa and the new mission venture in Japan are steps forward. Canada has been making great strides in recent times. Mission interest has increased there and many young people have responded to the mission call. The Home Mission Section, from being in the red in 1935, has progressed to the point where in recent years they have more than gone over the top with thier budget. Thus the churches have gained confidence in this important work. In **Education and Publication** the development of literature has increased. We have our Sunday school quarterlies, our Daily Vacation Bible School booklets, and a number of other books that have been published. The wider distribution of our church papers should help our Conference work. We have better educational facilities and our young people are getting better training. Here, again, Canada has made much progress. Our Seminary is equipping ministers for our churches. In **Christian Service** we have placed Relief on a permanent rather than on an emergency basis, for as Jesus said, "The needy we would have with us always." Then there has developed the whole field of Mutual Aid and Voluntary Service. In the **Finance** area, the Ministers' Pension Plan has been inaugurated and the trust funds are on a sound basis. But so much for the accomplishments.

Second, let us review our **aims.** We desire to be an **efficient church** at the nerve center; not a bureaucracy, but an organization giving the best service to our churches and rendering a good stewardship of the funds. We desire to be a **witnessing church,** not only interested in far-off missions but also in the people who need Christ right around us and loving them to the Lord. **Evangelism is not** just for missionaries, ministers or evangelists, but our lay people should be enlisted in doing home evangelism among their neighbors. I feel our Mennonite churches have been weak on this point. We desire to be an **informed church.** We want every church member to know what our united aims are and to tell us where they think improvement can be made. There is no question but that we are weak here. We are deluged by undenominational leaflets and papers, but we are short-sighted in seeing the relationship of our own educational and publication to missions. We desire to be a **working church.** I feel we have robbed the church of many means of expression by default. Works of charity and social service definitely belong to the church which inspired them, and Christian good works glorify God in fortifying and giving power to the testimony of the mouth. This is illustrated in the early church. We desire to be a **giving church.** Our financial policy needs to be put on a better basis. It is short-sighted to give to projects and neglect basic expenses. Shuffling of funds will not solve such a problem. We need to educate our members in tithing and in giving to the total work of the church regularly. We must strengthen the places where we are weak, for if one department of church work suffers, it hurts the whole. We have but scratched the surface when it comes to giving. When people spend $40,000,000 for bubble gum, we haven't even begun to give sacrificially for the church. We need a proper sense of values.

In conclusion, the officers invite your suggestions as to how the work of the Conference may be improved and we solicit your prayers and co-operation to the end that the above aims may be reached.

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*President, General Conference; pastor, First Church, Berne, Ind.

Reborn Color-blind

WILLIAM KEENEY*

One of our most perplexing problems is that of mixing races, in business and in churches, educationally and socially. The main problem seems to be that of intermarriage as a result of this mixing. This puzzles many and is one of the chief stumbling-blocks for white Christians.

It is not necessary to repeat the scientists who say there is no basic difference among people of various races. The only differences which they can find are in superficial characteristics. Even in these there is a greater variance within the race than there is between the races. We know these facts of science but still discrimination and racial prejudice persist.

Many accept these facts as being true and then begin marching backwards by saying "Yes! This is true, but look at the trouble intermarriage causes for those who marry, or for the children." This is a recognition of the sin which besets our society and sometimes our churches. After admitting that there is no difference that matters, we continue to feed prejudices by pointing to the actions and attitudes of others. The actions and attitudes of these people come from sin. They have a pride which refuses to recognize another as an individual of worth in himself. They do not penetrate the superficial characteristics which separate men .

"Do you want to marry a negro?" This is another frequent stumbler. Everyone has differing tastes. There are millions of white persons whom we would not want to marry. Christian love requires, however, that we be concerned about them. When someone marries a colored person, or any of the millions that we preferred not to marry, we should be happy and rejoice with him. We should also strive to accept both of them in the fulness of Christian love.

These troubles arising out of intermarriage and the mixing of the races indicate that we have not understood what Paul said. He writes, "...seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." Col. 3:9-11 The external differences between men disappear when we are in Christ. Here Paul says that the differences which fall away are those of society, race, education and economics. We are reborn color-blind, merged into one in Christian fellowship. The superficial characteristics are overcome.

We must learn, as Paul did, that we can penetrate the externals and see the highest possibility within all men. This is the possibility of fellowship with God. If God can have fellowship with this person, can we not also respond and have spiritual fel-

(Continued on page 25)

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*Former MCC worker in Europe; now attending Mennonite Biblical Seminary.

Goodwill Towards Men

H. A. DRIVER*

Sunday evening, December second, Rev. V. J. Sprunger and I had dinner with M. and Mme. Cabieux in their home in Matadi. M. Cabieux had been a responsible government official in the Mukedi district for twelve years so he knew our Mukedi missionaries well. Now he is inspector of exports at the port of Matadi. We arrived in Matadi Thursday and there were no rooms available at the Swedish Mission or any hotel. Miss Anna Liechty was permitted to go aboard the Vinkt, which was to take her to New York in a few days, and we were given a room in another steamship. The next morning Mr. Sprunger and I were walking up a hill to Otraco offices when we met Mr. Cabieux in his car. He pulled to the side of the street and I was soon aware that two old friends had met as Mr. Sprunger and M. Cabieux were soon talking and laughing in French. Mr. Sprunger told him of our desire to get our passengers and baggage off the Lindi so we could start back to Mukedi which is a hard four days' travel. "Come to my office at nine oclock tomorrow and I shall help you." The next morning M. Cabieux accompanied us to an official of Otraco, the freight forwarders of Congo, and then to an official of Agence Maritime International, the steamship company. As a result the Lindi will dock at Boma, the port down the Congo river, so we can unload our two trucks, baggage and the Janz family. Otherwise, we would have many days to wait because the port of Matadi is so busy. Then M. Cabieux invited us to his house Sunday evening.

At five o'clock M. and Mme. Cabieux drove up to the Swedish Mission home in their automobile. Rev. and Mrs. Aldine invited us all to the veranda for coca cola. The conversation was in French but first one and then another interpreted for me and it was an unforgettable experience for me to hear these protestant missionaries and this government official of the Catholic faith converse, in mutual admiration, about experiences in Congo. At the home of the Cabieux' we were not offered smokes or drinks as is the custom here. Mr. Sprunger was asked to offer thanks to God before the meal and during a pleasant evening of visiting about C.I.M. missionaries and others and about the problems and possibilities of Congo, I was made to think of the Angel's message on the first Christmas Eve, "Glory to God in the highest; on earth peace and good will toward men." Here before me was a real example of the faithful and Christian witness of the Gospel Message producing "Good will toward men." When Wendel Wilkie made his journey around the world he wrote that he was amazed at the reservoir of good will missionaries had created around the world. After all it is a natural product of the faithful presentation of Jesus to the world. At His birth the angels announced from heaven that he would bring, "Good will toward men."

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*Promotional secretary, Congo Inland Mission; now visiting mission field in Belgian Congo.

The Sunday School Teacher as an Evangelist

VICTOR SAWATZKY*

The most important factor in the winning of souls to Christ, through the Sunday school, is the personality of the teacher.

When Jesus taught the multitudes He commanded their attention. They were astonished at his manner of delivery. (Matthew 13:53-57) When He made his debut as a teacher, the people were startled like a congregation of dwarfs would be upon the sudden appearing of a giant in their midst. Jesus' power lay in His person. He was the "word made flesh." If we as Sunday school teachers are to influence our pupils for good, we must possess power of personality through which the truth will have real force. The "word" must still, as it were, become flesh in those who are going to be used of God to win others to Christ.

If we would teach with "authority" our teaching must have the stamp of experience and character and faith upon it.

A person who merely repeats parrot-like what others have said will not speak with authority. While it is true that we cannot be authorities in the sense that Jesus was, seeing that His is the original of truth, yet we can give our own personal witness to the truth. In order to be a forceful person, the words which we speak must proceed from our own hearts with the stamp of our personality upon them.

Imitation robs of power and leads to error. This is illustrated by the method of capturing monkeys which is used by natives in parts of Africa. Coming to the haunts of the animals with basins of water, the captors wash their faces in the sight of the monkeys. Then, substituting pots of thin glue for the basins of water, the men retire out of sight. The monkeys, as soon as the natives are gone, come down and wash their faces likewise. The glue causes their eyelids to stick together. Being thus blinded, the animals are easily captured.

The individual who would have personal power in proclaiming the truth must himself be true. He must not be like a sign post, always pointing the way but never going there himself. What we are does indeed speak louder than what we say, and certainly, in the long run, is more effective. Human nature tends to render homage to goodness of character, though there may be motives which prevent that homage from being manifested and expressed. Power apart from righteousness enkindles resentment and arouses resistance. People should be able to respect one who professes to be a proponent of truth, even though they do not like what he says.

How can we speak convincingly of that which we do not believe ourselves? We may show an interest in a given project, and yet if we do not believe in the cause itself, our influence will be very weak. A certain authority in a given field was recently quoted as saying, "Give me one man who believes in my cause and I will give you twenty men in exchange who have only an interest in it." Truth spoken with genuine feeling is highly effective. Paul and Barnabas so spake that many believed. (Acts 14:1)

If the Sunday school teacher would lead his pupils to Christ, he must be able to say from experience that he knows whereof he speaks; and if he would lead men to believe the truth he speaks, his pupils must first be able to believe in him; and if he would speak convincingly, he must himself believe what he says. Such experience and character and faith will spring from a genuine commitment to Christ.

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*Pastor, First Church, Hutchinson, Kansas.

MEN NONITE at Work for Christ MEN

From the Hanston, Kansas, laymen's group, writing about what the men there are doing, we quote:

"I was asked to write that we did organize our men's group. At the time we organized we decided to send ten dollars per member instead of the one dollar, because none of us can get away for one or two days to help at the well or the dining hall projects. We decided to send money to hire help if necessary."

That is a spirit: the spirit of Christian good will and understanding. It is creative thinking of a high order. It is a spirit which is needed in any brotherhood to stimulate not only the work on the local level, but to stimulate the work of other men elsewhere—

And that is why this is being written.

What are you folks doing in your brotherhood? Again and again the question is being sent to your General Conference Laymens' secretary: "What are local brotherhoods doing elsewhere? What types of programs do you recommend to stimulate the men at the local level?"

Your contributions, telling what you are doing in your local church and in your district, will be appreciated. Address whom? Why, any of the offiers of the General Conference Mennonite Men: Walter Temple, 1124 N. 18th Street, Allentown, Pa.; J. S. Schultz, Bluffton, Ohio; or B. Bargen, 2513 Main, North Newton, Kansas, Secretary.

A Restudy of Our

PART I

INTRODUCTION

The present interruption of the relationship of the missionary agencies of the older churches (of the West) with the indigenous Christian churches in China has made imperative serious reflection on the policies and strategies of missions in recent years. The taking of the Christian Gospel to China and establishing the church of Jesus Christ among the Chinese people is truly the will and work of God. However, the analysis of experiences and convictions of some missionaries about these experiences will draw forth lessons to be learned before fellowship and mutual ministry are again resumed with the Christian churches in China. Since great awakenings with strong nationalism are now coming over almost every oriental people and backward races of the world, the present China situation as far as pertains to missions can become a general experience in all of the mission fields of the world, these lessons should be of inestimable value also to missions and missionaries in other countries and regions of the world, as they may seek to learn from the experiences of their colleagues who served our Lord and His church in China.

I. SOME LESSONS LEARNED PERTAINING TO THE MISSION FIELD

There are lessons learned from missionary experiences in China, which would be suggestive of what should not be repeated, when the time comes to reopen mission work in China and that could be equally suggestive in what should be avoided in other mission fields. Then, too, there are lessons learned that should be incorporated in new programs both in China and other lands. It is very evident that there is a call for changes to be made in the missionaries' life and work, so that the tendency to make all work too western in pattern and trends may be avoided.

LESS FOREIGN BUILDINGS

The property and plants acquired should not exceed the power and ability of the native church to take over and keep up. The big foreign compounds with large foreign style houses having all kinds of foreign appliances and conveniences should be avoided. The home of the missionary should rather be built of local material and such a level, that they can be copied and used by nationals in places where the missionary works. If he is willing to live in a small house similar to those of his national colleagues with a minimum of western gadgets required to assure healthful conditions, it will give him a closer contact with national co-workers. Often native style buildings are not so suitable for schools, hospitals and churches and Chinese style roofs, too, are very expensive; but with moderate changes a medium way should be found.

LESS FOREIGN CUSTOMS IN CONTRAST TO NATIVE WAYS

Too much emphasis has been put on correct organizational procedure and not enough on the spiritual life of the Christians and their churches, so that the church as it develops remains too western in character and is not sufficiently indigenous as to patterns, worship, and activities. There has to be a clear cut in what is Christian and what is only western. On the other hand there needs to be a clear cut too, between what is mere heathen superstition often called native custom and what is Christian life and teaching. The building of a worshiping, redemptive Christian community, concerned for the total life of the community and for extending its bounds through fresh evangelization in regions farther away, is the great Christian task. That can never be accomplished by the missionary alone or even in conjunction with the national clergy, but with the help of devoted and trained membership separated from the superstitions of the past and now continually fostered in grace and power of Jesus Christ. There is therefore a call for a fuller identification of the missionary with the people among whom he lives and works. Notwithstanding, the best and highest training of the missionary before he leaves the home base, he should appear and be less a foreigner and more a national member of the community in housing, living and work. He will have to get out of some of the old ruts and blaze a new trail, for changing conditions and accumulating progressive experiences with better understanding of the present day circumstances will demand some drastic reformations in the applying of former procedures.

THE IMPORTANCE OF SAVING SOULS

The basis for all other changes and improvements is spiritual regeneration. This has proved to be the right foundation upon which to build Christian character and lives worth living. In order to establish new converts and older church members in the faith the main emphasis should be upon Bible training classes long or short, large or small, regular or irregular, as time permits, with the main goal—A living knowledge of the Bible. This is what brings results and endures. This is the fountain of all other Christian fruit and activity. With such training in classes and a Christian home to fall back upon, young people seem to be better able to stand the pressure of communism. Moving about among these thousands and millions of people one is gripped by the urgent and insistent call for more evangelistic effort, more emphasis upon things of the spirit, more dependence upon the working of the Holy Spirit and more eagerness to take ad-

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*Former missionary to China.

eign Mission Policy

H. J. BROWN*

vantage of evangelistic opportunities involving family, clan, village and larger scale community life. The missionary together with the national worker and the Christian group must become the light and the salt of the community!

NATIONAL CHURCH WORKERS

There is much need of a greater emphasis on all kinds of religious education for children and adults and particularly for leaders. Ministers besides being twice born consecrated men, need to have better training in order to become more successful pastors. They need more training in theological seminaries in the teachings of the Christian gospel, in the faith handed down to us and in the practical Christian life, for conducting public worship, for instruction of church-members and for the propagation of the Christian faith. They also need more opportunity to attend retreats and Bible conferences for spiritual refreshment. Then too, they need proper guidance in their studies and reading. Since their time is limited most profitable literature should be selected. The missionary going back will have to live in the Holy Spirit and allow God to use him where and how He wishes, always stressing the things that are eternal so that he can stimulate a great deal more the practical leadership training of laity and preachers. He will have to spend much more time in direct evangelistic effort and in sharing spiritual experiences with nationals in conference and in prayer. The training of leaders paid and lay for the church determines the life of the church. They both need a better preparation for their work, so that they can become more effective vessels in the hands of the Holy Spirit to bring the gospel of power to save to family, clan, village and larger communities. Efforts in this direction in the past have proved themselves very advantageous.

THE INDIGENOUS CHURCH IN MISSIONLANDS

Devotion often has to be forced and the pace quickened by innumerable means; but we should always place the emphasis on Christian, no matter in what kind of work we may be sharing with other people. It should bring a contribution to Christian living, for a Christian community of redeemed people will have an influence upon the whole nation far out of proportion to its numbers. The spread of the faith in China through the preaching and teaching of Christian truth and the expression of Christian love by ambassadors of Christ both foreign and native is cause of rejoicing. It can now clearly be seen, that the taking of the Gospel of Jesus Christ to China, and the establishing of an indigenous church of Christ among the Chinese people was the plan and work of God. This church will ultimately triumph over all human weaknesses and mistakes even in the missionary movement itself. We should be ready to cooperate with the church in China, when again more favorable times come and that church desires such relationship. We have the belief that this church, because it is the church of Jesus Christ, will stand true to our Lord and Savior and persist in the purposes of God through every combination of testing and opportunity.

Changes in procedure can be expected, but the aim must be the same. The emancipation of women, girls and children to a large extent has been accomplished. They now occupy a large place in the church and the community. Youth, too, is recognized as being essential in the welfare and progress of the church. The consensus is that many elements familiar in the past working of foreign missions and that of already established national churches should be and must be progressively transformed according to changes of conditions, accumulating experience and developing insights so that the Holy Spirit can lead the Christian people into a new age of brotherly love and cooperative ministry.

(Concluded next week)

REBORN COLOR-BLIND

(Continued from page 22)

lowship with him? There is an equality and a unity of the spirit through Christ. If this is not so, should we not stop our mission work? If there is a soul to be saved, then we know that God desires fellowship with it. Can we not also have this fellowship with each one through the power of Christ's redeeming love?

If we do offer this fellowship, it will cause trouble with our society. But we have already seen that this trouble is rooted in sin. Christians must work to overcome sin in the world. They should not be stopped by sin. Sacrifice is required in order to overcome sin. Therefore we are called to bear the cross of Christ, to contine His work.

Perhaps some are called to live this life of suffering love by intermarriage. Others may be called to mix with other races in different ways. This may be by offering fellowship to those rejected by the main part of our society. It may be by seeing the soul shining through some dark skin or through slanting eyes. We are all called to join in the battle against sin wherever it is found, in society, in the church or in ourselves. Complete intermixing of the races is probably not the solution to our problem. The problem is not easy to solve. If we live in Christ, however, we will not be separated from any man. We will be overcoming the problem by seeing that our neighbor is anyone in need and by striving to meet the need with suffering, redeeming love.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

A Voluntary Service Religious Survey

Following is the account of a week-end work camp in Chicago written by members who participated in a religious survey of the community surrounding the Woodlawn Mennonite Church. Those who participated in the Work Camp and the churches from which they came were: From Calvary (Washington, Ill.): Mildred Daum; from Flanagan: Leola and Donald Zehr; from Normal: Carol Diller; Luella Mishler, Ramona Peacock, Winona Peacock; from Boynton (Hopedale): Mary Ann Litwiler; and from Meadows: Ruth Mitchell, Emily Bertsche, Irma Sommer, Ronald Bertsche, Dick Gundy, John Bertsche,, Kenneth Marxmiller. This work camp was held over the week-end of November 23-25.

THE ORIENTATION

The first part of our program was an orientation to Chicago and the area around the Seminary by Edith Claassen. Mrs. Leland Harder gave us an inspiring talk on "Motives for Service." Bill Keeney explained how to take the religious survey. He was assisted by Mrs. Harder in conducting a mock interview. After some "intellectually" competitive recreation led by Pete and Marge Ediger, we closed our Friday evening meeting with worship led by Pete Ediger. We all retired with sincere misgivings as to our ability to conduct such a survey.

A BUS TOUR THROUGH CHICAGO

Saturday morning we began the fateful day with breakfast at 7:00 o'clock. At 8:00 we all piled into the Seminary bus for a tour through several places of interest in Chicago.

We were first shown the Shakespeare School which is located back of the Seminary. This school has two shifts of classes in the lower grades because of its very large enrollment. Nearby the Kenwood Community Church was pointed out. This church has no denomination. It is a community church for anyone who has no preference or who finds that there is no church of his denomination nearby.

We rode on until we came to a very large building called "The Mecca." This building was at one time an apartment house for some of Chicago's wealthier people. The inner court was a spacious room into which the apartments opened. A beautifully carved railing went around the second floor as a sort of balcony over-looking the inner court. The building is now quite broken-down and only a few poor Negro families are living in it. .

As we traveled on we saw the Black Belt, a section for Negroes only. Until recently a law prevented them from moving out of this small section. Since this law was declared unconstitutional, they have spread out to adjoining areas.

Passing through Skid Row we realized the need for more places like the Pacific Garden Mission in this part of town to take the place of the innumerable taverns, cheap hotels, and restaurants. The mission contains a good clean place to stay for those who are drawn in from the streets, for those who ask God's forgiveness and want to begin a new life.

Maxwell Street, which has been known as the Jewish Ghetto, was one of great interest. Here street vendors bring our their wares, which include almost anything you can think of, to sell for the best bargain. The Greek stores also fascinated us. China Town's numerous restaurants were interesting, especially Guey Sam's.

This ended the main part of our tour. We still had some time so we took a short ride to the University of Chicago. We first toured the Rockefeller Memorial Chapel, a very beautiful building of cathedral proportions. While at the University of Chicago we were able to get a glimpse of the Divinity School and the Theological Seminary.

This ended our tour through both the scarred and beautiful parts of Chicago. We began our survey work with a better understanding of Chicago's people, and the knowledge that Christian love is needed everywhere we go.

RINGING DOORBELLS

"We are representing the Woodlawn Mennonite Church at 46th and Woodlawn." These were the most frequently used words in taking a survey of the Woodlawn community. Edith Claassen and Bill Keeney equipped us with a devotional booklet, "The Secret Place," and with printed information about the Woodlawn Mennonite Church. We were sent out two by two to cover the several blocks with some three hundred people to contact in each block.

The task had its difficulties. We had to learn the operation of the doorbell system in six-apartment houses, with eight to ten families living in them. Another difficulty arose in knowing what to say after you did get an answer and had introduced yourselves. The opening doors revealed a wide variety of nationalities, religions and social standings. In one block we found everything from Buddhists to Athiest; Japanese-American to Negro; professors to unemployed; those living in luxury to others in poverty. Feelings ranging from indifference to sympathy were expressed toward our church activities.

A total of 126 personal interviews or contacts were made. Following are some of the facts which came to light from these. There are at least 71 children in these families. Of those who were willing to respond to the questions, 71 have some church affiliation, 10 have none. About one-third of this group, 26, have affiliation with the Catholic Church, 6 were Buddhists and the remainder were some form of Protestants, although quite a few were not attending any church at present. Twenty seven have indicated a definite interest in at least visiting the Woodlawn Mennonite Church and becoming better acquainted. About two-thirds of those interviewed were white; the other one-third are about evenly divided between Negro and Japanese-American.

OTHER ACTIVITIES

Saturday evening, we had a discusion on "Making Love Relevant" led by Robert Ramseyer. After a day in which we had all rung doorbells and interviewed many people the topic seemed much more important to us. Many of the people we interviewed expressed dislike of different racial groups and indifference to even the closest neighbors. As a result of our experience we were more keenly aware of the problem. An informal tea with some of the Seminary people closed our days activities.

All our meals were co-operatively prepared. By mutual agreement, however, the five boys of the work camp agreed to prepare the Sunday morning breakfast if the girls would be there promptly at 7:00. So promptly at 7:20 (when we really expected them) they arrived for the meal. Over the fellowship of the breakfast table we evaluated the week-end. We all agree that it was a difficult work but even those of us who were the most timorous agreed that we had enjoyed the work and none was sorry he had participated.

We all attended 9:00 o'clock service at the Woodlawn Mennonite Church of which Robert Kreider is the pastor. We were all very gratified to see a Latvian D.P. and his wife at church as a result of our survey. They seemed very interested and also stayed for the 9:45 Sunday school.

As we left after the noon meal we all had the feeling of having spent a very, very profitable weekend. The thought of having done something of value through the survey and of the fellowship with our co-workers gave us a feeling that the three dollars it cost could never have been more profitably invested.

When we arrived home some remarked that "It's an experience we will never forget!" To that we can add a resounding AMEN.

Teaching in Gulfport, Mississippi U. S.

WILLIE LITWILLER*

We'd like all of you to come along with us as we make our visits to the Negro schools each week. We are sure that you would be surprised, even as we were, at the unfavorable conditions and overcrowded schoolrooms where these dear children seek to learn the fundamentals of reading, writing and arithmetic.

Come with us to Turkey Creek. Here is one of the better, if not the best, equipped schools that we visit. As we enter the schoolroom for the fourth and fifth graders stand and we still feel a bit queer at being shown such respect. "Good morning, how are you this morning? It is a fine morning. Fifth grade may stand and pass." The teacher is a very pleasant and understanding person. The pupils stand and march out single file to the playground. One or two or maybe five or six say as they go by, "Miss Millie, may I have a side this morning?" It didn't take long to realize that there is a certain amount of dignity and prestige that goes with having a side because then one can be a pitcher and there isn't one colored boy or girl who doesn't want to be a pitcher of a softball team. There isn't another position as far as they are concerned. Our play period consists of one-half hour. During this time we endeavor to cultivate respect for each other's feelings, fair play, and the art of being a good loser. The task is much greater than our abilities, but the Lord has wisdom and power and is "able to do exceeding abundantly above all that we ask or think. We blow the whistle, line up for a drink of water and file back into the schoolroom.

Our Bible period is a real blessing. We are thrilled by the singing. When we call for memory work we are encouraged by the number who are able to give it, and then the review period is a great inspiration because it is then that one realizes efforts are not in vain but little minds are grasping the stories. We hope and pray that just as many little hearts are receiving the truths. The greatest task is to endeavor to have those lives apply on the playground and in every day living, the truths presented in the classroom. That is our goal for the recreational program.

Later on in the morning the program is repeated at Mississippi City.

Tuesdays we go to Saucier, Blacklidge, and Ramsey Line and on Wednesday to North Gulfport. Turkey Creek and North Gulfport are the largest schools, each having an enrollment of over three hundred. Most pupils share their desks and some sit around tables and still others on benches along the walls.

Our curriculum this year is the Book of Exodus. Many of the children have heard the familiar Bible stories from year to year as the teachers have gone out, so we have found it advisable to study books of the Bible rather than individual stories. Before Christmas we want to begin a series on the "Life of Christ." We appreciate the interest shown by the pupils in our lesson periods. One little tiny girls visits Blacklidge every Tuesday because the Bible teacher comes on Tuesdays.

Wednesday afternoons we have the privilege of having one hour with the little people of the kindergarten of North Gulfport. Miss Mary asks, "Would you like to sing this afternoon?" "Yes, Yes!" "What would you like to sing?" "Running Over, Little David, Jesus Loves Me, Angels Watching Over Me, etc."

These children are so precious and show considerable interest for such tiny hearts and minds. We have a Bible story, illustrated poems, stories with a moral, and also play games, and assist them to swing and see-saw, etc.

Tuesday and Thursday afternoons find us at Young's Recreation Center and the Nineteenth Street Center. Young's is a new project, the only contact Camp has had with those children so far is two weeks of Bible School this last summer. One week the circus gave us quite a bit of competition and last week it rained very hard, but, we had about a dozen boys and girls there. We are praying that those who came will be the best advertisement for the program.

We ask a very definite interest in all of your prayers. Fray that we might be most effective in our witness and that we might have the wisdom and understanding of Christ exercised through our lives as we contact these lives for Him.

With the New Year

I Resolve

One of the points of humor each New Year's season is the resolutions people make. Sport is made of the custom in comic strips, on the radio, and over coffee cups. One man is going to give up tobacco and he does for two or three weeks only to take it up again. A lady resolves to reduce, until the big family dinner comes along and she weakens and once weakened her resolves fade away. And so go the resolutions we make, left and right, fallen by the wayside.

Perhaps we are too negative in a lot of our resolutions. We decide to stop certain bad habits simply by quitting them. We forget that bit of wisdom spoken by Jesus—if you sweep the house clean of one devil you only make room for seven others. Unless you do something to fill the void, the empty space, that is what will happen. Somehow we were not created by God to live in a vacuum. God expects us to be active, to do something, to grow. If we do not fill our lives with good things, they will be filled with things evil.

One fact about life is that we never stand still, there is always growth, there is always something happening to us. In our childhood we grow physically as well as mentally and socially. We can see that going on. In our adulthood, growth is not so evident, but there is growth. Age creeps on us, physically we are not the same at fifty as we were at twenty-five, nor are we the same at seventy-five as we were at fifty. Our mental and spiritual attitude likewise changes—an old person looks at the world a little differently than a middle-aged or young person. There has been growth.

The great question is, how are we growing? And here comes the place for a positive resolution, "I resolve to grow—toward God." Such a resolution is realistic. It sees that life is growth—toward something. It doesn't try to snub life's growth by concentrating on bad habits to be dropped, distasteful things to be discarded. It seeks to leave them behind by taking life's stream of growth and directing it toward God.

Needed in so many tragic, groping lives is high purpose, and sincere dedication toward something noble and great. So many lives are empty because they cast about first in one thing and then another seeking pleasure and satisfaction because they are not filled with something eternally worth living for.

Many a young person, the experimenter with life that he is, tries all sorts of things, getting himself in trouble, doing that which wiser parents discourage, defying adult counsel, all because as yet nothing has been found really worth living for. To the experimenters with life, the seekers, the dissatisfied, take seriously this resolve—to grow toward God in the coming year. Make it your adventure, make it a real part of living. It is the best resolution. —E. L.

why the world needs CHURCH COLLEGES

"Spiritual emphasis must be at the heart of the church college program because it is needed at the heart of America." Thus spoke President N. P. Horn, of Baker University as he opened a panel discussion at the annual Founder's Day program October 7, at Bethel College, North Newton, Kansas.

Four Kansas church college presidents were featured in a panel discussion on the topic "Why the World Needs Church Colleges." Taking part in the discussion were presidents N. P. Horn of Baker University, (Methodist) of Ottawa; D. W. Bittinger of McPherson College, (Church of the Brethren) McPherson; S. A. Watson of Friends University, (Quaker) Wichita; and E. G. Kaufman of Bethel College, (Mennonite).

In his opening remarks President Horn stated that the world today needs people with spiritual emphasis in their lives and college students must be made aware of this emphasis so that they can go out into the business world and deal honestly, fairly, and with integrity with their fellow associates. The church college that does not instill spiritual emphasis into its students, does not have any message to give; and therefore, has no right to ask for money from church people to carry on its program. The world needs God, and church college students must be made to realize this.

In stating his reasons why the world needs church colleges, President Bittinger reminded listeners that Christ gave the world a Great Commission: "Go ye therefore, and teach all nations . . ." (Matt. 28:19a). The Kingdom of God will be brought on earth only by the process of teaching and the church college is the greatest instrument we have to help fulfill that commission, and if the Christian college fails, it has failed in the very purpose for which it was founded. A Christian college must build men with color of personality, depth of character and a sense of values so fine and so true that they can withstand temptation, however great.

President Watson emphasized that the world needs church colleges to develop a fellowship of believers and to give students the message of salvation and freedom from their sins. The church college is the right arm of the church used to carry out the great commission given to Christ's followers. The church college is an agent of the church to prepare people for more effective Christian living. It is a place to which students bring their talents and there they train and develop talents so as to give a good report to their Master. Christian colleges were first founded to prepare students for the ministry and mission field, but now they have expanded their curriculum to prepare students for the many Christian professions of home-maker, businessman, industrialist, farmer or musician.

The presidents then stated a few problems that are facing church colleges today. It is necessary for the church college to accredit itself so that students studying for highly specialized fields can receive necessary credits for their work. In order to struggle to meet these high standards set by the association of colleges, the church college has

(Continued on page 31)

News from Bluffton College

Seven students are planning to attend the Student Volunteer Conference at Lawrence, Kansas, during the holidays. They are Martha Kraft, Birmingham, Michigan; Charles Sprunger, Belgian Congo, Africa; Betty Bauman, India; Robert Braun, Chicago; Mary Rich, Washington, Illinois; John Bauman, Bluffton; and Ruth Banfield, Trinidad.

Both men's and women's Gospel Teams plan to travel during the Christmas vacation. Each team is made up of a quartet, speaker, and an advisor. The men's team quartet is composed of Orlin Zehr, Toluca, Illinois; Lamar Reichert, Nappanee, Indiana; Allen Ropp, Normal, Illinois; and Don Hostetler, Sugarcreek, Ohio. Joe Richards, Venedocia, Ohio, will be the speaker. Ronald Kirkwood is accompanying the team as pianist and Dr. Paul Shelly as faculty advisor. The men will travel through Indiana, Illinois, and Missouri, giving programs at Summerfield, Normal, Flanagan, and Congerville, Illinois; Fortuna, Missouri; and Nappanee and Middlebury, Indiana.

The quartet for the women's team is composed of Joan Clymer, Rawson, Ohio; Burna Mae Horsch, Upland, California; Pat Lowenberg, Donnellson, Ia.; and Eleanor Wismer, Hilltown, Penna. Margaret Salzman, Nappanee, Indiana, will be the speaker and Eleanor Weaver, Bluffton, will be the advisor. The team will give programs in Ohio and Pennsylvania, appearing in the Lancaster, Deep Run, Hereford, and Napier, Pennsylvania churches and at Dalton and Wadsworth in Ohio.

Other programs for both Men's and Women's Teams were still uncertain at the time of writing.

Should We Work Against Universal Military Training

Many of us may not do anything, even if we are more or less opposed to its adoption. Some Mennonites believe they should not influence legislation but this is not what holds back most General Conference members. Some on the basis of principle feel this question is not important enough for us to take time as Christians to write a letter, to make a statement from the pulpit, or to talk it over as a Sunday school class. I have also thrown away some requests to "write your congressman" on the basis of using my time in a more worthwhile way. It is clear to me that the church has a more effective way to change lives than through legislation. Often however, when I have not written my congressman on crucial issues it has been a matter of not feeling strongly enough on the matter, not having the congressman's exact name, or just not taking the energy to do it.

Before we do **nothing** on UMT let us pause in meditation and prayer. Let us face the question before God, pray for our representative who will help decide this serious question not only for our lifetime but possibly for the remainder of U. S. history. Has any country ever dropped such universal conscription before it has crumbled? Have we time to pray for our rulers facing UMT? Have we a responsibility as Christian citizens to express our convictions of "yes or no" to one who represents us? Is UMT really an evil system? Let us face these questions before God.

In the past church leaders have helped and rightly so in the liquor issue. It is my conviction that permanent Universal Military Training is a much greater evil than the liquor traffic. UMT will increase drinking, definitely lower morals, dominate lives for eight years, shape prejudices and thinking much longer, will cost as much each year as all public school teachers of the U.S., and it will not lessen but increase wars as it has in other countries. Those concerned with teaching love and nonresistance to their young people will have their task doubled and more.

Quaker leaders and others say there is about an even chance for defeating UMT. Let us do what we can.

FOR YOUR CONGREGATION

Early in January pastors will receive two leaflets that will provide names of congressmen and some facts on UMT. These are listed below for individuals or churches who may wish to order a supply of these for distribution:

IN YOUR HANDS (facts on UMT), order from National Council Against Conscription, 1013 18th Street, N.W. Washington, D.C. (10¢ each or $7.50 per 100.)

LIST OF CONGRESSMEN (and how to address letters), order from Commission on World Peace of Methodist Church, 740 Rush Street, Chicago 11, Ill. (35¢ a dozen, $2.50 per 100).

Elmer Ediger, Exec. Sec., Board of Christian Service

M.C.C. News Notes

DPs Must Report Address

The Internal Security Act of 1950 requires that all aliens admitted to the United States for permanent residence, to file an address report each year between January 1 and 11.

Reports are to be made on an "Address Report Card" (Form I-53) which may be secured at any U.S. post office. The completed card should be taken (not mailed) to the post office and handed to the postal clerk. Parents or guardians should submit this report for aliens under 14 years of age.

Sponsors should be sure that the DP immigrants are aware of their responsibility in this matter.

Service Units Follow Migrants

Even in the winter season, service units are in contact with needy migrant labor camps. Near Coalinga, California, the MCC unit of our young people carries on Bible classes and other religious teaching, recreation and crafts in the camps of Negro and Mexican laborers.

The MCC migrant unit has moved from Grants, New Mexico to Phoenix, Arizona, to serve a group of the Navajo Indians who migrate with the carrot harvest.

The Lancaster Mennonite Conference has opened a service project in the Redlands migrant camp at Homestead, Florida.

Women Needed in Voluntary Service

Young women are needed in several service units, including housekeepers, cooks, hospital attendants, workers with children, nurses and others. Although the V.S. program is preparing to accommodate some young drafted men, there will continue to be need and opportunity for purely voluntary workers, both women and men. Women are especially needed now because some are completing terms of service in projects which are significant.

Far East Relief News

A cablegram from Franklin Beahn brings the word that he arrived in Hong Kong on November 18. He had been the last MCC worker to be engaged in a relief project in China, that of directing the Free Christian Vocational School in Shanghai. Even after the Communist occupation of Shanghai he was able to continue until regulations made it impossible for him as a foreigner to receive remittances and to direct the school. For the past months he has been endeavoring to leave Shanghai.

In addition to helping to care for 40 children in an orphanage at Taichung, Formosa, Ruth Fisher has been asked to conduct three weekly half-hour programs on a local radio station. Two of these are English Bible lessons, and the third is religious music and poetry. Through these contacts she also is called upon for other services, such as telling Bible stories in a high school with over 2000 students.

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UNANSWERED PRAYER

(Continued from page 20)

self. That is the true function of prayer. We come to God, bringing our problems to him, not always to have them solved for us, but to receive strength, guidance, direction, and grace, so that we may be more able to solve them, and to do the Father's will.

Yes, at the beginning of the new year, let us recognize with the negro spiritual the truth: "It's me, O Lord, standin' in the need o' prayer."

Jottings

—Germantown Mennonite Church, Philadelphia, Penna.: Our Ladies Aid helped in brightening the holiday season of our shut-in friends and members with special gifts. Our pastor, T. Robert Brewer had planned a Candle Light Service for Sunday evening, Decmber 23. A committee was formed to visit neighborhood friends and invite them to attend services. Our program for the month of January 1952, will include two evening services, the first of these services will be held Sunday evening, January 13.—Claire Natalie Garner, Corr.

—Bethel Church, Inman, Kansas: The Charity Society had a Christmas program December 3. Toys were brought to be sent to the migrant children in Arizona, and some for relief. Bob Pierce spoke to a large audience in the H. S. Auditorium on December 2, in behalf of Christian relief for Korea and the Orient. This meeting was sponsored by the Inman and Buhler churches. On December 4, Lester Hostetler of the Bethel College Church showed pictures and told of his experiences in Europe. Thursday, December 6, was meat canning day for relief; 1309 cans were filled. The Youth Fellowship enjoyed a Christmas banquet, December 10. Young people of the neighboring churches were invited. J. W. Fretz was the speaker. The Charity Society prepared the banquet meal.—Mrs. A. F. Enns, Corr.

—First Church, Ransom, Kansas: On November 4, five children were consecrated during the morning service. Recent speakers at our church were: Mr. and Mrs. Lester Hostetler, who told of their work in Berlin, Germany, and also showed slides. La Verne Rutschman told us of his work in Colombia, South America. Our new pews and choir chairs were installed the first week in November. Our Missionary Society met on December 12 for an all day meeting, with a covered dish luncheon at noon.—Mrs. John G. Mishler, Corr.

—Wayland Church, Wayland, Iowa: On Sunday, November 18, we gave a special Thanksgiving offering for Relief which amounted to $160.00. On Thanksgiving Day the union Thanksgiving service was held in our church and the house was filled to near capacity. On December 9, we joined in the world wide observance of Universal Bible Sunday sponsored by the American Bible Society. December 23 we had our White Gift service in which all the classes brought a special White Gift. In the evening the choir with the help of characters representing shepherds, wise men, Joseph and Mary presented the Christmas Cantata "A King Is Given." Our annual business meeting was held on Thursday, January 3, 1952.—Mrs. Ezra Wittmer, Corr.

—Emmanuel Mennonite Church, Moundridge, Kansas: The Annual Mission Sale was held in the Moundridge High School in October. A total of approximately $415. was raised. The countries to which part of this money was sent for missions were Japan, Africa and India. A slide projector and screen were purchased for the church by the Mission Society with part of the money alloted to home church use. Baptismal services were held on Sunday morning, November 18, for Betty Ruth Jantz and Barbara Jean Jantz. Erland Waltner conducted a week of Evangelistic Services November 4-9. Rich blessings were afforded through his messages. Lester Hostetler gave his illutstrated message of his recent year spent in Berlin, Germany, on December 5. Mrs. Peter Dyck was the guest speaker for the all-day meeting of the Women's Mission Society, Tuesday, November 6. Garman Wedel was re-elected unanimously as pastor for another 3 year term at a church business meeting on Monday, November 26. When his present 3 year term expires next June, he will have served the church for nine years.—Corr.

—Friedensburg Church, Avon, South Dakota: Our church held the Annual Mission and Harvest Festival on November 23. That date also marked the beginning of a series of revival meetings with J. J. Regier of Grace Bible Institute in charge. The girls Quartet known as "The Lightbearers" from the G.B.I. came on December 1-2. Their services were much appreciated. The revival meetings came to a close with an impressive candle light service on December 9.—Mrs. Albert Baese, Corr.

—Ebenezer Church, Bluffton, Ohio: At the Women's Missionary Society in November ten comforters and two quilts were made. These were sent to some home missionaries, Lima Rescue Mission, and MCC. The women also sent four bolts of yard material from the Bluffton cutting room to MCC. George Mundell of Darby, Penna., conducted the annual Bible Conference, November 6-11. On December 9, Bradford Steiner, who recently returned from India, son of missionary Ezra Steiner, spoke and showed slides of their work in Tibet. Viola Welty has sailed; she is returning to the mission field in Nigeria.

—Walton Church, Walton, Kansas: Albert Gaeddert presented a series of inspirational messages November 11-16. Our annual mission sale was held on November 9. Five men gave a days work each toward roofing the dining hall at Camp Mennoscah. The idea of organizing a Men's Fellowship is gaining in favor.—Harold Peters, Corr.

WHY THE WORLD NEEDS CHURCH COLLEGES

(Continued from page 29)

many times sacrificed Christian training for standards to receive credit. The spiritual emphasis may be lost in the desire to keep a credit rating.

President Kaufman told of another problem faced by church colleges—that of raising money for their schools. State schools are tax supported and everybody pays taxes to support them, but church colleges are supported by a small group of church people who also pay taxes for the support of state schools. Last year in Kansas the state colleges had an average of $1,000 to spend for each student, raised by taxation; whereas, the church school of Bethel College had only $200 for each student raised by contributions of church people.

A future problem to be faced by the church colleges in competition with state supported schools is the problem of expansion to accomodate the large number of students who were born during World War II. They will be ready for college in nine years and colleges will be caught unprepared for the large number of students unless they are able to raise money for expansion in the near future. Government schools will be getting in more tax money and will be in a better position to expand for future high enrollments. Church people were urged to face this problem and to lay plans so that church colleges won't be handicapped by lack of ability to expand to accomodate the larger classes.

Those present were reminded that many small gifts of money were needed by church colleges because they know that many small gifts are accompanied by sincere prayers for the college, and they need the constant prayers of interested people.

In closing the discussion President Kaufman states, "Church colleges are needed because the church is needed, and the church is needed because the gospel is needed."

—*Mrs. Gertrude Flory*

MCC NEWS NOTES

(Continued from page 30)

Relief Centers Fill Real Need

The strong influence of the MCC relief centers in various places is seen in recent remarks by two people in touch with such centers in widely separated countries. One lady calls the MCC community center in Kaiserslautern, Germany, a "little island of peace." In Japan a student spoke of a class at the MCC center as "an oasis for me." The direct relief value in these projects is significant, for genuine physical needs are alleviated; but beyond this, the spiritual warmth which people seem to feel as they participate in the work and service of these centers, is an even stronger factor in making the work a challenge.

Help to Neglected DPs

Alta Schrock writes that in the Munich Resettlement Center, one of the IRO refugee camps in Germany, there are six to seven hundred DPs processed for emmigration each week. Several large agencies sponsor groups of refugees, but in some instances there are cases not taken care of by any of these agencies. To help these neglected cases through the many details of DP processing is a service which they deeply appreciate.

Agricultural Leader Reaches Paraguay Chaco

Robert and Myrtle Unruh who went to South America a short time ago have been in and about the city of Asuncion to become acquainted with the MCC work there and in nearby places. Recently they proceeded to the Chaco colonies where they will be located, for a number of years. Brother Unruh is appointed to direct the work of the MCC Experimental farm in Colony Fernheim. In this capacity he will continue to help the colonists develop better crop varieties and farming methods, and more effective controls for pests.

Please enclose this label when writing

Basel Bible School Opens

The European Mennonite Bible School began its term of study on November 18 with twenty-four students coming from France, Switzerland, Germany and Luxembourg. The school continues for four weeks. Classes are taught in French and German. Samuel Gerber, who visited many Mennonite congregations in Canada and the United States last year, is principal of the school. The faculty also includes MCC workers Henry A. Fast, and John H. Yoder and three European Mennonite leaders.

Voluntary Service Notes

Newton Weber of West Liberty, Ohio, has been appointed to serve as director of the MCC unit at Gulfport, Mississippi. Mrs. Weber will serve as matron. Louis and Ellen Esau of Beatrice, Nebraska, are appointed as acting director and matron of the unit at Topeka, Kansas.

Workers enrolled in the November training school have been assigned as follows: Deloris Anna Buller of Mankato, Minn., Ruby E. Friesen of Aberdeen, Idaho, Peter C. Loewen, of Meade, Kans., Nora R. Rice, of Dublin Pa., and Wilma Gingerich, Kitchener, Ont., to Kings View Homes, Reedley, Calif.; Adam P. Ewert of Bingham Lake, Minn., and Eugue V. Regier of Meyers, Calif., to Topeka State Hospital, Kansas; Edna M. Foth of Windom, Minn., to Industrial Home Annex in Washington, D.C.; Paul E. and Corinna Ruth of Reedley, Cal., and Willis Loganbill of Moundridge, Kansas, to Boys Village, Smithville, Ohio; and Gerhard Toews, Jr., of Freeman, S.D., to the MCC Headquarters, Akron, Penna.

From here it appears as though something is missing. WHY, the make up men must have forgotten the capital letters of the title to the right! Can you still complete the words?

Sometimes little things are very important, not so? We tend to ignore some; others we cannot lightly discard. There is a small book of 115 pages that you intended to buy in 1951 but because it was "one of those little things" you just never got around to it.

Personally, we believe you will find the book challenging and most interesting. It was written in commemoration of the Mennonite pioneers who came to the United States prairies some seventy-five years ago. It portrays their struggles, political problems, and efforts of becoming acclimated to their new homes.

rom the
teppes to the
rairies

$1.50

Order from:

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Newton, Kansas

Mennonite Book Store
Rosthern, Saskatchewan

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

PHILIP GENDREAU, N.Y.

A
Japanese
"Papoose"

Sleep, baby, sleep!
The angels watch will keep,
And whisper as they hover nigh
Of heavenly love beyond the sky.
Sleep, baby, sleep!

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ANNOUNCEMENT

Lorraine Schroeder, our latest missionary to India, left on January 7 for Bombay. Her ordination was held on December 16, at the Immanuel Mennonite Church, Los Angeles, California. Miss Schroeder will teach in the Woodstock school for missionary and other children. She needs our intercessions for journeying mercies, for the power of the Spirit that she may witness along the way and in her teaching ministry, to the new Life that is in Christ.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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GREETINGS FROM OUR HINDUUSTANI CONFERENCE

A friendly conference greeting from our Indian Church Conference. It is something special to be thankful for. Our Church in India is growing, and our work as American Churches in India is deeply rewarding. Let us be grateful to our heavenly Father.

—John Thiessen

Greetings in the name of our Lord Jesus Christ whose birth the world is about to celebrate. Our Hindustani Conference sends the following Christmas Greetings through you to the General Conference Mennonite Mission Churches in North America. It is hoped that you receive them in time for circulation. Thanks for the trouble.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

I am in Christ, Very sincerely yours,

D. Ram, Secretary,
Hindustani Conference,
Jagdeeshpur, India

Gleanings from a letter from Mr. Dhani Ram, who teaches in our mission school in Jagdeeshpur, India.

"With God's help we help our nine children (4 boys) have a firm Christian foundation and to carve out a position for them in this world which without Christ will ever remain uncertain and disgusting.

"The institution (Jagdeeshpur High School) is trying to prepare Christian citizens for rural India. This is an aim inferior to none and if we succeed in turning out only five such citizens every year we would have gone a way in the achievement of our sound aim. In spite of our shortcomings we try to play our part in the neighborhood. Once the average man submits one hundred per cent to Christ our Lord, everything here and everywhere will change."

The above gives us a little glimpse of the mind of one of our Indian co-workers; and we praise God for many such co-workers. Let us remember them before the Throne of Grace so that they may always have the strength to stand firm on their God-inspired aim and purpose of life. —John Thiessen

Of Things to Come

First Quarter 1952—Emphasis on Evangelism
Jan. 29—Second Semester begins, Bluffton College
Feb. 10—Race Relations Sunday
Feb. 17-24—Brotherhood Week
Feb. 29—World Day of Prayer
March 2——First Sunday in Lent
March 3——Spring Quarter opens, Freeman Junior College
March 3—Spring Quarter opens, Bethel College
March 3-7—Annual Bible Lectures, Bethel College
March 4—Spring Quarter opens, Mennonite Biblical Seminary
April 4-5—All School Play, Bethel College
April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 24-27—Middle District Conference, Wayland, Iowa
May 1-4—Eastern District Conference, Quakertown, Pa.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3——Commencement, Freeman Jr. College
Aug. 10-15—Mennonite World Conference, Basel, Switzerland

YOUR PRAYERS ARE NEEDED

This is a time of crisis in Colombia, as great if not as extensive as that in China, and of course of a different sort. The people are facing terrible persecution, including personal violence, and the evangelical witness is in danger of being stamped out there unless we pray earnestly for the missionaries and their work. There has been an urgent and moving call to prayer from Rev. Arthur Keiser, and the rumblings we have heard for some time are becoming more acute. Some details will be given in an early issue of **The Mennonite.** If we value the work of our missionaries in Cachipay and other points in Colombia, we must intercede for them as never before.

HELP NEEDED

Trained or experienced secretarial help is desired at the General Conference Headquarters, 722 Main, Newton, Kansas. Applications will be received either in person or through writing. Here is a real opportunity for some young person. If you qualify, contact us immediately.

Editorials

NEW WINE IN OLD BOTTLES

Jesus called attention to the folly of putting new wine into old wineskins. Both the wine and the bottles would be destroyed. Perhaps this explains why so many good resolutions are lost so early in the new year. They are put into the old carnal nature and do not fit.

People may be divided into three groups: the Conformed, the Reformed, and the Transformed. The conformed are identified with the group and world in which they live. They go with the crowd. Paul's injunction is, "be not conformed to this world."

The reformed try to improve themselves at the surface without changing at the center. There may be some outward improvement, but the contrast between their sinful nature and the planned improvement does not work and they may find themselves but "wolves in sheep's clothing."

The transformed know that the place to start is in the heart. We must be born anew. The old heart must be cleansed through the power of Christ, that we may be "transformed by the renewing of our mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

ADOPTING THE BUDGET

By this time most churches have held their annual meetings and adopted their budgets for the coming year. To some the adoption of a budget may mean only that a set of figures have been voted upon. They promptly forget the amounts, and feel no special obligation to raise the money needed for the work of the Church and Conference.

When a family adopts a child they make themselves legally responsible for the care and development of the child. They receive it unto themselves and it becomes a part of them. They are quite willing to spend hours of time and large sums of money to provide for its proper needs and growth.

So when a church adopts a budget, it becomes the congregation's immediate responsibility. It must be provided for and kept in healthy condition. There must be voluntary sacrifice both of time and money. The budget must be cared for, lived with, and its moral and spiritual obligations fulfilled. "Adopting" a budget for the Lord's work is a joyous and serious event.

SOME CENTERS OF CONCERN

In the year 1952 we need a world-wide concern. Our Christian witness must go out beyond our own immediate church and community. We should be deeply interested in the plans made by our various Conference Boards and Committees.

We dare not retract our Mission work. We must work while it is day. A new and encouraging field has been opened up in Japan. The other fields, both home and foreign must be properly maintained and supported.

We need to venture forth in the realm of Christian Service. We need to continue our work of relief "in the Name of Christ." The work of Voluntary Service for our youth may take on deeper meaning if it should become alternate service in lieu of the military draft. The whole peace witness needs to be strengthened. Our mutual aid to the needy should be an outgrowth of a spiritual fellowship in Christ.

Then there is the broad realm of Christian Education and Publication. Our schools, colleges and seminary need our thoughtful support that youth may find its development in a Christian environment. The printed page of pamphlet, Sunday School supplies, periodicals, and books can be a strong factor in Christian growth.

These are some centers of concern for the individuals and churches to keep alive in 1952.

BEING REGULAR IN OUR LORD'S WORK

(Let us restudy II Cor. chapters 8 and 9.)

In life in general we find that it is good to be regular; and that regularity involves frequency. We think of our eating, most of us three times a day and very many of us take a bite in between.

In school work we believe it is good that our children should not be absent, but be in school regularly every day.

In church, most of us believe it is good to be in church and Sunday school regularly with our children. We believe it is good to have some special or extra church doings: mid-week services, a week or two of special meetings, etc.

In our Lord's work we mainly deal with human beings who, as well as we, need this regularity. Workers sent out by our Board of Missions need their daily bread, and clothing, and a house to live in. They, our workers, are sent great distances from their homes, some half around the globe. That is costly. In most of our mission fields national brothers and sisters are asked to help in bringing the light of Christ to their own people. These our national co-workers serve as evangelists, as teachers, as medical workers, or as helpers to build needed homes, etc. etc. These all want their daily bread, regularly.

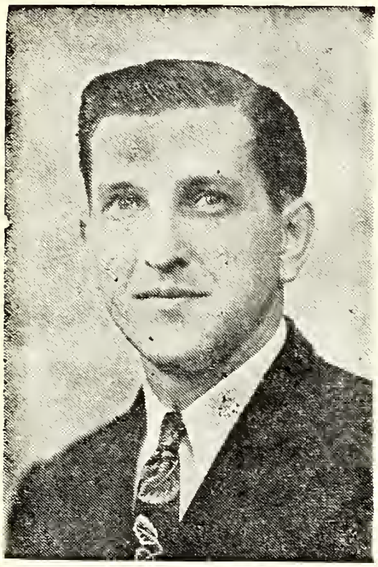
Would, therefore, all our churches who do not gather contributions for missions at least once a months please consider this and gather at least once a month, or still better twice a month?

—John Thiessen,
General Secretary
Board of Missions

When the Holy Spirit enters the heart, He has the tendency to open the lips, move the hands and even affect the purse. (Abram Metzler)

Some POWERFUL Positives

A. H. SCHULTZ



A. H. Schultz, Pastor
East Swamp Church, Quakertown, Pa.

We live in an age of confusion and uncertainty. Our nation along with the rest of the world is unsettled and upset. Nations once powerful, are tottering and on the brink of material, moral, and spiritual bankruptcy. The godless philosophy of Atheism and Communism is sweeping the world, enslaving millions. Political and religious cliques, fomenting Socialism, are scheming to conform the destiny of the masses to the will of a few, eliminating personal responsibility, stifling individual initiative, and destroying private enterprise. God's principles and truths are flaunted or ignored. Morality and decency are at a new low. Honesty and integrity are laughed at as old-fashioned. The spirit of lawlessness is condoned or even accepted as the order of the day.

Who in the midst of all this darkening picture is able to give direction? Who is there that can suggest a positive, safe course of action? I am convinced that the true Church of Christ, composed of individuals who know God in a personal, positive way, has a great opportunity to make its valuable contribution of pointing the way in this troubled day. No, we are not going to solve all the world's problems. In fact, Christ's statements indicate that as the Age of Grace draws to a close, conditions are to get worse. But that does not release us from the obligation of putting forth every effort to stem the tide of evil. God commands the Church to give out a positive, clarion call to men everywhere to get right with Himself through Jesus Christ, and to anchor ther faith in His sure Word. A return to the principles and teachings of God's Word are absolutely basic to the survival of our beloved land.

Far too long the professing Church of Christ has been dabbling in many non-essential things; giving forth an uncertain sound. All too often the Church has been negative in its approach to the sin question; in its appeal to the sinner; in its activity of carrying out Christ's great commission. It is high time that Christ's body be clear in its understanding as to what its mission is on earth, and then set forth God's claims in no uncertain tones! But before this can happen, the individual members of the Church must experience, follow, and obey certain POWERFUL POSITIVES. Without these, all efforts of the collective body will be in vain. This article concerns itself with these POSITIVES.

The first of these is: *BE NOT REFORMED—BUT BE REGENERATED.*

Paul states in Titus 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Man's works of "righteousness" are here set forth in contrast to "regeneration" by the Holy Spirit. Man's efforts to improve himself, without the Lord's enabling, are useless and vain. Moral, mental, or material reform without God's power are never lasting. It reverts back to the old rut. But not so is it with the Holy Spirit's act of regeneration. That makes new; the old passes away. It is not merely a new leaf being turned over—it means a new life begun; not merely a white-washing——but being washed white in the Blood of the Lamb. It is not merely being religious (form without force), but rather a spiritual rebirth with power to live a new kind of life! This is clearly illustrated in the life of Paul, the great Apostle. At first, though deeply religious, he hated Christ and His followers. But when he was regenerated by God's Spirit—that all changed. The Christ-hater became a Christ-lover; the persecutor a preacher; the lion a lamb; the mad one a meek one. He had become a "new creation."

Reform without regeneration does little good in God's Kingdom. Christ told Nicodemus that he could not "see" nor "enter" God's kingdom unless he were "born again" or regenerated. Thus, the first positive, regeneration of the individual, is absolutely basic. It must not be overlooked, however, that regeneration produces genuine reform . Christ in the life of the individual drives out the old order of things . All things become new.

We hasten to another positive as stated by Paul in Rom. 12:2. *BE NOT CONFORMED—BUT BE TRANSFORMED.* He gives us the negative (what not to be) "be not conformed to this world (world-system)" and then also the positive: "but be ye transformed by the renewing of your mind." What does conformity to the world mean? Williams translates it: 'Stop living in accordance with the customs of this world." Why is the believer not to be like the world? There are many valid reasons. One is that Satan has control of this world-system. Another, friendship with the world means enmity with God. Still a third, the world and its lusts pass away—they're vain. Yet in spite of God's warnings, worldliness has been the curse of the Church. It has sapped the Christian's strength, blighted the Church's testimony, and weakened the Church's position. Christians have not been willing to be "different." Too many have been of the tree-toad-type; those who can change their color, depending upon either the worldly or spiritual environment. This kind of compromise has made Christ's Church weak and ineffective.

The cure for worldliness is a spiritual transformation. "Be ye transformed." The greek word for transformation is the same as is used in biology, in describing the mysterious process of a worm becoming a butterfly. It is a "metamorphosis." It suggests a drastic change . In simple words, it means a change for the Christian from a world-like individual in character and conduct—to a Christ-like personality in life and action. Without this change or transformation there can be no positive witness or effective service. Christ only works through lives that are cleansed of worldliness and yielded to Him. The appeal therefore is: "Be ye transformed." Let Christ live out His life through you.

A third positive is: *"BE NOT FILLED WITH DEFILING SPIRITS—BUT BE FILLED WITH THE HOLY SPIRIT."* This is found in Eph. 5:18, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." At first glance this may seem like a disconnected statement. Yet it isn't. Paul's analogy is timely and of practical importance. When a man drinks wine, it soon takes possession of him. His actions, speech, walk and general conduct reveal that he is under the influence of wine. Paul says in effect: Don't be drunk with that which defiles—but be "filled" (possessed) with that which is holy; that which controls the spiritual life; that which produces a Christ-like walk, conduct and service. The positive is: "Be filled with the Holy Spirit." Dear reader, are you filled with Him? It is a command; we have no alternative. Yet how many there are who never have obeyed this command or met conditions which made it possible for the Spirit of God to fill them. How the Church of Christ needs this infilling. We are filled with so many things that hinder God's Spirit. There needs to be an emptying of self, sin and worldliness so that He may possess us. It is only when the Spirit of God enables and empowers us that anything worthwhile or lasting is accomplished. It is only when God's Spirit moves and directs that the Church's testimony will have an effect upon a godless, yet needy world.

Are you regenerated; have you received this new life from Christ? Are you transformed; is Christ living His life through you? Are you filled with the Holy Spirit; doing the work Christ has given you to do?

MENNONITE at Work for Christ MEN

The Advisory Council of the American Bible Society convened in New York November 28, for a busy two-day session. It was attended by representatives of more than forty Protestant denominations. Reports were presented of the plans and budget for 1952, with a view of meeting the increased demand for the scriptures.

The plans included the furnishing of complete and portions of the Scriptures in Korea for distribution to the soldiers and prisoners of war. Letters from Gen. Ridgeway and Van Fleet endorsed the program and urged that it be followed.

A memorial plaque, made of old tin cans by the North Korean prisoners of war, and sent to the American Bible Society in appreciation for gifts of the Scriptures was on display at the sessions.

The preparation and distribution of the Scriptures to the blind will be expanded this year. A total of $50,000 will be used for his purpose during 1952.

"The Evangelical Church is growing faster in Brazil than in any other country. Christians of America have an exceptional opportunity to help spread the Gospel in Brazil by providing the 300,000 copies of Scripture requested by the ministers and missionaries working there," Secretary Collyer reported to the Advisory Council.

The contributions of all the Mennonite churches for this work for the year ending October 31, 1951, was $11,914. The amount contributed for the coming year should at least equal this amount, in order that the program may be carried forward.

—*Walter H. Temple,*
Representative of General Conference

ANYBODY COULD DO IT, THEY DID IT

The men of the Alexanderwohl Church had an idea—and carried it out.

They got one of the few remaining ministers in our conference who are still able to prepare a good German sermon and had it recorded on a recorder to be played back in homes for the aged where the older people prefer sermons in German.

Now there is something that the men in any church could do and get a lot of pleasure in doing it. The idea suggests that it's not only German sermons, but perhaps other types of programs which older people and shut-ins would very much like to enjoy but cannot for one reason or another. It is something that men could be doing while enjoying the program themselves—"canning" it as it were, for others to use later on. A splendid way of sharing, it would seem, wouldn't it?

And while you are reading this, why not jot a line or two to the secretary of the Mennonite Men, 2513 Main, North Newton, telling about what your organization is doing in your church to encourage others. We'll try to publish these items as they come in. —*B. Bargen*

The Indispensable Basement

The Kenwood Church building has served us in many ways ever since the Seminary was established here and we started renting this church. All of the space that we rented was very valuable to us. The basement space under the Sunday School addition proved especially valuable for a work shop.

In an institution such as the Seminary with some 150 rooms and practically all of them furnished, it is apparent that there is a great deal of repair work to be done. There are forty-five bathrooms to be kept in order, plus some thirty-five kitchens . A work shop was installed in the basement of the church to take care of this repair work. These facilities have proved of great value to us. The basement is used as a "repair it or build it" shop. Some of the seminary students have become quite apt and capable of fixing and making new things—even upholstering furniture. A great deal of new furniture has also been made, such as book cases, wardrobes, and student desks. Some very fine new library cases have also been made.

Many students have also used the shop to make things for themselves—small items of furniture, camera equipment, etc. This, too, is of value to the student as it prepares him better for the ministry.

We might say of this church building that it seems as if it had been made ready for us to come in and use. Often times as we have thought about the property that was bought here for the Seminary, including the different buildings and the lawn, we have thought of the verse "Blessed are the meek for they shall inherit the earth" and we believe this entire campus is a gift for the service and use of the Seminary.

—John T. Neufeld

THE PLOWMAN

The plow glides through the sod, tears up the grass,
Uproots the meadow flowers that bloom in spring;
Chipmunks and rabbits flee in terror lest
That merciless sharp blade come close and bring
Quick death. The quail, bereaved, forsakes her nest.

The grove nearby takes to her shelt'ring weeds
The small wild creatures seeking for new homes.
Soon in the broken soil will bursting seeds
Send up their stores of grain, nursed by the loam
Thus plowed and tilled, earth's hungry hordes to feed.

War, like a giant, plows the world again,
Tears hearts like sod, our human plans removes,
Destroys fond hopes, gives history a new trend.
Oh pray the new crop sown be one of love—
The love of Christ. Pray! Pray! that Greed shall end.

An Obligation

Reasons why youth leaves the church or stays in the church were recently set forth by two writers. One writer says that youth leaves the church because many churches fail our youth by failing to relate Christian doctrine with practice. This writer says that many young people decide not to join the church because of the behavior of adults who are in the church. The other writer says that young people come into the church because they see in the church those who are wise and "consecrated adults" Both writers are saying that what adults do in their behavior determines whether young people will stay with the church or whether they will leave it. If adults bring forth a consistent witness in their lives of their profession, youth will stay with the church.

What is our witness? Packages of food and clothing have been sent "in the name of Christ." Another attempt to translate doctrine into life was seen in the total Civilian Public Service program and more recently in the voluntary service and relief operations.

Out of the Civilian Public Service program there emerged the Civilian Public Service Rehabilitation Program, by which the church agreed to pay the tuition for boys who had been in Civilian Public Service Camps. This money for tuition was paid through the Board of Education. These C.P.S. tuition grants were to equate in part those benefits received by soldiers under the G. I. bill. Nearly three hundred boys have received this tuition aid. The program has now practically come to an end but there is still a deficit of more than three thousand dollars. Here too we must and will keep faith with our profession and complete this task of translating our doctrine into action.

—D. C. Wedel

QUOTE ON U.M.T.

Albert Gaeddert, Vice-Chairman of the Board of Christian Service says:

"The Friends (Quakers) have said that where peacetime conscription comes into a country they cannot continue to stay. Either they die out or their principle dies. Mennonites too have found this cause one very great reason for emigration. Let us look carefully upon the present proposal for Universal Military Training, for we are only a few years removed from some very grave results of such legislation in other countries."

From Our New Mission Station

May the joy of the Lord be yours. As we greet you from Miyazaki, it has been an inspiration to us to think upon Him "Who, being the brightness of His glory and the express image of His person" is the One whose salvation we proclaim here. Yesterday as our interpreter was preparing a poster announcing our meetings it gave us joy to use the verse in John 17:3, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent."

We think of each of you and remember you in our prayers and thoughts. Many thanks go out to all of you who remember us and this work with your prayers and gifts. As we use the materials which aid us in giving out the Word of Life we lift our hearts in gratitude to God. Upon our return to Osaka from a missionary conference, we found the house we had arranged to rent in Kobe was to be sold. Speedy communication with the Board gave permission to buy the house. We shall ever be grateful for the missionary home in Kobe and thank those of you who are making this possible.

And listen to this: As a group of missionaries in Japan we are asking for ten (10) new missionaries to come out next year. *NOW* is the time to present the Gospel in Japan.

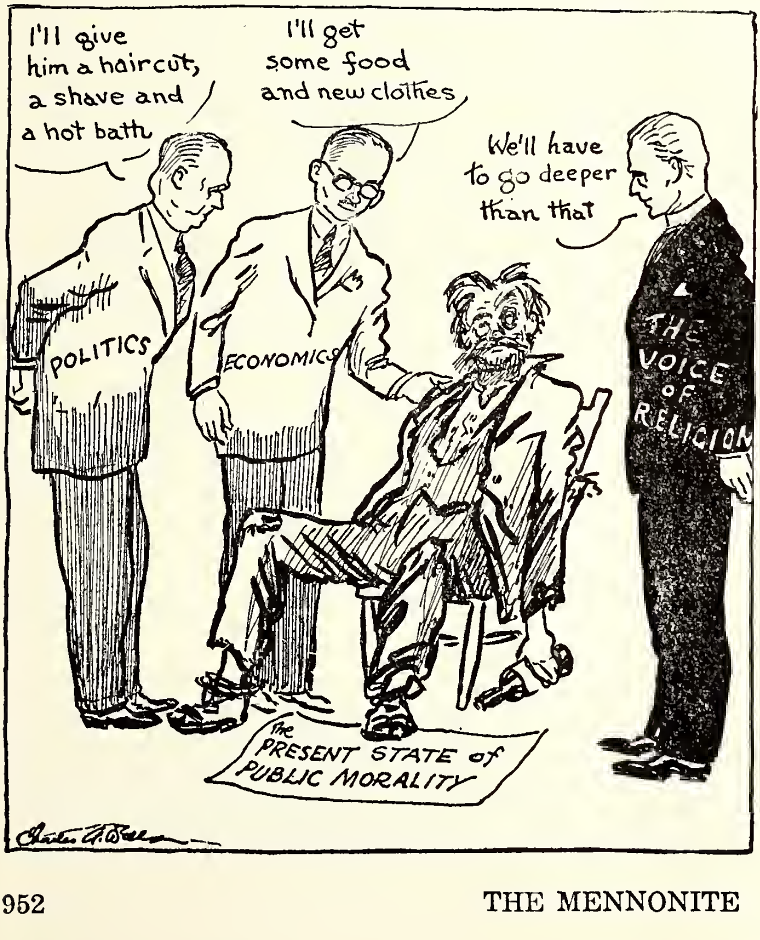
To transform the Kobe house into 4 or 5 suitable units or apartments took quite a little time and work. We were glad that William could look after that, thus saving the younger missionaries' time for language study. Matilda meanwhile took advantage of the opportunity to also attend Language School and thus acquire the foundation of the language.

We looked to the Lord for an interpreter to go with us and help in opening the work at Miyazaki. In His own good time he gave us young Hironao-san who was saved in Leonore Friesen's Bible class only last July. He was now a Junior in Nanniwa University near Osaka, taking a veterinary course in the Department of Agriculture. He offered to go with us to be, as he also said, an interpreter for God to his people.

On November 13 we left Kobe traveling by coast liner through the Inland Sea to Beppu. Beppu is a warm springs resort and a U. S. army base with 5,000 soldiers encamped on the hillside. From there we came five hours by train south to Miyazaki.

Tangerine and persimmon trees with golden fruit were on the hills to our right, the green interspersed with red-leafed maple and sumac. And everywhere people. People busy transporting lumber, harvesting green vegetables, plowing rice fields or plying their trade in shop and office. So many people—and so few know the Lord Jesus Christ.

With loving best wishes,
William, Matilda and Helen Voth


I'll give him a haircut, a shave and a hot bath
I'll get some food and new clothes
We'll have to go deeper than that
POLITICS
ECONOMICS
THE VOICE OF RELIGION
the PRESENT STATE of PUBLIC MORALITY

Must Go Deeper

Charles A. Wells

The moral failure of our day is more than skin deep. Men do not betray a public trust or make profit out of death of a neighbor's son in uniform just because they like to stay out late nights and are careless about social amenities. These sins that are filling the soul of our nation with darkness and fear come from deep spiritual failures that lie far beyond the touch of human wisdom. Many of us have lost our sense of values, our feeling for right and wrong. Many have forgotten that advantage gained through deceit and injustice carry the seeds of destruction; that wealth gathered through selfish exploitation erodes the soul. A spiritual cleansing, a purging of heart must come to us if we are to be restored. Will we wait till our strength and youth as a nation are gone before we awaken to our need?

A Restudy of Foreign Mission Policy

Part II

H. J. BROWN*

The Changes to be Made at the Home Base.

Since changes do take place on the different mission fields, it seems but reasonable that corresponding changes be made here at home. The home churches have done a grand work in the past. By re-arranging and changing of some procedures, they shall be enabled to do even greater things in the future.

I. There is a crying need for more intercessory prayer. Prayer changes things. In the Holy Book we have wonderful promises as to receiving answers to earnest prayer. Prayer for the lost millions groping in darkness, prayer for the young struggling churches, and prayer for both foreign and national Christian leaders!

II. The need for more recruits for all General Conference Mission Fields. It goes without saying, that missionaries should have a clear call from God to go to any mission field. They should never go to any mission land without a clear missionary motive. More care should be taken in choosing missionary personnel; and there should be a clear understanding with those chosen, of the basic need in any kind of work to be done, of their going first of all to share Christ and His way of life, and then giving the very best possible in technical expertness in the particular fields into which they go. Many missionaries, it seems, are not well enough trained in order to meet the perplexing situations that they have to face today. The missionary should not only be well trained in his own field, but should also have a background of the history and culture of the people whom he expects to win, save and serve. When millions of people have become bankrupt with their own system of religion, and are beginning earnestly to inquire, whether there still is another and better way of life, and when many in their deep despair stretch forth their hands to us for help, we must not hold back, but bring them the Bible, the Word of Life, bring them the Christ the Savior of the world. We have the manpower, we have the money, but where are the sacrifices?

III. More Instruction for our Churches. Our people need more instruction in the specific work of each of our mission fields. Here is a large area for our pastors and deacons to enter. They should plan far ahead of time. They themselves should give mission-sermons, open mission-study classes, and arrange for mission conferences in the interest of each field separately. Some churches are doing this now with much success. A one-week mission conference is not too long. This is their business for the King!

IV. Training in Systematic Giving. The church-members need more instruction in orderly and systematic giving. Paul exhorts the Corinthian Christians to lay by their contributions or offerings on every Lord's day. In the Old Testament tithing was prescribed. Giving the tenth to the Lord's work, if carried on in the right spirit and way, has already become a great blessing to the church and a wonderful help for the extension of the Kingdom of God. God says through the prophet Malachi: "prove me." Therefore try it for a year or two. Many fellow brethren have tried and found it so advantageous and full of blessings that they have continued to do so ever since. They have wonderful stories to tell of great joy and rich spiritual blessings. Tithing sometimes brings problems: but where there is doubt of the right procedure, let God have the benefit of the doubt; and your joy will be great.

V. A Birds-eye View of General Conference Mission Fields' Financial Needs. The mission-business of our General Conference Mennonite Church is a great work, and extends almost to all mission lands of the world. Let us have a brief look at:

A. Foreign Mission Section

1. The work among the American Indians constitutes our oldest mission field with twenty-four missionaries working in Oklahoma, Arizona and Montana.
2. The work in Columbia, South America, employs eight missionaries; three couples and two single workers.
3. In the Congo Inland Mission of Africa we have only a part in the work, but we employ thirty-five missionaries; fourteen couples and seven single workers.
4. In India in the Central Provinces we have now thirty-six missionaries; twelve couples and twelve single workers.
5. In Japan, our newest mission field, there are four couples and two single workers, or a group of ten missionaries.
6. The total General Conference foreign missionaries on the field is 124; on furlough 14; living and otherwise occupied 21; those gone home to their reward 24.
7. Missionaries that are wholly or in part supported by individuals or churches are 41.

B. Home Mission Section

This work extends from Canada through the United States and Mexico to Paraguay, Uruguay, Brazil and Argentina. In all there are nine full time and 59 part time workers employed, or a total of 68 missionaries.

C. The Budgets for 1952

1. Foreign Mission	$342,878.79
2. Home Mission	87,734.00
3. Total Budget	430,612.79

VI. The Financial Need. Our Mission Board works without any financial remuneration. All the members give much time and strength for this great mission cause. They show great faith. There are no funds to fall back upon. Just think, the Board has nearly two hundred missionaries out on the mission fields with others on furlough or under

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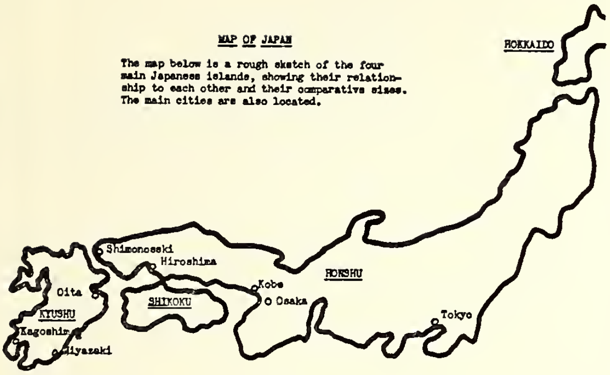
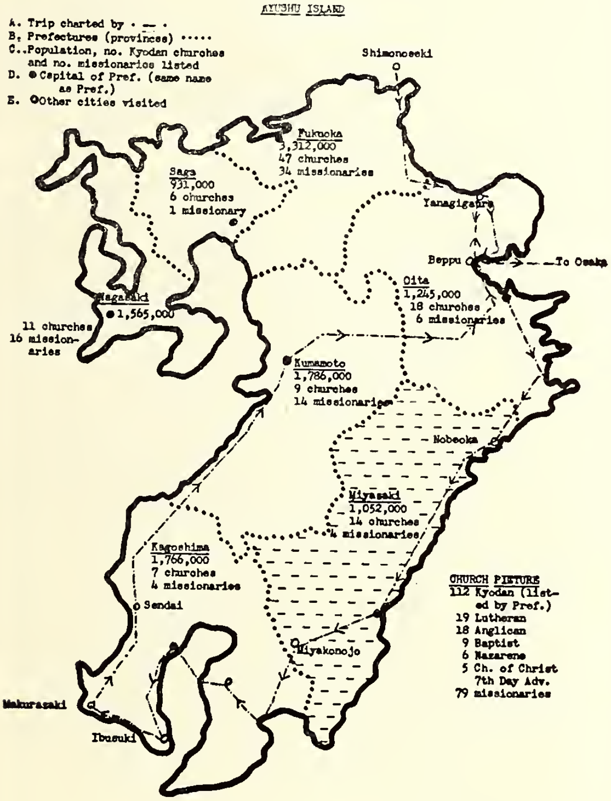
*Former missionary to China.

Our Japan Field


MAP OF JAPAN

The map below is a rough sketch of the four main Japanese islands, showing their relationship to each other and their comparative sizes. The main cities are also located.

HOKKAIDO
HONSHU
SHIKOKU
KYUSHU
Shimonoseki
Hiroshima
Oita
Kobe
Osaka
Tokyo
Kagoshima
Miyazaki


KYUSHU ISLAND

A. Trip charted by · — ·
B. Prefectures (provinces) ·····
C. Population, no. Kyodan churches and no. missionaries listed
D. ● Capital of Pref. (same name as Pref.)
E. ○ Other cities visited

CHURCH PICTURE
112 Kyodan (listed by Pref.)
19 Lutheran
18 Anglican
9 Baptist
6 Nazarene
5 Ch. of Christ
7th Day Adv.
79 missionaries

Shimonoseki
Fukuoka
3,312,000
47 churches
34 missionaries
Saga
931,000
6 churches
1 missionary
Yanagigaura
Beppu
To Osaka
Oita
1,245,000
18 churches
6 missionaries
Nagasaki
1,565,000
11 churches
16 missionaries
Kumamoto
1,786,000
9 churches
14 missionaries
Nobeoka
Miyazaki
1,052,000
14 churches
4 missionaries
Kagoshima
1,766,000
7 churches
4 missionaries
Sendai
Miyakonojo
Makurazaki
Ibusuki

EXPLANATION OF MAPS

With these maps we would wish to introduce all of our church members further to the field our heavenly Father has assigned to us in Japan. The map of Japan introduces us to the whole of Japan. Incidentally I might say here that the (Old) Mennonite missionaries have located on Hokkaido Island, i.e. the northern island of Japan proper. The Mennonite Brethren have located on the large central island, i.e. Honshu Island. We believe our Lord has pointed us to the southern-most of the main islands of Japan, viz. on Kyushu island, and on that island it is Miyazaki province. On the map this province is shaded so that it can easily be noticed. Brother and Sister Wm. C. Voth are already in this our area, presenting the good news of salvation to the one million one hundred thousand through an interpreter. Our other missionaries are studying the Japanese language in Kobe (please see the place on the map), where we have a missionary home for those missionaries who study the language. Rev. and Mrs. Voth were asked by the Board not to spend too much effort in studying the language of Japan, since they have given their long time of service to China, and know that language. And a further reason for the Voth's not taking much time with language is that the Board wished the field occupied as soon as at all possible.

As you study the maps, please breathe a word of prayer for the one million one hundred thousand souls whom God has entrusted to us to bring them the news of salvation in Christ Jesus.

—*John Thiessen*

P.S. A few explanations of words. "Kyoden" means the united protestant churches which were forced by the old Japanese government, during the war, to unite. "Pref." means province.

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appointment, not to mention large numbers of national workers in every mission field, and with hospitals and schools to be supported. They truly have marvelous faith in God working through our Mennonite constituency and church-members in particular.

The Board has had a hard time meeting obligations, since our contributions lag behind budget requirements. Two things are of vital importance: first, that we strain ourselves to the utmost in doing our part, and second, that we as church leaders use our influence in directing into our General Conference mission treasury church contributions. For special mission programs and harvest festivals apply for speakers in our conference, and have offerings received go to the mission treasury of our General Conference. Not that other denominations and mission boards with their missionaries do not belong to the same God and are just as good as ours: but this is our part of the Kingdom work. We as members of the General Conference have told our Mission Board to go ahead with the work and even open up a new field and send more missionaries out. Now by the grace of God let us buckle down and support them.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Value of Projects

DOROTHA HUEBERT*

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." I Cor. 15:58

Every church should be a working church as well as a worshipping church. Christians, young and old alike, develop greater in spiritual realms as well as in individual character if their Christianity is put to work. Enlisting the help of all in the church helps to build up its spiritual strength.

Today more than ever before the church should feel the need of uniting religion with work. Religion and Christianity should be a day by day affair and not only a "once a week" matter. There is something everyone can do to broaden their Christian character. Maybe mission projects is the answer!

In promoting the idea of projects for the Master, leadership is a great factor. This does not mean that trained specialists alone can do the task. No, laymen and women in the church whose abilities in Christian service have not been heretofore engaged can now be entered in active service. Especially in our rural communities church people, both men and women, who are farmers enter a great field for leadership to boys and girls in projects of future significance.

Loyalty, dependability, and initiative qualities of good leadership are developed in the leaders of the various projects. Continuing in such a manner promises to bring forth not only workers but leaders for the work of the Heavenly Kingdom. With willing and capable leaders new fields are opening rapidly for the advancement of Christ's Kingdom in the community and in the world at large.

Many friendly relationships have been a result of working together on various projects. Farmers, Sunday School teachers, school teachers, boys and girls, and people of the community as a whole have been brought closer together as they realized they were all working toward a common goal. In many instances the pastor has used such a method in approaching his pepole. Even parents have found an opportunity of conveying Christian ideals and principles to their children by helping them in some sort of a mission project.

Mission projects provide an opportunity for creative expressions. For those who are already tithing or contributing to the church regularly, it may be an added gift. These projects serve to develop sturdy Christian character in the church and glad co-operation among its members. They need not be individual, but family, Sunday School class, choir, mission society, laymen's or club projects.

Numerous churches have and are using different methods of bringing their people in closer relationship to each other and to God. Approximately nine years ago the Bethesda Church at Henderson, Nebraska, took action on this matter. They decided that young people as well as older folk needed to have the spiritual satisfaction that they were doing a worthy part in the laboring in the Master's vineyard. Since that time the people have begun to realize more and more how boys and girls are spiritually deprived if they are not trained to work for their offerings and contributions to God's work.

In order to start some of the projects or create a greater interest, the Sunday School started a fund from which the worker could draw the amount of money needed to start his project. At the end of the year this money is subtracted from the gross amount of the project and put back into the fund ready for someone else to use.

A mission project committee consisting of five members plans suggestions for the various projects. Some suggestions have been: poultry, earnings, doing chores, grain acreages, livestock, garden plots, and making objects to sell. These suggestions, public reminders, and prayer act as stimulants to both the boys and girls and their parents in starting and continuing in their projects.

This last year a Sunday School class of boys made and sold billfolds as a class project. Other classes sold Christmas cards, raised and sold potatoes, packed Christmas bundles, or had vegetable gardens. Each member of the class worked faithfully to do his share of the work. Some family projects included poultry, calves, pigs, and garden plots. The local hatchery has aided the poultry projects in selling chickens at a reduced rate or giving them to boys and girls who are using them for their mission projects. Individual projects included poultry, earnings, garden plots and the like.

The net amounts of these projects are collected and given recognition on Thanksgiving Day. If the giver has not designated the cause toward which his gift should be supplied, fifty per cent of it goes for missions, twenty-five per cent for relief, and twenty-five per cent for the new local hospital. However, each donor has the privilege of designating the purpose of his gift.

Those who have taken part in the past, be they Sunday School teachers, the pastors, leaders, committees or the individual workers themselves have found an immeasurable blessing in working for Him.

***Dorothea Huebert is from the Bethesda Church, Henderson, Nebraska.**

The Life of D. L. Moody

A BOOK REVIEW

BY HAROLD PETERS**

By his son, William R. Moody. Revell, 1900. 590 pp. illus. (Available from Baker Book House, Grand Rapids, Mich., and possibly other used-book stores.)

William Moody protested that he did not have the literary experience to write this book. Many of D. L. Moody's friends were more than willing, in fact, one of them had asked permission to issue an official biography. Nevertheless he insisted to his son, "You are the one to do this. If you do not, there will be many inaccurate and conflicting 'Lives'."

Because this is the official, authorized edition, it is illustrated with many reproductions of photographs which the family reserved exclusively for this volume—there are over 100 illustrations in all. It is also the sourcebook for C. Henry Smith's tract, "Dwight L. Moody and the War."*

Financial circumstances—after the death of his father, creditors took almost all the family owned—forced Dwight to go to work at an early age. But all work and no play did not make Dwight a dull boy. Some of the pranks he played on associates would delight the imagination of many a present-day practical jokster. This harmless, boyish love of fun grew into the mature man's genial good humor. Such a man, his son maintains, can never be a fanatic.

The Moody home had only a family Bible, and that copy was not for children. Therefore, even at the age of seventeen, Moody was embarrassed in Sunday school—he looked for the Gospel of John in the Old Testament. After his conversion he requested membership in the Mount Vernon Congregational Church in Boston. But the church board decided he was not well enough instructed in Christian doctrine. So he waited a year.

The first time he spoke in prayer meeting Moody made so many grammatical errors that a deacon advised him that he could serve God best by remaining silent!

All of this does not exactly predestine a man for the Christian ministry. However, his irrepressible enthusiasm coupled with his growing understanding of human nature was bound to make him a success at something. At seventeen he was the best salesman in his uncle's shoestore in Boston. Yet he soon became impatient with the store's conservation methods. So he headed west to Chicago to make his fortune—his goal was $100,000.

He could not think of Sunday as a day of loafing. He got more rest from a change of occupation. On Sunday mornings he invited other young men to share his church pew. To occupy the afternoons he applied for a Sunday school class at the North Wells Street Mission in Chicago. They already had sixteen teachers for only twelve pupils, but welcomed Moody when he promptly rounded up eighteen new scholars. Several years later a dying Sunday school teacher shared with Dwight the joys of winning others to Christ. So, at the age of twenty-four, Dwight L. Moody decided to go into full time Christian work as long as his savings lasted. After that each line of work led into something greater. His whole life seems to be a repeated demonstration of the Master's principle of reward: "He that has been faithful in a very little will also be faithful in much."

Perhaps Moody's many and varied activities are described in too much detail for the busy present-day reader. But whoever reads the book will be rewarded by finding that the Moody we so often read about did not develop all at once. He changed from an independent, almost arrogant, attitude to a viewpoint that permitted him to accept suggestions and criticsms from others. He learned to recognize the special abilities and talents of people and delegated responsibility and authority without concern as to who got credit for work well done. When he made mistakes he could apologize and ask forgiveness humbly and sincerely.

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*Tract is available from MCC Peace Section. Also reprinted in Edward Yoder's **Must Christians Fight.**

**Harold Peters is a member of the Walton Mennonite Church, Walton, Kansas.

Moody and War

The nineteenth century witnessed the greatest advance the Christian church had ever known. Missions, education and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney and Brooks. No name, however, loomed more mightily than that of Dwight L. Moody. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his Divine labors were thousands of human beings in Europe and America who had experienced spiritual rebirth as a result of his God-inspired power.

Yet, it is a curious fact that with all this ongoing publicity, the story of Dwight L. Moody as a nonresistant Christian is almost unknown. A careful reading of the official, authorized biography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight L. Moody was a young man of 24, living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own converts were among those who enlisted. Moreover, "a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country."

His son points out that the cause of the Union appealed to the youthful Moody very strongly. For he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison, Wendell Philips and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But in spite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker." Precisely! This was the identical attitude of the Quakers, Mennonites and Dunkards in the Civil War: Anti-slavery, pro-Union but faithful to the commandment of Jesus Christ to ". . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44)

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, "Mac, the world is in great need of peace-makers."

This conviction was also manifested in his preaching. One of his most famous sermons was called, "Good News." This tremendous message contains a famous passage which plumbs the very depths of forgiveness as taught by our Lord. Moody quotes Christ's famous farewell charge to His disciples: "Go ye into all the world and preach the gospel to every creature." Then the imagination of the preacher is brought to the sermon. He imagines Peter saying, "Lord, do you really mean that we shall preach the gospel to every creature?" The answer is "Yes." Then Peter asks, "Shall we go back to those Jerusalem sinners who murdered you?" "Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the Gospel to them first. Go search the man who spat on my face; tell him I forgive him; there is nothing in my heart but love for him. Go search out the man who put that cruel crown of thorns on my brow; tell him that I will have a crown ready for him in my kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the Kingdom of the Redeemer.

"Find out that man who took the reed from my hand and smote my head, driving the thorns deeper into my brow. If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with me on my throne.

"Go seek that man who struck me with the palm of his hand; find him, and preach the gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and my blood was shed for him freely.

"Go seek that soldier who drove the spear into my side; tell him there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and and my banner over him shall be love."

Here Dwight L. Moody has created a stirring picture of the Prince of Peace and His utter willingness to forgive seventy times seven; His compassionate love for those who do Him evil. This is the source of all true non-resistant testimony. Let us pray that God will raise up more true apostles of God's redeeming love like Dwight L. Moody. Unfortunately many of the institutions which he founded and his followers who have capitalized his name have since departed far from the spirit and the teachings of their great leader. — The Peace Committee of the Middle District Conference of the General Conference of Mennonites of North America.

—Tract by C. Henry Smith

And Time Will Tell

The following article gives voice to the feelings of college youth as they look out upon their world. It comes from the municipal university of Toledo, Ohio and is a response to an article appearing in the November 5 issue of Time magazine analyzing the mood of today's American college youth.

—E.L.

"TO THE EDITORS of Time:

We, The Younger Generation, thank you for telling our problems to the people of America in the November fifth issue of your magazine.

You seem to have really captured the moods and feelings of the youth of today. You know what we think—but do you know why?

Among other things you say we are intellectually stodgy. You say our soldiers lack flame. You say our ambitions have shrunk. You say we have no convictions. You condemn us for our lack of spirit.

Do you know what it is like to be without hope?

Last year the world decided to have another war. The youth of today, after only a few years of living in the peace he had paid for so dearly, was asked to give up his life, to cut himself off from the only existence that meant anything to him. This time he was told he must fight, and he wondered why.

Perhaps we're too young to understand all the complexities of modern civilization that explain the necessities of war, but in our youth and in our ignorance we cannot help but ask the question: Do men actually expect to solve anything by war?

We wonder why men who claim to solve everything from the structure of the atom to the essence of God through scientific reasoning resort to emotional blindness when it comes to dealing with each other internationally.

We wonder why men who want only to be allowed to live normal peaceful lives must be stimulated

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Our Colleges and Seminary

BETHEL COLLEGE

Dutton Concert Trio—

The third number of the Memorial Hall Series, featuring the Dutton Concert Trio of marimbas and piano and Rupert Hohmann, violin, is scheduled for Januray 25 (formerly announced for January 22).

The Dutton Concert Trio is headed by James Dutton of the Marimba department of the American Conservatory of Music in Chicago. Since the age of 12 he has played the marimba, appearing in recital throughout the United States and is soloist with prominent symphonies.

Miss Dianne Andrews, recognized as an outstanding woman marimbist, is the other partner in the marimba duo. She has done extensive concert work in the East and the Middle West. Her beauty and personal charm add to the appeal her playing has had for music lovers.

The third member of the Trio, Harriette French, who in private life is Mrs. James Dutton, is acclaimed as the finest marimba accompanist in the country. Her recitals and radio programs have been acclaimed by critics and audiences alike.

The concert will include unaccompanied marimba duets, piano solos by Miss French as well as ensemble numbers. The works of such composers as Chopin, Bach, Scarlatti and de Falla as well as of contemporary composers writing for the marimba will be used.

This program will also present Rupert Hohmann in his first concert appearance at home. Since graduating from Bethel in 1949, Rupert has studied at Northwestern University, Evanston, Ill., under Robert Quick. He is working on his Ph.D. dissertation in Music literature and history.

This promises to be an evening of unexcelled family entertainment of fine music.

BLUFFTON COLLEGE

The first number on the Bluffton College concert series was given December 10. The concert was given by Phillip Macgregor, Bass. The second number will be January 9, a concert by Galuco D'Attili, Pianist. He was featured with the NBC Symphony under Toscanini.

Dr. E. G. Kaufman will give the Vesper address Sunday afternoon, January 6. Both he and Pres. Ramseyer will go on from Bluffton to Washington D.C. to attend meetings of the Council of Mennonite and Affiliated Colleges and of the American Association of Colleges, during the week following.

Plans are being made to use the new gymnasium for the first time in February. Considerable work still needs to be done on the building, but it is believed that it can be gotten ready for use during that month. Two high school basketball tournaments are scheduled to be played in it during February, in addition to a number of college games.

The first semester will end January 24 with the new semester getting underway on the 29th. A number of new students are expected to enroll for the second semester.

At the Board meeting held in November it was decided that a great effort should be made to expand the list of Friendship Group members. The Alumni Association had already started a campaign to secure members among the graduates of the college in June. The effort is meeting with success, with many new members joining in recent months. Each member of this group gives not less than $25 annually to the current operating budget of the college.

CANADIAN MENNONITE BIBLE COLLEGE

On Dec. 14 the College Family gathered together for the annual Christmas banquet. Following the banquet, a program was presented by the Music and Literary Societies. The musical portion consisted of the Story of the Nativity in music and word. The Literary Society presented a Christmas play entitled "They That Sit in Darkness."

On Sunday, Dec. 16, the annual Advent program was given by the College. The First Mennonite Church kindly allowed the use of their church for this occasion. In the evening a Vesper Service was held in the Bethel Mission Church under the direction of the Deputational Committee of the College.

The fall term examinations began on Monday, Dec. 17, and ended Thursday, Dec. 20. The Christmas holiday continued until Jan. 3, 1952, when classes began again.

MENNONITE BIBLICAL SEMINARY

Mennonite Biblical Seminary is a small Christian community within the heart of Chicago, including some 120 people from many different Mennonite (and non-Mennonite) congregations, conferences, and geographical areas. Some are students in the seminary and others study or work elsewhere in the city. The following is a list of the names and addresses of those at present living in our fellowship. This list does not include those attending or teaching at the seminary but not living here.

Students attending the seminary this quarter, including their wives and families are: Claude Boyer, Quakertown, Pa.; Edith Claassen, Whitewater, Kansas; Helmuth Dyck, Niagara-on-the-Lake, Ontario; Ferd Ediger, Drake, Sask., and his wife, Viola, Inman, Kansas, and son, John Kenneth; Peter J. Ediger, Inman, Kansas, and wife, Marjorie, Reedley, Calif.; Marvin Ewert, Marion, South Dakota; Peter and Annie Falk, Morden, Manitoba; William Gering, Marion, South Dakota; Curtis Glover, St. Louis, Missouri; Henry and Edna Goossen and daughters, Sharon and Lavonne, Beatrice, Nebraska; Daniel Graber, Crawfordsville, Iowa; O'Ray Graber, Marion, South Dakota; Lloyd Gundy, Pekin, Illinois; Ernst Harder, Pulaski, Iowa.

(List continued next week)

M.C.C. News Notes

Clothing Shipment Enters Uruguay

Arthur Jahnke sends the good news from Uruguay that the relief clothing shipment which had been detained for nearly a year in passing customs, has finally been granted duty free entrance.

The land purchased in Uruguay can be occupied by the immigrants parcel by parcel beginning about January 1. The first tract to be available consists of nearly 500 acres, the major part of which the immigrants hope to use immediately for seeding sunflowers.

Arab Refugees Receive Clothing

The MCC Unit in Jordan has been active in clothing distributions. Early in November some clothing items were given to 129 Bedouin families ten miles north of Jericho. Later 1430 family bundles were given to refugees in Jericho, amounting to a gift of two basic clothing items to each of 7300 individuals. For this distribution a Moslem owner offered free use of his building, and a lumber dealer loaned boards to provide shelves to organize the bundles for prompt access as the refugees called for them. The workers have names of 2000 more needy families whom they want to reach with clothing in the next 30 or 40 days, and 2000 more families are to receive help later.

At least seven weekly women's sewing classes in three camps are meeting regularly to make it possible for the people to help meet their own clothing needs.

Java Clinics Serve Many Daily

Henry Ewert reports from Java that the rainy season has again brought relief from the recent hot season which is experienced at this time each year. (Java lies in the Southern Hemisphere, only a short distance from the equator.) The hot weather was one factor in bringing to the medical clinics at Margeredo and Kajuapu a total of 2773 patients during November, an unusually high number for a one month period.

Clothing and other gifts were recently given to an orphanage, and to eight families whose homes burned.

The 1951 Christmas Bundles had arrived in Java by December 6, and were to be cleared through customs as soon as possible for early distribution.

An Announcement to Men of Draft Age

CO Men May Volunteer For Work

The draft regulations which the President is to prescribe for guiding local boards in their responsibility in ordering conscientious objectors to work assignments "in the national health, safety, or interest" are not yet issued.

However, according to reliable information, there will probably be in these regulations a provision that a young man who is in Class I-O (which replaces the former Class IV-E) may volunteer for service before he is called up by the local board. By volunteering, he would be able to choose within broad categories the type of work in which he wishes to give his two years of service. On the other hand, if he waits until he is drafted, he will probably be assigned with more restricted privilege of choice, to some public institution or service.

If a young man desires to devote his two year period of work to a service project under church direction, or if he wishes to have assistance from the church in securing employment in work where circumstances will be conducive to group fellowship and spiritual ministry from the church, it will probably be advisable for him to volunteer before he is drafted by the local board.

Preliminary information on possible openings for work, and on the procedure to be followed in volunteering is given in *A Message to All Young Men in Class I-O.* To each pastor is being mailed a packet containing copies of this *Message* to be distributed to each young man who is in Class I-O or who is seeking Class I-O. Any young man not receiving a copy from his pastor should secure one by writing to the Mennonite Central Committee, Peace Section, Akron, Pennsylvania.

AND TIME WILL TELL

(Continued from page 44)

into hating and killing people, just like themselves.

Oh, we know your conventional reasons, freedom, truth, justice, religion—there are a whole string of them. The last time you even told us we were fighting that the world might live in peace. Now you say we are fighting to make a better world.

Because the future is black and because we are being forced to fight anyway, we try to make ourselves believe some of your pholisophy, not the part about the better world, that we could never be blind enough to accept, but the ideals. We try to tell ourselves that even though you have gone about it in a stupid, blundering way, at least the essential things you ask us to believe are there.

It is in analyzing those worthwhile ideals that the last spark of our hope is snuffed out. It is now that you deal us the felling blow, for we began to realize that the things you have asked us to believe, the things that we once held in the highest esteem, do not even exist for you.

Freedom you said! Is a law which forces men against their will to temporarily give up their decency and moral beliefs with no satisfactory explanations any better than slavery?

Truth you said! Can a carefully constructed plan of propaganda designed to mold men's minds to a blind, prejudiced hate be called truth?

Justice you said ! Do you call it justice when you have passed a law allowing leaders to arrest anyone whom they might declare dangerous and subversive?

Religion you said! We are fighting to preserve Christianity. Can you possibly tell us we are killing, murdering in the name of Christianity when Christ's own words were: "But I say unto you, that ye resist no evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."?

Do you still wonder why we lack spirit? Do you still wonder why we have no conviction?"

—Toledo University Campus Collegian

Jottings

—**Inman Church, Inman, Kansas:** Paul N. Roth, pastor of the Calvary Church at Barlow, Oregon, was our guest speaker through our week of meetings November 18-25. In the afternoon he also led us in a Bible Study on the book of Philippians. Each service was a blessed time of fellowship in the truth of God's Word. In co-operation with the Buhler and Inman churches we were indeed privileged to receive a first hand report of the conditions and spiritual state of those in Korea through Bob Pierce, UN War Correspondent and Evangelist who spoke in the Inman High School. The Youth Fellowship Organization of the Bethel and Inman Mennonite churches sponsored a Christmas banquet on December 10. The Junior C. E. presented a Christmas playlet on December 9. The Senior C. E. was happy to have Mrs. Henry Toews tell us of Christmas in Africa as a portion of their program entitled "Christmas In Other Lands." We are again happy to have had a share in the meat canning for Relief which was done in Buhler this year, while the cannery was set up there.—Mrs. John Klassen, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Our pastor attended the meeting of the Council of Boards at Winnipeg, Canada, the first of this month. Our church also joined in the canning for relief project. A total of 2132 cans of pork, lard and beef were canned. The Messiah was rendered by our choir on the evening of December 16. The Senior sewing society had a Christmas program and a gift exchange at their last meeting. The Happy Hour Circle held their annual Christmas supper in the church basement on Tuesday evening, December 11. They sponsored a White Christmas for the flood stricken families of Topeka. Both societies sent Christmas cookies to various mission stations in the States.—Mrs. Arnold Schmidt, Corr.

—**Bethel Church, Mountain Lake, Minnesota:** Our Harvest Festival was held on October 21, when a noon meal was served. Orlando Schmidt who is assistant pastor and director of music at the Lexington Avenue Methodist Church in New York, brought the morning message. Helen Nickel, returned missionary to India also spoke. Our pastor, Walter Gering attended the Council of Boards meeting in Winnipeg, Canada, the first week in December. On December 2, Elmer Dyck, missionary to the Belgian Congo in Africa, brought the morning message. Peter Dyck of Moundridge, Kansas, told of their work in Germany and Paraguay and showed pictures on November 26. Our annual business meeting was held on November 27. The tenth annual Christmas Concert was presented Sunday evening, December 16, with Mrs. Willard Thiesen, directing and Robert Senner of Buhler, Kansas, as soloist. The Bethel Mission Society arranged for a Christmas shower of personal gifts for Miss Helen Nickel and Mrs. Anna Isaac at our last meeting.—Mrs. Geo. Eitzen, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** On November 23, our church was guest to the Sunnyside College area Thanksgiving Service. Our church choir sang. Nine churches and pastors participated. November 25, was a great day for us as it was Dedication Day for our new church. J. H. Langenwalter gave a very impressive sermon on the topic: "Let Us Consecrate and Dedicate This Church of God, Our Father." J. E. Hartzler was guest minister on the evening of November 25 through 30, as our service of dedication was continued throughout the week. His inspiring messages were greatly appreciated. Neighboring Mennonite churches serving us with music during the evening services were: Eden choir, Bruderthal choir, Burns church, First Church of Newton and the Lehigh Church. On December 2, Paola Conte of the First Baptist Church was guest organist at the dedication of our new Baldwin Organ. New Hymnaries donated by our Young People were also dedicated on this same afternoon.—Mrs. John H. Gaeddert, Corr.

—**Grace Church, Dallas, Oregon:** Preparations for Christmas were made in Sunday school. The program was given on December 24. The choir also prepared a cantata which was given December 23. On December 6, we had our annual business meeting. The Ladies' Mission Society is meeting twice a month working for Relief and Missions. Miss Katherine Dyck, a missionary to Africa spoke in our church on November 25. Ben Owens spoke last Sunday morning. For several Sunday mornings, J. R. Warkentin has preached.—Mrs. Frank Schmidt, Corr.

—**First Church, Colfax, Wash.:** The annual business meeting was held December 3, and attended by many. The officers, whose terms expired this year, were re-elected, they have served us well and deserve a word of praise. We decided to publish a year book of church activities. We are to join the N.A.E. as a church group. We have been blessed this year with many speakers, including many missionaries. Among them was John and Doris Lu. Our church has decided to support these two financially and prayerfully in their work in E. Borneo. Rev. and Mrs. Wm. Detwiler of Orville, Ohio, conducted revival meetings in November. His messages were a challenge to all. Our only charter member and his wife (E. A. Aeschliman) of Clarkston, celebrated their 51st wedding anniversary the first day of the New Year. We wish them every happiness. Our Missionary society made two quilts and sent a large box of mended clothing in December.—Mrs. Vera Rogers, Corr.

—**Upper Milford, Zionsville, Penna.:** During our six-week period of attendance crusade for the Sunday school, eleven new members have been added to our roll. A mothers' room has been made in our church and a loud-speaking system was purchased by the Sunday school for that purpose. A new Sunday school class was added, being a young mothers' class which meets in the mothers' room and is under the leadership of Mrs. Walter McDowell.—Mrs. James Miller, Corr.

—**First Church, Fredonia, Kansas:** On Sunday, November 25, we had a special Thanksgiving offering. This is to be used in our remodeling campaign of our church. There are four members in our catechism class which has been meeting

(Continued on next page)

DOCTOR NEEDED

Mennonite Community needs medical doctor and dentist. Illinois town, population of 650 and 25 miles from large medical center. General Conference and Old Mennonite churches in area. See or write Orville Augsburger, Hopedale, Illinois, or J. W. Fretz, secretary Committee on Mutual Aid, North Newton, Kansas.

Into the Beyond

MRS. KATHERINE (KRAUSE) KLASSEN, of Newton, Kansas, member of the First Church, was born February 26, 1885 and died November 12, 1951. Home-maker, school teacher, and former president of Women's Missionary Association of the Western District.

MRS. ELIZABETH (THIMM) DUECK, near Paso Robles, California, member of the Second Church, was born October 15, 1874, and died December 5, 1951.

MRS. KATHERINE J. REIMER, of Goessel, Kansas, and member of the Inman Church was born June 21, 1863, and died December 14, 1951. Pioneer in community and charter-member of the Inman Church.

GEORGE T. FRIESEN, of Newton, Kansas, and member of the First Church, was born November 13, 1897, and died December 25, 1951.

MRS. BERTHA (DETTWEILER) HESS, born at Halstead, Kansas, April 1, 1877, later member of the Winton, California church, passed away December 1951, at Winton, California.

JOTTINGS — Continued from page 47

for some time. Sunday, December 16, the morning service was in charge of a group of young men from the Fort Wayne, Indiana, Bible College. Their male quartet sang several selections and the Dean of the school, Elmer Neuenschwander, brother of our pastor, brought the message. Our Christmas program was held December 20, which was very interesting. Gorden Neuenschwander and his wife are spending the Christmas holidays with his folks at Fort Wayne, Indiana.—Mrs. Alvin Schmidt, Corr.

—**Goessel Church, Goessel, Kansas:** November 2, Thanksgiving Day, the morning message was brought by Miss Agnetha Fast, former missionary to China. She is now superivsor in the Bethesda Home in Goessel. November 25, the young people of the three neighboring churches gave a program in our church. Their main theme was "Resettlement of Mennonites from Russia in This Community." Some of our numbers helped can meat for Relief in Hillsboro, November 27. Missionary La Verne Rutschman brought the morning message, on December 16. In the evening he showed pictures and told of his work in South America. December 23, we enjoyed a short Christmas program after Sunday school. The program consisted of several songs, poems, and stories by the Juniors and also a few songs by the Senior choir.—Mrs. K. W. Wiens, Corr.

—**Salem Church, Dalton, Ohio:** Mr. and Mrs. Raymond Wilson are the parents of a baby girl named Martha Joylene, born December 27. Our faithful and talented church organist, Mrs. S. C. Sprunger, gave a program December 9, at our church, and also at Mt. Eaton, on December 16. The Messiah was again given in Orrville by the Community Chorus with members from our church assisting and directed by Victor Gerber, Dalton High School music instructor. A group of enthusiastic carolers went caroling Christmas Eve. The Junior Department of Sunday school gave a program December 30, the icy roads having caused postponment from Christmas night. The annual business meeting with a fellowship dinner was held January 6. With the writing of this jotting, this correspondent bids adieu to the readers; being mother of two pre-school youngsters, having served on several committees which required much time, thought and planning, being an all eight-grade country school teacher this year, also being interested in some other fields of church activity, the time is more than past for me to serve our church in the capacity of Mennonite correspondent.—Mrs. Ivan Badertscher, Corr.

Please enclose this label when writing

—**Calvary Church, Barlow, Oregon:** Mr. and Mrs. William Zehr, were recently received into the membership of our church. New modern rest rooms have been finished, gift donations were given for this project. Our Women's Missionary Society has closed a very successful year. A complete new modern kitchen fully equipped, at a cost of over $700. has been finished. We also gave many gift donations to local groups and Indian Missions, beside our regular obligations. We have a membership of thirty, with an average attendance of fifteen. Quilting for local people and baby layettes for foreign missions, and bandage wrapping is done at each meeting. Mr. and Mrs. George Fast of Jennings Lodge, Oregon, announce the engagement of their daughter, Myrtle, to Leonard Doerksen, son of Mr. .and Mrs. Henry Doerksen of Dallas, Oregon. An early spring wedding is planned. Our annual business meeting of the church was held December 30.—Mrs. Ivan Learfield, Corr.

—**Bethel Church, Winton, California:** Mrs. D. B. Hess passed on to her eternal reward December 6, at Oroville, Calif. Funeral services were conducted December 10, at the Bethel Church in Winton. M. T. Galley of Paso Robles, officiated. A Christmas program was presented by the Sunday school to a full house Friday eve., Dec. 21. Dec. 23, Rev. Basinger of Iowa gave a challenging message, his theme being, "The Right and the Wrong Path." The Truth-seeker Sunday School Class and their families enjoyed their annual Christmas party which was held at the home of Mr. and Mrs. Herbert Heppner. The Missionary Society is planning to have a mission sale soon.—Geneva Heppner, Corr.

—**First Church, Nappanee, Indiana:** Our goal of $3000.00 toward the Building Fund for 1951 was reached before the close of the year. The young people of the Topeka church presented their Christmas program during the Sunday school hour. At the close of the morning worship service a White Gift offering was taken, 50 per cent of it given to Bluffton College, and the rest to Relief.

The Christmas music program was presented by the Junior and Senior choirs that evening. Our annual business meeting was held on December 27, with a pot luck supper, followed by the matters of business.—Mrs. Lyle Strauss, Corr.

While Visiting a Mennonite Home

it was discovered that this fine family was perplexed concerning the question of whether the Amish were from the Mennonite (Swiss Brethren) background or not. The husband said there was no connection between the Amish and the Mennonites. The mother of the home said she believed there was, but she was not certain.

Of course they did not argue the question (because of the presence of a visitor) but they seemingly had no recourse to accurate information. No place to check—Webster's Collegiate Dictionary does not have it!

If only they would have had C. Henry Smith's book on **THE STORY OF THE MENNONITES!** On pages 128 to 131 of this very fine volume the answer is given. It all happened in 1693 in Europe.

How convenient it would have been if the husband could have said, "Well, let us see what C. Henry Smith says in his book, **THE STORY OF THE MENNONITES.**" The unfortunate situation is that many Mennonite homes do not own this book. Just recently (1950) this book was revised and brought up-to-date by Dr. C. Krahn. The book is easy reading, just the thing for evenings when it is cold outside.

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O God! who giv'st the winter's cold,
As well as summer's joyous rays,
Us warmly in Thy love enfold,
As keep us through life's wintry days.

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ORDINATION

Brother Cornelius J. Dyck, former MCC director in Germany and South America, at present a student at Bethel College, has accepted a call to the pastorate of the Zion Mennonite Church of Elbing, Kansas, and will be ordained to the ministry here, God willing, on January 27, 1952. The ordination service begins at 2:30 p.m. We covet your intercessory prayer.

H. J. Dyck

MONEY WANTED

Reliable young Mennonite man in third year of medical school needs financial support to continue his education. Interested individuals who would be willing to make a loan to this young man, who will be one of our future Mennonite medical doctors, should get in touch with J. W. Fretz, secretary, Mutual Aid Committee, North Newton, Kansas.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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What can we do about UMT?

We are all aware of the UMT issue before Congress now. While many take it for granted that it is sure to pass, it is a fact that it is not yet passed, and we are told by those who know that there is at least a chance for the measure being defeated. During the Christmas Congressional Recess a good many people visited their Congressmen while they were at home; others wrote to them, or wired their concerns, or called them by telephone. Those who have not yet expressed their concern relative to this measure can still do so, and ought to do so at the earliest possible date.

Even if you are not acquainted with the detailed provisions of the bill, you will want to register your protest against the principle of universal military training. If such a law passes then every young man at the age of 18 years and six months would be required to take six months of military training; but that is not all, after those six months are over he would then be subject to be called by Congress, and be a member of the Reserves for a total of eight years. In other words, from the age of 18 to 26 he would not be on his own, he could not make his plans to prepare for his life's work until after 26 years of age. What this would mean in the life of your son you are better able to guess than we are. What it would mean to our Church and to our community when every one of the able-bodied men would be subjected to this eight year period of military indoctrination is not difficult to imagine. What it would mean to our country we need not guess, for the evidence is certainly not good when we look at the countries that have had it. We know experience what it has done to our people in the past; we know also that religious freedom suffers under such legislation; we know, furthermore, that this was the very reason for which our forefathers left the countries in the preceding centuries.

Indications are that attempts will be made to rush the measure through Congress under the pose of an emergency measure. But it is not designed to meet an emergency, and it should not be passed as such. It is a piece of permanent legislation. It has no termination date on it, and if it passes we would have universal military training from here on out. We should, therefore, do all we can to cause the measure to be defeated. It is not yet too late to write Congressmen, to send wires, to telephone them, or to go to see them in person to express our concerns regarding such legislation. We do not want to appear panicky about this, and certainly not in a threatening sense speak or write to our Congressmen, but rather out of a deep conviction and a concern for the welfare of our country make known our heartfelt concern.

The various Peace Committees of our District Conferences as well as our General Conference Board of Christian Service will want to stand ready to lend such help as they can give. Is not this a time when the words of Jesus apply: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

—Albert M. Gaeddert

Of Things to Come

First Quarter 1952—Emphasis on Evangelism

Jan. 29—Second Semester begins, Bluffton College

Feb. 4—Eastern District Quarterly Conference, West Swamp Church

Feb. 10—Race Relations Sunday

Feb. 17-24—Brotherhood Week

Feb. 29—World Day of Prayer

March 2——First Sunday in Lent

March 3——Spring Quarter opens, Freeman Junior College

March 3—Spring Quarter opens, Bethel College

March 3-7—Annual Bible Lectures, Bethel College

March 4—Spring Quarter opens, Mennonite Biblical Seminary

April 4-5—All School Play, Bethel College

April 6—Palm Sunday

April 6—Seven Last Words, Bethel College

April 13—Easter Sunday

April 24-27—Middle District Conference, Wayland, Iowa

May 1-4—Eastern District Conference, Quakertown, Pa.

May 25—Commencement, Mennonite Biblical Seminary

May 26—Alumni Day—Honors Chapel, Bethel College

May 27—Commencement, Bethel College

June 2—Commencement, Bluffton College

June 3——Commencement, Freeman Jr. College

Aug. 10-15—Mennonite World Conference, Basel, Switzerland

Geriatricts; Care for the Aged

ELLA W. SUTER

The last census revealed that more than half of our adult population is now, for the first time in history, over 45 years of age. The factors operative in this age shift promise that, by 1975, over half of our entire population, including all children, will be over forty-five Orientals express their highest courtesy thus: "May you live a thousand years" but Americans realize that they face new problems in this gift of a longer life.

Persons, aged 65, in America may now look forward to an average of thirteeen more years of life. But how? Many professional contracts contain clauses of automatic retirement at 65. Employment is difficult in many trades at an even younger age. Health, accident and hospital insurance either ceases at 65, or continues with greatly increased premium rates. Thirteen years is a long time to live on one's savings.

Ella W. Suter
Pandora, Ohio

As churches we are concerned about the care of our aged. A century ago the problem scarcely existed. Of our population, 85 per cent lived in rural areas, (farms and towns under 2500 pop.). There were large homes. With no automobiles, old people had the freedom of the streets. With little machinery, there was endless handwork with which their help was welcomed. Today only 20 per cent of our population live in rural areas. Even here, homes are smaller. It is the exception, not the rule, to have an extra room for a grandparent. Chores are few, and streets dangerous In the cities, life is so crowded, so hazardous, so artificial, there is hardly room for children, much less for grandparents.

Love Prevents Breakdowns

We need to be loved and wanted. In childhood and old age this need is more acute because we are more dependent. Lack of love in childhood causes emotional crippling. In old age it causes rapid deterioration of the mind resulting in timidity, confusion, extreme forgetfulness, childishness and emotional depression.

The Menninger Clinic at Topeka, Kansas, where the MCC has a Voluntary Service Unit and Training Center, has a slogan: "Love Prevents Breakdowns." They are experimenting with giving love to such rejected patients, and with re-educating their families. Many such patients are able to go home, some even return to work. The Doctors Menninger stress: "Community planning is needed to keep the aged in their accustomed localities . . . to re-awaken respect and tolerance for old age . . . to keep them occupied. Enforced idleness for a formerly active person can actually cause a mental breakdown."

Living Alone

It is usually after the death of one parent that problems become acute. Often they wish to stay in their homes, even if alone. If they are physically and financially able to do so, there are many arguments on their side. They may be less lonely living there with their memories, than they would be anywhere else. Sometimes their children live in a strange community. Old people do not thrive by being transplanted into unfamiliar areas. This experience can, by itself, bring on some deterioration and regression. If they live alone, someone should be responsible to look in a regular and frequent intervals, for a bit of company, and to lend whatever assistance may be needed. Old people often pass away in their sleep. This is probably what we fear most—to find them dead. But this happens too if they live with others, and even in institutions with night attendants on duty.

Living With Children

Should the aged live with their children? There is no ready answer. For many people, adolescence is such a stormy period that ever after they react like dynamite when parents seem to forget that they are now grown up and on their own. Others have never become independent of their parents, with the result that the parents' wishes become the law of the household. In-laws choose each other only indirectly, and sometimes are types who would not have chosen each other as friends under other circumstances. Our Christian concept to love one another causes feelings of guilt when we are unable to do so. This in turn causes us to dislike even more the person, or at least the situation, which, however innocently, has caused us to feel guilt. This is called "hostility" and does much harm to human relations. Parents often are aware of the dangers lurking in too continuous association and do not wish to risk trouble. They may imagine resentment even where it does not exist, and be unhappy and ill at ease. Idleness, loneliness, a feeling of uselessness and of being in the way are the chief problems of the aged. Whether these are eased or aggravated would often indicate the answer to this question.

"Homes for the Aged" with consecrated, trained personnel is the ideal answer for many. The long waiting list testify to their desirablity and our need for more of them.

Older members of a community sometimes take in an aged guest for a fee. It is a service, and also supplements their income. This could be done on a larger scale, with greater mutual satisfaction if short training courses were accessible to prepare for the problems which will arise.

(Continued on page 54)

From Behind the Iron Curtain

My heart impels me to share with you the following. I am writing with the deepest joy; for what I have so yearningly desired all my life has happened to me precisely, and that this fellowship with God would probably not have come without this great distress.

For: presently with loving, then again with suffering, Thou, Lord, my God didst come to me. I longed to be back in our small congregation, it seemed to me as though I were a deserter, and was not.

My longing for God, for Jesus, was awakened more and more, to possess the Lord truly and trustfully, in such a way that He hears and leads and rules us, in such a way that we can trust Him in distress and death. God has answered my greatest prayer, now I am the Lord's and now I can also intercede properly, for the neighbors especially (our congregation, of course, belongs to them) and for my people, but I also pray for all, as it is the will of Jesus.

I am again praying on my knees (in humility), I can no longer sleep as a child without earnest prayer to God, peace must come into the heart, otherwise rest will not come; and on the following day I cannot work properly without this prayer. In this way one is joyful, and if one isn't, one is still and waits, and one always has comfort, Bible verses and verses of hymns come into one's mind at the right time. Now at our place the Bible, devotional book and hymn book are in constant use in the evening. It will remain this way too, for as many as are led by the Spirit of God, they are the sons of God. We let all things be given to us, and with God's help we remain the Lord's and in humility, for I pray in the morning and in the evening:

Let me be thine, and remain so,
Thou faithful God and Lord!
Let nothing drive me from Thee,
Keep me in Thy teaching!
Lord, do not let me waver,
Give me constancy!
For this I will thank Thee in all eternity.

Our life is very severe, but we may rejoice, and above all things we should live to the honor of God.

In the anxiety of the world I will not complain,
Will not desire to wear a crown of honors here,
Where my Lord wore a crown of thorns,
Will not desire to walk on paths of roses here,
Where He, the holiest one of all
Was nailed to the sinner's cross.

—Selma Bronavski

GERIATRICS; CARE FOR THE AGED

(Continued from page 53)

Visiting the Aged

In the parable of the last judgment, Jesus speaks of food, drink, clothing and a home being given by the righteous, adding "you visited me . . . you came to see me." (Weymouth) Sometimes we can do this in person, often it must be by letter. Little children enjoy bringing small tokens of remembrance to the aged. Choirs, even children's choirs, can sing for them. For the blind, records of scripture or religious hymns are most welcome. Many churches take tape recordings regularly to each shut-in. If a definite hour is scheduled, members can dress and prepare for it, just as if they were to attend church. There is something each one of us can do. Our aged know that we are busy and do not ask for much. Only they do not want to be buried alive.

Growing Old Gracefully

Old age is the harvest of a lifetime of sowing. We reap more than we sow. Age does not make us better or worse: it only makes us more of what we already are. We all know aged persons whose sunset of life is a burst of glory. They have mastered life's greatest art. We are grateful to them for the inspiration that they are to us who follow.

But there are also others. Some have been such poor neighbors, such poor parents, that one feels they have brought the loneliness of old age upon themselves by their conduct. Some have done little but hard work all of their lives, leaving all other areas of living uncultivated. Now that they can no longer work, they are completely bewildered. Such aged are a real problem. They are restless, unhappy. They don't know what to do. Idleness and emptiness invites trouble. Our "Homes" have many difficult guests who have few inner resources, who become quarrelsome, suspicious, always on the defensive. To change this seat in chapel or their place at the table, becomes a minor catastrophe. How little we can become unless we continue to grow in grace! There are physical, mental and spiritual disciplines which could have completely changed the picture of old age for these types just described. Our modern research called "Geriatics" gives much help to us from middle age on up.

Most people make financial provisions for old age, but few realize how much they need good memories and wide interest, so that their souls may live when they must leave their former activities or associations. A prime factor in mental and spiritual well-being is locking hopefully into the future. For the Christian there is an unspeakable dawn in happy, old age.

* * *

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." —Psalms 126:5, 6

Please Omit Flowers

KERMIT D. KERR

Flowers mean life to me. They have helped me keep my mind and body occupied during times of illness and discouragement. Through this interest, I became a member of three Men's Garden Clubs; and member of many of the National Societies for Specialty flowers. I attended as many flower shows per year, as possible, for there I meet people who love nature, God and His handiworks. I always manage to win ribbons, which only pays the honor of winning, and the pride of displaying the best I could grow, so others can learn. I sell seeds and plants of all types of flowers for the home and garden. They have their place as well as we ourselves.

There are a number of organizations which are fighting the idea of omission of flowers. Many thousands of dollars are spent yearly to advertise and to encourage the use of more flowers at funerals. These members are weaving their way to all types of magazines and papers, looking forward only to the dollar they can make, and forgetting the needs of the money spent on flowers, misused.

I am an advocate of refraining from misusing flowers, as is being done in our times. Ten people were picked at random and asked to give their honest opinion on this question: "What do you think of flowers at a time of bereavement?" Ten out of ten answered that some flowers are necessary, but it is being overdone. Consider the flower of the field; it flourishes, it bears fruit, and it withers and dies. So it is with many flowers at a time of bereavement, it is overdone, and money spent for flowers, could be put to better uses such as being donated for a worthy cause in the memory of the loved one and would live for generations to come.

A few years ago, a well known physician passed away in his prime of life. At the funeral home, his casket was banked with flowers amounting well toward a thousand dollars. The bereaved family knew of this large group of admirers and circles of friends, yet before their very eyes were these baskets of consoling and silent flowers, only to die and wither away in a few days. Our friend would have enjoyed seeing donations made to the hospitals for another room or for some equipment, where he spent many hours of his life, tending and mending the ills and breaks of mankind; or he would have rejoiced greatly had the money been donated to the Heart Society, he himself being a victim of heart trouble; or he would have been glad if money had been donated to build a room at the Memorial Home for Aged; or he would have been happy to see money given to an educational institution as for scholarships to some of the needy youths, not able to finance their own ways; or he would have rejoiced greatly had the money been given to the mission of any church, as a way to spread the gospel, and to fields of communistic countries who do not believe in God, or in churches. This would have been a living memorial to him.

Another example which recently occurred. A neighbor passed away. The family was of average means, and they worked hard for all that they owned. Our friend had no hospitalization. During his last few days, he did require hospital service and medical care. After his passing, arrangements were made for his services, with notices appearing in the daily papers to "PLEASE OMIT FLOWERS. GIVE DONATIONS TO THE MEMORIAL HOME; TO THE COLLEGE; OR TO THE MISSIONS OF THE CHURCH." There were nine baskets, all from relatives and friends, out of town; and two potted plants. Enough money was donated through the church, friends, neighbors, and relatives to fully pay the hospital bills and then some left for other purposes. Friends, this is what we call the proper use of flowers at a time of bereavement.

I advocate that we think of our friends and relatives while they are living; that we help them to celebrate their special occasions with beautiful flowers and gifts and kind words, whether the flowers are home grown or florist flowers; that when the time comes for them to pass on, we have done our part. Give flowers now, while they can be enjoyed, and don't wait until friends are gone, then suddenly remind the family that you are thinking of them. Consider the many institutions needing means for going on and progressing, for the good of those about us and of all mankind. Refrain from giving so many flowers during bereavement, and give a long and lasting memorial gift, in the honor and memory of the loved one, which will live for years to come. To me, this is the real Christian attitude.

Take Time

Take time to work—it is the price of success.
Take time to think—it is the source of power.
Take time to play—it is the secret of perpetual youth.
Take time to read—it is the foundation of wisdom.
Take time to worship—it is the highway to reverence.
Take time to be friendly—it is the road to happiness.
Take time to dream—it is hitching your wagon to a star.
Take time to love and be loved—it is the privilege of the gods.
Take time to look around—it is too short a day to be selfish
Take time to laugh—it is the music of the soul.

—Watchman-Examiner

Our New

In India

Evangelistic Tour in Sarguja

Here is a pleasant summary, and a review which calls our attention to the need of intercession for a new area in India where Christ's name was not heard before 1947. —*J.T.*

An evangelistic touring party—Edward Burkhalter, the nurses Eva Pauls and Elenore Schmidt, and the two of us, together with eleven Indian Christian co-workers made an extended preaching tour through a part of the new field far to the north of Korba, named Sarguja. This area has opened to the Gospel message only since the coming of Independence in India. It is a challenge to us and to the Church. We can only give you the briefest sort of review of the nineteen days spent on this tour. We traveled in two jeeps, with tents and all equipment and supplies loaded on two trailers. It takes the plain, little, ugly army jeep to do veteran service on such a trip.

We traveled many miles through thick jungles, following many winding trails. In some places we had a guide from one village to another. In other places the drivers seemed to be guided by some inner sense of direction. We who only sat and enjoyed the beautiful scenery and the adventure of it all, sometimes wondered; and sometimes silently prayed to the One Who knows how to lead on in "the right way." I should add that a part of the journey led us over good roads as well. We passed through very dense jungles, where the Sarguja Indian Raja (petty king) of former years is said to have shot many tigers. The Raja was a noted hunter, and while in the city of Ambikapur we saw a large exhibit of his trophies of mounted animals, including some which he had brought from Africa some years ago. He is said to have a record of having shot fifteen-hundred tigers But passing through his tiger jungle we failed to see any kind of wild life, not even so much as a jackal or a jungle fowl. In this particular area we crossed low mountains, streams and rocky places, where the vegetation was so thick that there was not so much as a foot-path. There were steep inclines and declines where the brakes of the faithful jeep screeched loud and long, but not a single mishap. God was good to us. We camped in tents, in Government rest houses, in village "sarais" (mud houses where travelers may put up for a short time), setting up and breaking camp nine times in nineteen days.

We met many hundreds of people whom we had never seen before, who for the most part welcomed us as friends. How quickly the human heart learns to put confidence in those who show an interest in them! There was a boy in a certain village who had a crippled hand, due to a burn some years ago. When we noticed it and encouraged the family to take him to Champa for an operation to straighten the bent fingers, they seemed interested, but said that they would wait until we would have returned from our journey, because the nurse who was a member of our group would be at home then and they would know her. How long had they known her? Just about twelve hours, during which time she had called on a few sick folk in the village! Yet they knew her! It was literally true, and it was only because of the love of the Lord Jesus in the heart, in Whose Name we serve, and Who has said, "I will draw all men unto myself."

We were overwhelmed by the interest in Christian literature. We carried a good supply of books. Because of the present shortage of supply of Bibles we had only five copies with us. We could have sold more. Fifty-four copies of the New Testament were sold, and many small Gospel portions, booklets and tracts. Does it not seem like the opening of doors by God's own hand, when in a village where until only a few months ago the Word of God had likely never entered, now there are two Bibles and four New Testaments there. Pray that they may be read by many and that the Holy Spirit may enlighten those who read.

You may be interested to know that we were on this tour on our Silver Wedding day. There were some rather effectual hindrances to having any kind of celebration. It seemed necessary, in accord with the plans for the tour, to break camp and move on that day. You would smile at the menu of the wedding meal eaten from our lunch box by the wayside. By night we were set up in our new location, but tired enough to be content to eat our simple evening meal and go to bed. But did we celebrate. At the breakfast table that morning we sang with a special meaning, the chorus, "Great is Thy faithfulness." Also on the following day at the church service in our tent, our Indian fellow-workers gave a short program in honor of the occasion, garlanding us with flowers, according to their ever lovely custom. Where did they get the flowers? I was reminded of the sweet little girl who once said "I find flowers most everywhere I go." They found them. There were no florist shops near.

Pray for the work in Sarguja. "A great door and effectual is opened unto me (us), and there are many adversaries." We trust that in due time we may be able to come in person and tell you more about it.

—Paul and Adah Wenger

Must the heathen abroad wait to hear the gospel until the heathen at home become willing to hear it?

sion Fields

In Japan

Our Home in Kobe

The Mennonite Central Committee Unit in Osaka was "home" for the first two months while we were getting settled and finding a home for ourselves. That task accomplished, we turned to preparations for beginning work here. On July 25 W. C. Voth and Verney started out on a two-week survey trip of needy, unevangelized areas. During this time we were fully initiated into the Japanese way of living by traveling on their trains and boats, eating their food (mostly rice and fish), sleeping on their beds (futones), and visiting in their homes where we always took off our shoes upon entering. We concentrated on the island of Kyushu and particularly the eastern and southern half of the island. Wherever we went we found a need for the Gospel and an interest in it. It was not so much a matter of finding unevangelized areas but of finding the place where we believe God wants us to do His work. After our study we strongly felt that the Spirit was directing us to Miyazaki prefecture (province) which covers southeastern Kyushu. This recommendation was made to the Mission Board and approved by them. This, then, will be our new field of labor in Japan.

Since September 17, we have been studying at the Kobe School of the Japanese Language. It is difficult to be sure, but perhaps not quite as bad as we had expected. There are times when we think we are getting along fairly well until we make some blunder, like the day Verney told the teacher he used his handkerchief a whole year without washing it, or the day Belva informed her that street cars can be purchased in a furniture shop. As we study we are beginning to realize more and more how necessary a thorough mastery of the language is in order to be effective Christian witnesses.

We are grateful, however, that during this time we have the opportunity to witness even now through English Bible classes. What a joy it is to tell people who have never heard of the living God and His Son, Jesus Christ. People are quite eager to hear what Christianity has to offer. They are not ready to accept it blindly but examine it very carefully before making a decision. But we must also realize that other forces are taking advantage of this openness of the people. One can hardly say there is still a spiritual vacuum here in Japan. Shintoism is by no means dead; Bhuddhism is making a bid for supremacy; and secularism and materialism are alluring many people with their false promises of happiness. So with these competitors working feverishly the urgency of Christian missions becomes all the more imperative.

—Mr. and Mrs. Verney Unruh

First Impression of Miyazaki

My first impression of Miyazaki was of a large city with wide streets on a level plain between the hills. People are friendly but busy going about their business of earning a livelihood. We have seen no beggars, only a Buddhist minstrel calling at doors while he plays his bamboo flute. Except for the lotteries, there are also no loafers.

Many students go by this hotel on their way to the station to board the train to surrounding towns. The busses are crowded. On our way to church one Sunday morning we stopped to hold a street service. While we sang, a crowd of about fifty gathered, and listened attentively while Mr Voth with the aid of the interpreter gave out the Good News of salvation in Christ. Then by means of flannelgraph and interpreter, I told the story of the crucificion and the resurrection . We also invited the people to come to the church. We have spoken personally to people in shops. In one case the clerk was a Christian, in another the proprietress was much interested, her husband also being on the point of dedecision between Buddhism and Christianity. Although not a Christian yet she had urged the two young men working in the store to attend church. This they are doing.

Recently we went by bus to the neighboring town of Takaoka, (Tall Hills)), population 13,000, 10 miles from the city. As here in Miyazaki, the houses are rather shabby, but the business houses are newer. The trip was a really exhilarting experience, reminding us much of China. We drove through several villages, saw the farmers plowing their rice fields with well-fed horses hitched to walking plows. Occasionally we saw an ox hitched. Tangerine trees still have much fruit on them. In the town we had a street meeting with a good crowd of men, women, and children. Then on a restaurant keeper's suggestion we went to ask for the use of the town hall for next week. While we made the round to the town office and police station for necessary permits to put up posters, we were followed by children coming home from school with their school bags on their backs. This "Pied Piper of Hamlin" performance was new to our interpreter and he kept remarking about it. We had promised the children another story so we told the group of well over 100 children and Junior High School students the story of Noah and the Ark and the need for repentance Now. Going home on the bus a man and his wife told us the message had much meaning. It made Hironao-san very happy when they told him that he had interpreted very well. We are happy that he aims to be an interpreter for God and not for us only. May God bless the seed sown that it may bear fruit.

Mrs. W. C. Voth

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Development of Voluntary Service in Europe

CAL REDEKOP*

Immediately after the war, the European church was to a considerable extent demoralized. This is entirely understandable, considering the events of the past decade. Having lost several "idealistic" wars and having been taken for a long ride by a man since considered fanatical and even insane, young people, as well as old, were taken ill by nihilism—a belief that no truth exists. The Mennonite young people were also affected by nihilism, although with less pernicious effects. The long struggle because of misunderstandings and fundamental differences peculiar to the Mennonite church promoted this condition. These circumstances brought the vitality of the Mennonite youth to a dangerous low. It was into this general scene of faithlessness that many church groups came at the close of the war. Some came to proselyte, but many came to bring sincere help to the people; and especially young people. Through gifts of material aid and other means a basis was provided for the restoration of faith. As the emergency of the physical needs began to recede and the spiritual and moral vacuum in the lives of the people became more obvious, the agencies felt the need of branching out into work of a more directly spiritual nature. Thus MCC also began to work in areas other than material aid. MCC's first such project was the student retreat held at Kropsberg in the winter of 1947. Here undernourished students were not only given food to eat, but were given opportunity to discuss their problems and with the help of the leaders, to find answers to them under consideration of the Gospel. Then in 1948 with the aid of 50 American students who were in Europe on tour, MCC organized two work camps well remembered as Hamburg and Frankfort. These camps were designed to give the Americans an opportunity to contribute concretely to the broken people they had visited. To make the contact more personal, young people from the continent, mostly German, also took part in the camps. By the summer of 1949 the Voluntary Service idea expanded to include four camps.. That year a greater number of Europeans were present. It was becoming obvious that the Voluntary Service work camp method was one of the most effective ways to reach and help European youth. It was found that by living with them we could help restore their confidence in man and God.

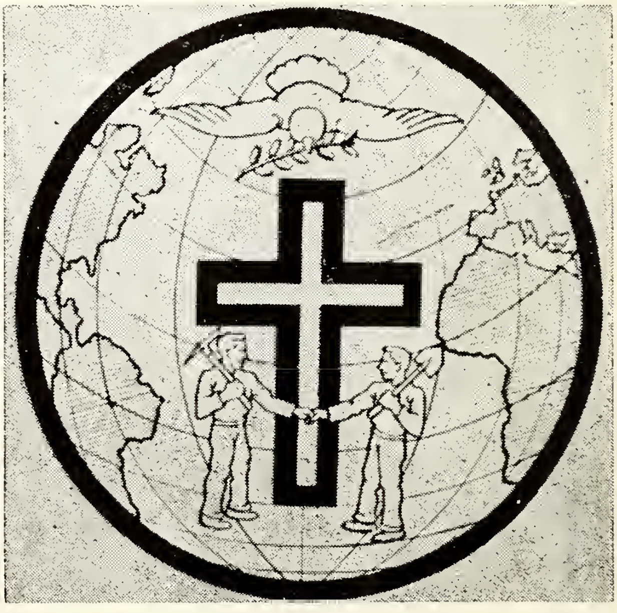
The Role of Mennonite Youth

Throughout the entire development of Voluntary Service in Europe special attention was given to Mennonite young people, since this program taught them the service concept and their responsibility to their church, their fellowmen, and above all, their God. A balance of Mennonite and non-Mennonite projects has always been maintained to keep the youth aware of service possibilities and their responsibility to their churches as well as their mission to the world.

Espelkamp, a long-term work camp, was started in December of 1948. This offered service opportunities all year round. Many young people have spent their vacations and unemployed time there. Many gained new insight and courage. One young German couple joined the Mennonite brotherhood as a result of their contact with the Espelkamp group.

Already in 1948 projects of Mennonite interest were arranged by MCC. This did much to gain the support of the Mennonite young people. The first such project was Leutesdorf on the Rhein where a group of American and German Mennonite youth helped to renovate an old building to be used as an old people's Home. Sembach in the Palatinate was another such project. Here a Mennonite youth meeting place was constructed.

As each year passed by, adding experience to experience in youth work, it became more and more obvious that the way to reach the youth was through Voluntary Service work. Due to the keen perception of our young people at home, realizing the value of this work, more support came from America and the program here expanded. In 1950 six summer camps were held aside from a spring project in France and other activities. (This year four summer



The symbol of European Mennonite Voluntary Service which is under the sponsorship of European Mennonite churches of France, Holland, Switzerland, and Germany, and assisted by the Mennonite Central Committee.

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*Leader in European Mennonite Voluntary Service.

work camps were originally planned, but by camp time six camps were under way. The increase was due to several openings for projects which could not be resisted. Increasingly, Mennonite young people took part in the program, especially the young people who had been to America on the exchange program. These are proving to be leaders in many cases. The VS Concept was increasingly taking root. Many of the workers began to consider VS as a direct method of evangelization. This meant for us the necessity to start thinking in missionary terms. One of the primary roles for missionary work is to make it indigenous. The fact that we would have to establish this concept firmly in European soul, or continue indefinitely to depend on importing leadership and inspiration from America, prompted us to bring this problem to the leaders of the Mennonite churches in Europe.

Beginning of Mennonite Voluntary Service

On August 29, 1950, MCC presented to the official acting bodies of the Mennonite churches in Holland, France, Germany and Switzerland, the proposal that they share the responsibility for Voluntary Service in Europe. We requested that each country elect a representative to a VS Council. This Council was to get acquainted with the VS concept and program, being responsible for the interpretation and promotion of this work and gradually taking charge of the program within their respective countries. This proposal was favorably acted upon and all the countries soon nominated a representative to the Council.

In December, 1950, this Council had its first official meeting. Here it assumed the official name of MENNONITE VOLUNTARY SERVICE or, in German, Mennonitischer Freiwilligendienst. At first the members of this Council dubbed this as another of the many post-war movements to organize, but soon they became convinced of its possibilities and now are most ardent supporters and promoters of MVS.

The first activity planned by the new Council as the creation of an international Mennonite youth team to help in the resettlement of several Mennonite families in south Germany. The team worked from October until the close of the year. This team was conceived to be the beginning of a larger group of young men from all countries to work on common projects. Not least among the purposes for such a team was the thought that in the event of world crisis they might furnish a basis for appeal to European governments for recognition of the work as alternative to war, and also to provide an outlet in some service for those who already take the CO stand. This plan, though the progress is slow, is surely gaining significance in Europe. When the plan of international builders' units was presented to America, it was approved and soon groups of young men came to work with their European brethren in refugee housing.

A home for orphaned young men is tangible evidence of the work carried out by Mennonite Voluntary Service.

The Council meets from time to time and is directly responsible for all that transpires. Although MCC has been almost the sole financial backer up to the present, the countries are beginning to shoulder their share of the financial burden. We hope soon it will be a truly indigenous organization with full European support and directorship. When this happens, MCC will serve only in the capacity of representing the American youth on the Council.

MVS is recognized as a European youth organization by AIG (Association of work camps operating in Germany) AIWCP (Association of International Work Camps for Peace,) UNESCO Work Camp Division, the Youth Department of the Evangelical churches in Germany, and the Ministry of the Interior of the Bonn Government through AIG, and receives certain support from several of these agencies primarily when the work reaches non-Mennonite youth.

This year the Council members took active part in the arrangements. The camp in Andermatt, Switzerland, was almost entirely arranged and directed by our Swiss representative. This year, also, the representatives have been increasingly successful in interpreting to their own youth organizations not so much the concept of MVS, but the challenge of Voluntary Service which is the reason for the existence of MVS. Young people are beginning to feel the urge to serve and offer their services whereas in the past each person had to be coaxed out of his environment.

Present Scope and Future of MVS

The activities of MVS at present include: cooperating with the Neuwied and Espelkamp builders' groups as countinuing projects, a two-month camp at Salzgitter which is doing social and spiritual work among refugees, a winter work camp near Frankfurt, a spring project in Switzerland where a home for a Mennonite school teacher is to be built, three summer camps, and a possible construction project for Mennonite youth in Holland. Aside from the above, several larger building projects are planned which will utilize large contingents of men from America. Bible camps are being planned for refugee as well as non-refugee youth in Germany.

Out of a work camp experience where a group with a varied background comes together to live and work together, there grows a unique fellowship and there come new insights, for a work camp experience is putting the Gospel into action.

France is planning some Bible camps during the winter and several work projects.

The future activity of MVS may not be long-lived. If it dies in the next few years we will not be unhappy because, before it dies, we intend to see that it accomplishes its purpose. This purpose, as stated before, is to tutor the young people in the "volunteering" Christian life. In Christ's own words that means "Freely ye have received; freely give." However, even if the spirit of giving oneself is firmly implanted, MVS may still be needed. MVS might be asked to continue to exist as the "organizing capacity" for continuing youth activities among the European youth and to help in the rebuilding of destroyed Europe. We must not for one minute forget the concrete help that voluntary work supplies. This rebuilding work is very tangible.

The explanation of the MVS symbol serves as a fitting close. Superimposed on a weary world, as advocate between man and God, is the cross. Under the shadow of the cross stand two young people clasping hands in fellowship. On their shoulders are tools—symbols that youth is ready for action in the upbuilding of the Kingdom. Action is the pass-word for youth.

The Mennonite Center at Valdoie, France where a work camp helped to clean and rebuild in 1950.

YPU FINANCIAL REPORT

By November 30, 42.5 per cent of the YPU budget for the year was received. On that date the YPU deficit stood at $709.55. This deficit is due to the fact that the YPU's heaviest expense period of the year is in the Autumn. The giving to YPU at that time was on schedule if it will continue through the year at the same rate. However, during November only $15.00 was received! Let our giving be adequate to meet the enlarging work of the YPU.

YPU Financial Report for November

Balance November 1, 1951	**$(543.63)**
Receipts in November	**15.00**
Total amount rec'd. July 1—Nov. 30	**1702.01**
Percentage of budget of $4,000	**42.5%**
Balance Nov. 30, 1951 (deficit)	**$(709.55)**
General Fund	**$(1356.27)**
Miss'y. Education	**(46.75)**
Notes Payable	**600.00**
Vol. Service	**93.47**
	$ (709.55)

Jottings

—**Summerfield Mennonite Church, Summerfield, Ill.:** Another Christmas season has come and gone and we stand on the threshold of another year. We had our customary worship service on Christmas morning. On Christmas night the Sunday school gave a short program and following it our choir of fourteen voices sang the Christmas Cantata, "The Music of Christmas," by Ira Wilson. The choir gave a splendid rendition of this cantata, and to a large audience. Mrs. Orville Baer is the choir director and Mrs. Donald Baer is the pianist. Our Christmas committee put up a beautifully decorated Christmas tree which has been greatly enjoyed by all. A much appreciated "Mitten Tree" was a fine part of our Christmas celebration this year. Many pairs of beautiful mittens were contributed by the children to be sent to children in Europe as gifts from American children. The Men's Gospel Team from Bluffton College gave a much appreciated program on New Year's Eve. They also sang in the New Year's morning service in our church. We observed the Holy Communion on the last Sunday in the year.—Corr.

—**Grace Church, Dallas, Oregon:** Funeral services were held on December 8, for Abraham Rempel, age 75. He was an active member of our church. A Cantata-Drama, "Miracle at the Inn," was presented on the evening of December 23. The Children's program was given on Christmas Eve. Treats were given to all the children at the close of the program. The Grace Mission workers held a baked food sale on December 8, which netted $32.85. The group is helping to outfit Mrs. Bob Wiens and son David for the foreign mission field. On December 2, Ben Owen showed slides on their work in Ethiopia. He also brought the morning message on December 16. Abe Lowen of Salem College and Academy brought the Christmas message on the morning of December 23.—Mrs. A. E. Schellenberg, Corr.

—**First Church, Mt. Lake, Minn.:** The First Mennonite mission society was a guest of the Gospel Mennonite mission society on December 13, for their Christmas program. The memorial gift of Mrs. D. D. Harder was given to foreign mission to support a native Christian worker in India for one year. The Christmas program of the Sunday schools was given on the evening of December 24. Elmer Dick brought us the morning message on December 30.—Mrs. Sam Quiring, Corr.

—**Bethel Church, Hydro, Okla.:** Another year has passed. The Lord has been good to us, sparing us to begin another year's work in His Service. Jake Pankratz, who has been a bedridden patient for the past year, is unable to care for himself, but is cheerful. On Christmas Eve, "The Birth of Chirst," was portrayed before a rugged stable scene, where Wise men from the East, came to worship the new King, was portrayed. Harold Entz, newly elected Deacon, was installed recently. Sylvia Pankratz and Jean Epperely were married December 27. Our church benches and floor have been painted. Two chairs and a wool rug added to the pulpit. A rug, bed and rocker, creates a cheerful room for the Cradle Roll Department.—Wilfred Ewy, Corr.

—**Bethany Church near Kingman, Kansas:** On December 9, LaVerne Rutschman gave a report on the mission work in Colombia, South America. He presented the difficulties as well as the encouraging aspects of the work. Elmer Neuenschwander, Dean of Fort Wayne Bible College, and the Crusaders Male Quartet, were featured in a program on December 20. Mr. Neuenschwander is a former member of this congregation. The Sunday school presented the annual Christmas program on December 23. This was to permit Rev. Loewen and his family to spend the Christmas Holidays with relatives and firends in Minnesota and South Dakota. Ervin Albrecht from Fortuna, Mo., Harry Albrecht from Hanston, Kansas, and Frank Fotoplos of Russell, Kansas, were all here in the community with their families, visiting relatives. They had charge of Christmas Day services both morning and evening. The Albrecht brothers and Mrs. Fotoplos, their sister, are former members of the church and lived here many years.—Corr.

—**First Church, Hillsboro, Kansas:** J. E. Hartzler conducted services in our church beginning on November 11, and ending with his pictures of the "Passion Play," on November 18. On December 9, four members were added to our fellowship, one by baptism and three by letter. Our church again took part in the meat canning program for relief. The parsonage was recently repaired and cleaned for our future pastor, J. W. Nikkel and family. The church held its annual business meeting on the evening of December 13. Our congregation was saddened on December 16, by the passing of J. H. Epp of Hutchinson, Kansas, who had served our congregation as pastor for twenty-seven years. Funeral services were held in our church on December 18.—Corr.

—**Deep Run Church, Bedminster, Penna.:** Religious films "The Nativity" and "The Home" depicting family life in a carpenter's home in Palestine in Bible times was shown over the Christmas holidays. The Young Adult Class enjoyed a visit to the Fels Planetarium recently and about 31 went caroling Christmas Eve. Former students and college pupils conducted an evening of testimonies of what they are doing and learning. On New Year's Eve we were privileged to have the Bluffton College Girl's Gospel Team with us, of which Eleanor Wismer of our congregation is a member.—Corr.

—**Menno Church, Lind, Wash.:** The Elementary Sunday school presented its annual Christmas program December 23. The members of the Choir spent an enjoyable evening singing carols; after which they all met at the church for a chili supper. The Annual Banquet, sponsored by the Young People's Union was held January 3. Johnny Zook was the guest speaker at the meeting sponsored by the Men's Brotherhood December 30. Miss Wilhelmina Kuyf, returned missionary from China was the speaker for the Annual Mission Meetings. A son, John Mark, was born to pastor and Mrs. Willard Wiebe.—Mrs. W. Jantz, Corr.

—**Beatrice Church, Beatrice, Nebraska:** On November 25, the church celebrated the 25th anniversary year of its organization as a congregation. On that day the church also observed the 50th anniversary year of the church building and the 75th anniversary year of the coming of some of the earlier Mennonite immigrants from Europe to the Beatrice community. The choir gave a Christmas program on December 2, in the evening, directed by Mrs. Paul Miller. The Sunday school Christmas program was given on Friday evening, December 21. The combined men's chorus from both Mennonite churches here sang in our church on Sunday morning, December 23, and in the First church on Christmas morning. The chorus is directed by Mrs. Paul Miller.—Mrs. Arnold Reimer, Corr.

—**Eden Church, Inola, Oklahoma:** Tuesday afternoon, on the first day of January, 1952, we gathered at our church for our annual meeting. Everything was arranged for another year. God willing we will have our long postponed Evangelistic Meetings in January or February. In the morning we had our regular New Year's Service. Monday night we had a very nice C. E. program with the many young folks at home on the Christmas vacation. December 2, Brother Daniel Regier brought the morning message. His theme was "Victory." Brother Marvin Eck, Choton, often times worships with us and serves in one way or another.—Jacob Froese, Corr.

—**Meadow Church, Colby, Kansas:** J. J. Esau, blind Evangelist, of Omaha, Nebraska, held special meetings the week of December 2 through December 9. A Harvest festival and a basket dinner was held December 9. The annual Christmas program was given on December 23.—Mrs. Homer R. Goertzen, Corr.

Into the Beyond

MRS. SARAH (SCHULTZ) STOVER, of Wadsworth, Ohio, and a member of the First Church at that place, was born April 1, 1887, and died December 30, 1951.

PETER STAUFER was born in Lee County, Iowa, July 20, 1859, and died May 28, 1951, in San Francisco, California. Member of the First Mennonite Church of Reedley, California.

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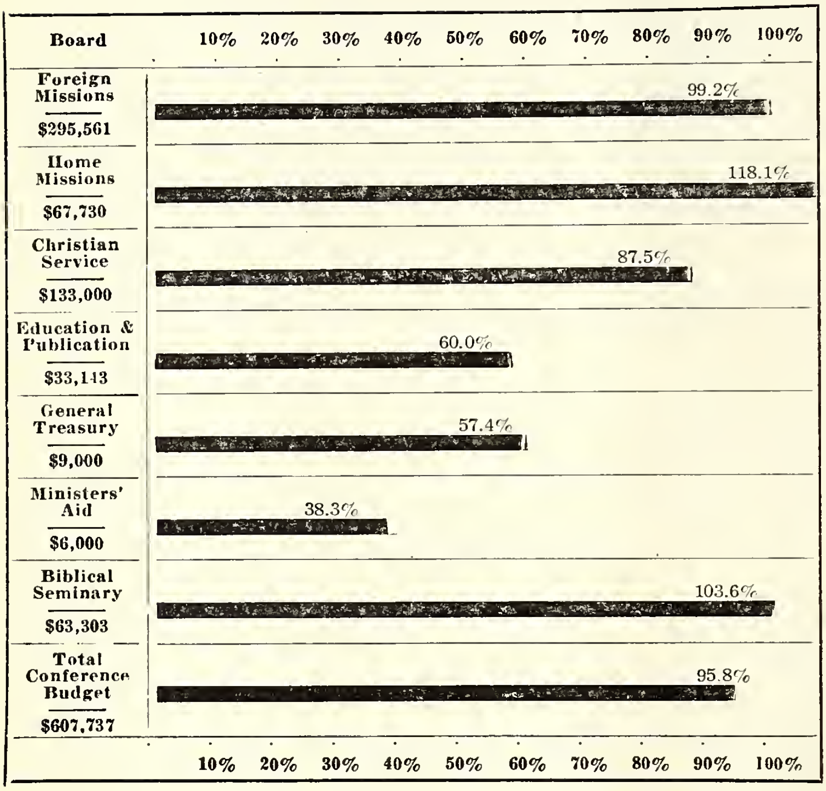


CONFERENCE STEWARDSHIP CHART

December 31, 1951

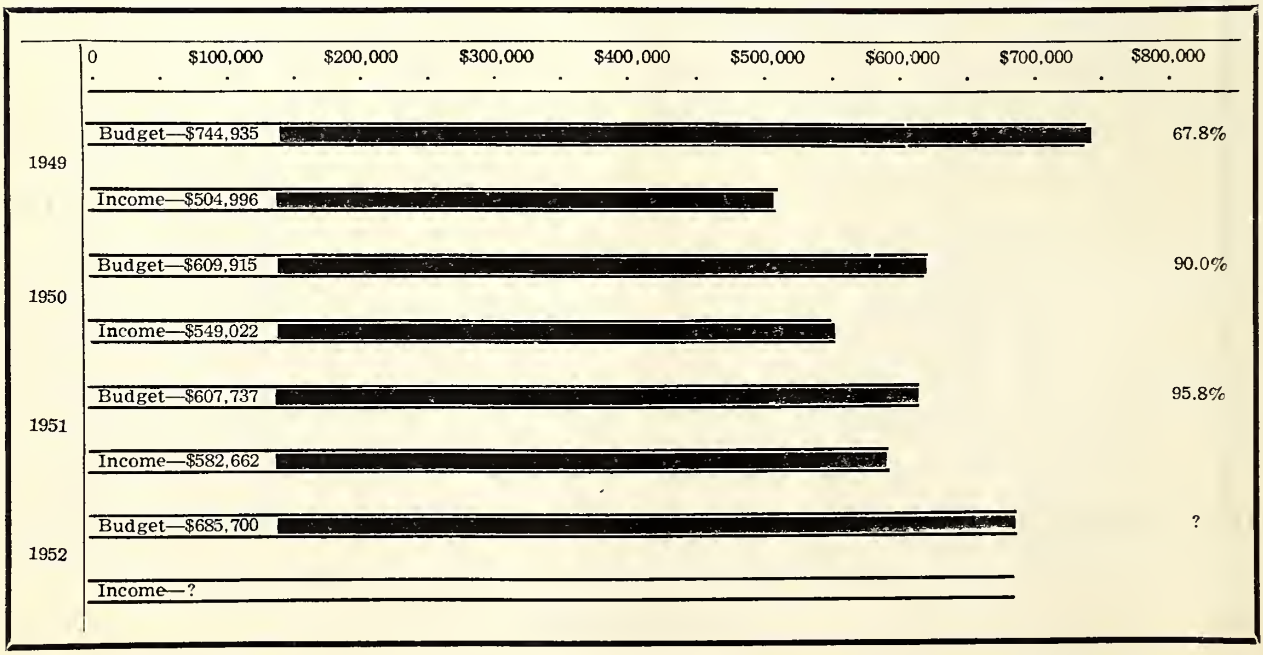
The year 1951 is now history! A glance at the chart at the left reveals that it has been a good year. Several budget goals were reached; several others were very nearly reached. All of this has added up to the fine average of 95.8 per cent of the 1951 Conference budget having been met. (This does not include the budgets of the three auxiliary organizations—WMA, YPU, and Laymen).

May each of you have had a year rich with blessings from above as you experienced the love, peace, and joy that comes through service for the Master.

Below is a chart showing budget and income comparisons for the past three years (not including the three auxiliary organizations). It is encouraging to note that Conference support, in terms of contributions, has made a steady gain during this period of time.

One will notice that the 1952 budget, as adopted, is considerably larger than the 1951 budget. May we be challenged by this greater task! Through the united efforts of our total Conference constituency this budget can be met!

Very sincerely,
Edna Ruth Mueller, Office Sec.
General Conf. Headquarters



THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

Zion Church

Souderton, Penna.

Within these walls let holy peace,
And love and concord dwell;
Here give the troubled conscience ease,
The wounded spirit heal.

Volume 67 **Number 5** **January 29, 1952**

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THE COVER PICTURE

The Zion Mennonite Church of Souderton, Pennsylvania is the second-largest American General Conference church east of the Mississippi River. The church joined the General Conference in 1893. Ellis Graber is the present pastor.

NOTICE

"The Evangelism Committee has mailed out the Evangelism posters to the churches and Sunday Schools. Should any church or Sunday School fail to receive them please let us know; or if anyone wishes additional posters we will be glad to send them. Send to John T. Neufeld, 4614 Woodlawn Ave., Chicago 15, Illinois.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Mennonite Men

Henry M. Harder writes concerning the bulldozer project for Paraguay:

"I am very happy to report that the D7 Caterpillar with Bulldozer and necessary parts left the factory at Peoria, Illinois on November 21 and is now in New York. We expect it to move to Paraguay rather soon. It may be another month or so. The import requirements are now cleared in Asuncion.

"The Caterpillar Bulldozer together with the road grader which you men from Kansas are contributing (Editor. Who's that?) certainly should be a blessing for Paraguayan roads! Money is steadily coming in for our project. More is needed to pay up the loans which we had to make in order to speed the machinery on its way. Plans are for sending a skilled machinist with road-building experience to Paraguay who will teach the immigrants how to operate and how to keep the equipment continuously employed so that it will not stand idle and fall to rust. This, we feel, is quite essential after spending so much money for the high-priced machinery.

"Several local men's organizations are now in progress in our district, and we expect more to organize.

"Some time this winter the officers will draw up a tentative district-wide constitution in readiness for consideration when our annual June conference takes place. Our task . . . carries with it something challenging and an unseen force seems to empower us to carry on. We feel that this is God's work and we are happy to be engaged in it. We would like to extend greetings to all the District Men's organizations and local groups. We would like to read about the work which is done in the various districts, both in the U. S. and Canada."

There you have it, and who is next? Send in news of what your activities are on the local and district level to your General Conference Secretary Mennonite Men, 2513 Main, North Newton, Kansas.

Wanted

Wanted: Farms for rent. Anyone knowing of farms for rent in any of our many Mennonite communities throughout the United States, please get in touch with Elmer Ediger, Executive Secretary of the Christian Service Board, Newton, Kansas. There are many young Mennonite farmers looking for farms to rent for the coming year.

Wanted to rent. House in the country with small acreage. Within driving distance of Newton, Kansas. Contact Elmer Ediger, 722 North Main Street, Newton, or J. W. Fretz, North Newton.

Of Things to Come

Feb. 4—Eastern District Quarterly Conference, West Swamp Church
Feb. 10—Race Relations Sunday
Feb. 17-24—Brotherhood Week
Feb. 29—World Day of Prayer
March 2——First Sunday in Lent
March 3——Spring Quarter opens, Freeman Junior College
March 3—Spring Quarter opens,. Bethel College
March 3-7—Annual Bible Lectures, Bethel College
March 4—Spring Quarter opens, Mennonite Biblical Seminary
April 4-5—All School Play, Bethel College
April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 24-27—Middle District Conference, Wayland, Iowa
May 1-4—Eastern District Conference, Quakertown, Pa.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3——Commencement, Freeman Jr. College
Aug. 10-15—Mennonite World Conference, Basel, Switzerland

OBITUARY

John H. Epp was born in Nebraska, February 1, 1877, and died at his home in Hutchinson, Kansas, December 16, 1951.

J. H. Epp began his ministry in 1903. From 1904-1907 he with his wife labored in the Oklahoma Indian mission field. From there he went to Hoffnungsau church near Buhler where he taught in the academy. In 1913 the family moved to Hillsboro, where he was pastor of the First church for 27 years. He also served the churches at Mingo and Kingman, Kansas. He retired from the active ministry and moved to Hutchinson in 1948.

Editorials

A CALL FOR PRAYER

From our missionaries in South America comes a call for prayer for the work in that country. Their work is meeting with serious opposition. There are persecutions and afflictions. Some places are being closed. (Please read the article "Persecutions Increase Need of Prayer")

Because of these conditions the missionaries are making an earnest request which, fortunately, we can all grant. They are not now asking for our money; but they are asking for that which only Christians can give — our sincere prayers. They believe that only through prayer the doors may be kept open; that through prayer the work may continue in spite of persecutions. They are seeking our help.

Surely here is a way in which all of us, young and old, can help. Privately and in groups; in Sunday School and worship service; in missionary societies and prayer meetings, we can unite our hearts in fervent prayer to God.

We can pray that our missionaries may be given divine guidance and a special portion of His Spirit that they continue to witness faithfully for Him. We may pray that the new Christians be given special courage to live true to the faith in spite of threats. We may pray that God's presence become very real with the group there. For He is greater than all His opponents.

It may be that from this darkness there may burst forth a great light. Persecutions in the past have often fanned the Gospel flame into greater brightness. May it be so here. But Christians in this land of liberty need to really pray in all earnestness for the work in this troubled spot of missionary activity.

THE SIN OF SELF-RIGHTEOUSNESS

The story of Simon the Pharisee, whose banquet was interrupted by the entrance of a penitent woman anointing the feet of Jesus, has practical lessons for us.

No doubt Simon considered himself a good man. He had high standing in the community; was correct in his attitudes—to all appearances, a respected pillar of the synagogue. But his righteousness was self-righteousness, which led him to believe that he was better than other people. He looked with disdain upon "sinners," the very ones who needed help most.

So he received the rebuke of Jesus for showing no sympathy and no concern for one who had been a sinner. Jesus came to save such sinners, not to shun them. We are not very good followers of His if we are interested only in holding ourselves aloof from sinners, instead of being deeply concerned about showing them sympathy and mercy, and in leading them back to God. We are not superior people.

The righteous man is a blessing to any community, but he who is merely self-righteous is a stumbling block to the cause of Christ.

THAT CHURCH WEDDING

The church wedding should be a joyous occasion. It is very fitting to exchange the sacred vows in the house of God. But there are some questions to be considered.

How elaborate and expensive should the decorations be? Where does dignity and simple beauty pass over into lavishness and display? How simply or how expensively should the bridal party be arrayed? Should there be an aisle cloth or not?

Then there is the matter of music. Is it proper to use the usual secular songs and music, with no element of the spiritual in them? Are there no Christian hymns or appropriate Church music? Are there no stately religious tunes to which the bride may enter instead of the usual "wedding march?" No hymn of religious benediction instead of the common recessional march? Should the ceremony proper be preceded by a half-hour varied musical recital or by carefully planned sacred music to set the atmosphere for so high an occasion?

What about the photographer's "flashes" distracting the service? What about rice-throwing in the foyer or exit of the church? How simple or how elaborate should the "reception" be?

Should our Church, as some other denominations have certain definite understandings as to what is proper or not in church weddings? Should the minister simply follow every plan (or whim) of the young couple, or should he plan with them a high spiritual service?

The church wedding can be a very beautiful, dignified and impressive spiritual service. A proper answer to the above questions will help make it such. The editor hopes to find someone to consider such questions in a future article. Are there any volunteers?

CHOOSING THE COLORS

"Circumstances do so color life, don't they," said a friend to an invalid in trying to sympathize with her. "Yes," was the reply, "but I propose to choose the colors."

We do choose the colors, whether we are aware of it or not. It is not the circumstances of life but the way we meet them and the attitudes we take toward them, that determines the way they shall color life.

Is life drab, uninteresting, colorless? Then we have chosen to let it be so. Life can be glorious, radiant and abundant all blending into the color of beauteous holiness. We choose the colors by choosing whom we will serve.

Kites fly against, not with the wind. A certain amount of opposition is needed for your own development.

The Church's Obligation and Opportunity

BEN ESCH*

"Give ye them to eat." Mark 6:37.

BREAD IN A DESERT WAS AND IS POSSIBLE THROUGH JESUS CHRIST.

It was a hard request that Jesus gave the disciples when He asked them to furnish food for the multitude even though they were far from any source of supply. From their viewpoint He was asking the impossible, for of themselves it could not be done. However, for Christ and from His viewpoint, here was an ideal situation. When men are at their limits in ability to bring about needed results, then Christ is best able to do things for them. Man's self-sufficiency prevents or delays God's blessing and help, but when he reaches the true perspective of the littleness of human powers and earnestly seeks that Higher Power, amazing solutions of our problems come to pass. So here, these disciples could not find food in the desert, but Christ could and still does find enough for all, even in a desert.

The obligation resting upon the church today is similar in many ways to the obligation Jesus placed upon the disciples in that desert place. The great commission to go and teach all nations to observe all things which Jesus taught, the obligation to feed the world upon the Bread of Life, presents a task of such magnitude that it is not surprising that some should say it can not be done. As long as the disciples viewed apparent and visible resources only, they saw no possibility of doing what Jesus had commanded. And just so, the church, relying upon natural resources and human power alone, can never hope to carry out Christ's program for the evangelizing of the world. Let us remember that Christ Who gave the command, gave also the promise, "Lo, I am with you alway, even unto the end of the world."

THE WORLD NEEDS THE BREAD OF LIFE WITHOUT WHICH IT WILL PERISH

In our text Jesus was supplying temporal needs. But He had the spiritual needs in mind also. For the next day He gave the discourse on the Bread of Life. He presented Himself as this Bread, saying, "He that cometh to me shall not hunger, and he that believeth on me shall never thirst." While He was always ready to give temporal relief, sight to the blind, hearing to the deaf, health to the sick, His main objective was the giving of permanent relief, the restoration of the soul to fellowship with the Father.

The disciples realized that the night was at hand and something must be done to make it possible for the large crowd to have food. They took the easy course and made the weak suggestion, "Send them away." We happen to be living at a time when there is desperate need in the world. This need is a great challenge to us as individuals and to our churches. This need is largely of a spiritual nature. We think of our spiritual personal weakness and in despair sense our helplessness. We see our church, small and weak, and also fraught with unnecessary weaknesses. In this hopeless atmosphere, we readily chime in with the disciples and say, "Send them away." This short-sighted thinking and the common practice of shedding responsibility are the great sins resting upon us today. It is time to cease this fearful examination of the lack of possibilities in ourselves and in magnifying the weaknesses and faults in the church, and high time for us to exercise faith and move forward actively in applying the gracious and unlimited power of the Christ to the great needs of our day.

Too long have we, in weakness and fear, selfishly shifted our responsibilities. We say some one ought to give relief to suffering humanity, some one ought to carry the gospel to the lost, some one ought to rescue the perishing. Christ said, "Give YE them to eat." In camparison to the actual needs of our day, what we have been doing is only a token of what should be done. The present dark hour calls for heroic response, a demonstration of Christian faith and Pentecostal power in accepting boldly the challenge of our day by those who profess to be followers of Christ.

The world needs the message of the church. All nations need to hear the Gospel of Christ, and need to be taught to observe all things which Jesus commanded. If this Gospel would be accepted and practiced by all nations, there would be much less of fear, want, and suffering in the world. We have no difficulty in finding reasons why the world needs the BREAD OF LIFE, but we seem to be most perplexed as to how to give this Bread to the world.

THE CHURCH HAS THE BREAD OF LIFE, AND THE SUPPLY IS UNLIMITED

Since the church has it, she should give it to the world. The disciples, at first, did not believe that there was food at their disposal to feed the five thousand. They failed to recognize the significance of the Presence of Christ. As we seek to determine our resources in the church, and looking through natural eyes only, we often fail to recognize the real central power in the church. What the church has is not merely a scanty portion, but spiritual food in abundance, sufficient to share with all the world. The church has Christ to give, the One Who completely satisfies us, the One who has promised eternal life to all who are willing to believe in Him. Men may sneer at such a conclusion, but we know it is real and that only in Him is there hope for the world.

THE CHURCH HAS THE MESSAGE OF LIFE FOR ALL PEOPLES

This responsibility of the church is in reality a personal one. We dare not let some one else do

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Is Universal Military Training American

DEAN R. STUCKY

The difficulty of answering this question lies mainly in the interpretation of the word "American." Today, probably more than at any time, there is confusion among many sincere and honest people as to what this term implies. The question, "Is it American," remains unanswered in many areas of life such as labor organization and techniques, loyalty oaths, political philosophies, etc. The confusion results largely, I feel, from the fact that to answer the question we often face the dilemma of choosing between (1) the ideals, principles and purposes upon which this country and culture is based, and (2) the practices which from time to time have crept into our way of life. Our nation in its lifetime has often been guilty of what many professing Christians are guilty—what we have professed we have often not put into practice. To cite only an instance or two, we might refer in recent history to our tying political strings to the feeding of the starving in India, or to our denunciation of Communism and totalitarianism on the one hand and the support that we give on the other hand to Marshall Tito and General Franco.

This does not deny the fact that America, as compared to probably any country in the world, has done the best job in basing its policy upon what principles we cherish, but it should keep us alert to the fact that we have fallen tragically short upon many occasions. Many practices which have been traditional in America have had to be abandoned because they violate the very basis of democracy and Christianity. Slavery, today looked upon as a "national sin," was legally protected in this country for more than a third of its history. So rather than to find a thoroughly consistent thread in our practice, let us approach the question in two ways. (1) Is UMT consistent with American idealism and principles? (2) What can we say about it if we review what we have abhorred and condemned in other peoples?

The bases for American ideals and principles lie mainly in some of our early documents, particularly the Constitution and the Declaration of Independence. Since these documents in turn were based upon and make reference to Christian philosophy, we should really go back to the primary source of Americanism, the Protestant Christian Church, or still farther, to the teachings of Christ.

That brings to light one great foundation stone of both the Christian Church and American idealism —recognizing the individual personality as the most important unit in our society. The **individual** rights, we have always maintained, come first; the **state** always secondary. Thomas Jefferson, reflecting European writings, said that governments are merely agreements among citizens, of any particular country, and existed only to serve the individual. How does UMT fit into this pattern? It is, or always has been, based upon the exact negation of this principle—upon the idea that **the individual exists for the state.**

Another tradition which Americans have always held in high regard is the right of each individual to choose his own occupation or profession in life without any interference from the government. We like to contrast our own country with that of the Soviet Union, where workers are more or less picked and drafted into a certain field. Although the details of the UMT proposal are intentionally left vague, it is obvious that the privilege of following one's own choice of a profession will be granted only to the select few chosen by the military for special 7½-year deferments. In other words, a child together with his parents will no longer have the precious right to plan his own future. It will, under UMT, be decided in the Pentagon.

We Americans have always prided ourselves in the fact that the control of our government has been in civilian rather than military hands. This is why, in name at least, we require the head of even the defense department to be a civilian. Today, the State Department and other government agencies are loaded with admirals and generals who are "on loan" from the Pentagon, a carry-over from World War II. This military caste is fastening itself on America very rapidly and is anxious to have UMT as an excuse and assurance for remaining in service and having unlimited funds at its disposal. And we have millions of people in our country whose ancestors came to America to escape the militarism in other countries!

Another principle which young America believed in sincerely was that might did not make right. Within this country, we have set up a great many safeguards to protect the weak from the strong, and in some of our early international affairs we recognized the principle, in a certain respect, by paying for land that we had seized by force. Yet the support of UMT is an admission that we are at last willing to place **permanent** trust in might as the method of securing justice in our world.

The supporters of UMT try to defend it as an American and democratic program by saying that it treats everyone alike. In the first place, the proposed UMT will not treat everyone in the same manner, because it gives special privilege to the few. In the second place, equal treatment does not make any system democratic. By that line of reasoning, we could say that Stalin is quite democratic because he forces **everyone** to vote for him—he makes no exceptions.

Another argument which is often used to support the idea of UMT is that the program will be used to establish "high standards of conduct and an appreciation of the democratic way of life." No one who has spent any time in the army would defend either of these arguments. For "moral training" we

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Marriage Counselling

J. H. LANGENWALTER

He was a scientist. He had recently made an important discovery. People were talking about it. The officers of one of the clubs in the city felt that it would be a good stunt to have him with them to tell them about it. They succeeded in making arrangements for him to speak to them at 10 o'clock on the following Tuesday. A large number of men came. They were having a rather hilarious time at 10 o'clock when the scientist appeared. He hesitated a moment and then retired to his private laboratory again.

Some minutes later they wondered why this man was late. The president of the club went into the private laboratory to see what was wrong. He told the scientist that these men were all busy and much interested. Would he not come out and speak to them at once. He received the following answer: "I have no evidence that these men are either intersted or very busy. I was ready to meet my obligations promptly at the appointed time. Nobody was ready. Quiet them down and I will be out at once."

The president made a few face-saving remarks to the men. They quieted down somewhat. The speaker appeared at the desk, paused a few moments and said: "Gentlemen, will you please remove your hats, I am about to perform an experiment." There was an immediate response and for an hour they listened in an attitude of respectful attention. When he was through the speaker slipped out quietly as he had come in. The men also went out quietly. At their next meeting they discussed the experience quite freely. They confessed that they had learned one of the great lessons of life. They realized that they had asked a busy man to share with them an important experience and then had shown respect neither for the man who was willing to grant their request nor for the opportunity for which they had asked. The ultimate result was that the spirit and the influence for the good of that club became an important factor in their city, especially for the good of youth.

If respect is so important in a laboratory in which the truth is sought through an understanding of portions of the physical side of this universe, is it not clear that respect can be no less important in those laboratories which God has provided for us that we might find the truth in the realm of the mind and of the spirit? In the intent of God the home is such a laboratory. Two people are blended into a new kind of unit. They are still two individuals but they henceforth grow and work together. They become complements for the task of life ahead. Marriage is the recognition of what God has in mind for a home. When this is understood a good home is on the way.

Every great undertaking requires objectives. This is definitely true of so great an undertaking as the establishment of a home. Among others the following suggestions are of value to two people considering this important step.

1. Learning to know what God has in mind for a home. This means a study of the facts available. It also means a study of themselves and each other in the light of their fitness. As this study proceeds it will be discovered that a home cannot be an isolated unit. Each home springs from two homes which are deeply concerned. Aside from the immediate homes there are relatives, neighbors, friends, and a general public to be considered. Among all these there are many who may either help or hinder in the developing of a new home.

2. Learning to develop an adequate appreciation of what a Christian home can mean to two people, their relatives, friends, and "neighbors." In a very real sense this is a study of the mission of the home. The inspiration which comes from this study is one of the most wholesome Christian experiences which God has reserved for humankind. It reveals the needs and the helpful contributions of human society in many practical ways.

3. Learning to reach a calm and satisfying conclusion that the establishment of a Christian home is a worthwhile undertaking and a challenging mission.

These objectives should be, and can be considered carefully before engagement. The preparation for the establishment of a home is no less important than the forethought used in establishing a business or professional undertaking. ..

Those who face a great undertaking need counseling—guidance more than domination. Homes lay the foundations for new homes. It is interesting to note how often the Bible refers to the fact that when children ask questions that they have a right to helpful answers. A pioneer, immigrant mother was asked by a young son about the difference he had noted between himself and his little sister. The mother immediately laid aside her work and told him in a quiet, assuring way that God had made some people to become fathers and others to become mothers. That satisfied him then. The way she answered him was an open invitation to come again. He came often. Always there was an intelligent answer which suited his age. Later the mother advised him to go to a minister, a teacher and a doctor. These met him in the same spirit. That prepared him for what he had to meet in a community where there were too many people whose influence was destructive of all that a home stands for. He also found that there were people who saw life clearly and saw it whole. They did not over-emphasize incidents, but they did meet them as the need arose.

That mother studied Deuteronomy 6:4-9 much. She looked upon it as a whole-souled devotion to God and her children.

Unfortunately, children and young people are exposed to pathetically puerile attitudes toward the establishment of homes. There is the cynic who has no respect for anything and the tease who delights in humilitating anybody. Their blight affects more lives than anyone can guess. Their pretensions only add to the mischief. Their wedding presents are like the gold stars are to the mothers whose sons have been taken from them by a power-mad political system. Add to these enemies of the home war and liquor and then you can understand why youth is confused. They have often asked why there are more than 2,000,000 legally broken homes in our own country whose representatives so often speak of it as an example for a world civilization. Then they ask even more poignant questions about the homes which are legally recognized while they are spiritual wrecks. They wonder why homes, churches, schools and the general public seems so indifferent about the matter. They hear the disparaging remarks about the home and are puzzled. They are subjected to the insinuations that marriage means little more than legalized lust and are thrown into a mental and often a moral maelstrom because there is no one to answer their questions.

They need counseling—guidance—teaching. If anyone has any doubts about this, let him ask those who meet youth at close range, especially judges, doctors, teachers and ministers whom young people feel free to approach. "Be not many of you teachers." James 3:1. This applies to counseling as well.

A good counselor of young people, who are looking forward to the establishment of a home, will keep in mind the following:

1. It takes respect for others to help them.

2. A counselor will enter sympathetically into the problems of those who have come to him for guidance or help. Sympathy means to feel with others until you can put yourself into their places.

3. It takes a clear understanding of what the problems under discussion mean to those who ask for help.

4. There must be a deep and sensible respect for the need and the possibilities of Christian homes.

5. A counselor helps his inquirers to find their way rather than to continue it for them. General principles more than details are in order in such counseling.

6. A basic principle for the development of a Christian home is prayer, not mere asking for things, but consecrated expectant effort God-ward. That will help the home meet its problems with a strengthening sense of responsibility.

7. An open-minded study of the Gospels to discover the attitude of Jesus toward the home, is a most wholesome experience for any home.

8. Life is real. The word "realism" is a much abused expression. A real "realist" is one who takes all facts into consideration, and in their proper order. There is a realism on the level of the spirit and of the mind as well as on the level of the material. The higher levels of the spirit and the mind are of primary importance in the home.

9. When people have decided to establish their home it is a good thing for them, and for the counselor, that they sit down together and read the marriage ceremony. What happens during those few moments and what follows in the way of discussion is most helpfully revealing for all concerned.

10. After two people have decided to marry their rights should be respected. After all it is to be their wedding. Their requests for help and suggestions should be courteously granted. Their pre-wedding days should not be made a nightmare by people who insist on being authorities on how everything must be done. By and large young people have a sense of sacredness concerning the step they are about to take. That should not be violated. There is need of a lot of counseling of the public at this important point.

In spite of all of the difficulties which confront young people planning to establish a home in our day, one is impressed with the attitude of so many couples presenting themselves for marriage. They are thoughtful, wholesome, reverent and really want a home where God abides and where Love decides.

IS UNIVERSAL MILITARY TRAINING AMERICAN

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need only cite the example of Biloxi, Mississippi. So far as democratic training is concerned, there is no institution in the world less democratic than an army.

In closing, let us consider what we have always condemned and abhorred in other peoples. Our earliest lessons in Ancient History taught us that the Spartan city-state crumbled and fell because it was a military state. We studied about the Roman Empire and later empires, always following the fate of each nation to its downfall with the moral, "they that live by the sword shall die by the sword." We look to our neighbors in South America and ridicule the presidents of those Republics because they win elections by winning the favor of the military. We have also taught for generations that [illegible] between our way of life and the European way was the absence of military conscription.

All these lessons have been learned for us by other peoples and by past generations. Yet those evils that we have feared and condemned most in other peoples seem to be the very evils which we are in danger of incorporating in our own way of life. Let us do our part in perpetuating what is truly American and Christian.

A Baptismal Group In Colombia, South America

Christmas Sunday, December 23, 1951, was a day of rejoicing and testimonies to the saving grace of Christ. Thirteen were baptized and thus seated their faith in Christ. This brought to a total of thirty those baptized this year in three separate services. Of these thirteen, the two on the left are from Anolaima and the rest from Cachipay.

Each person has an interesting story to tell of the trials and temptations they have faced since accepting Christ. We wish you could know of each and therefore pray for God's keeping and guiding power in their lives. Since this is impossible, however, we will again give you the testimonies of two of them as they were given before receiving baptism.

Testimony of Alcides Casttenada (third from left)

Brothers in Christ, I have the privilege of seeing this day, and first of all I give thanks to God, and then to my pastors and those people who have taught me to know the Gospel.

I am happy in the Lord because He has permitted me to know the Scriptures which make us wise and make us understand that only by the blood of Christ can we gain eternal life. I thank God because He has had mercy on me, making me a son. Once I was a prodigal lost in darkness, walking in the sin and vanity of the world, and tied by chains of vengeance and error, serving always the prince of darkness. At the same time I said that I believed in God and was His son, but I did not realize that I was debasing His name by my bad and crooked ways. I did not believe, hear, or understand the things of God. My heart was in darkness and I did not believe even the work of God's hand in creation. As the Psalmist says: "The heavens declare the glory of God and the firmament showeth his handiwork." This Psalm tells of the divine existence and power. I did not think of the salvation of my soul nor from where I came or where I would go at death when my days are done on earth. Neither did I meditate upon the sacrifice that Christ made when He hung on the cross on Mount Calvary to pay the price of salvation.

But I give thanks to God and my soul rejoices in peace, and I am happy in Christ my Savior. Today I see the light of Christ which shines more each day. His promise is fulfilled in me, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." Since I have known this precious way my soul has new life and I know that I shall go to heaven because Jesus said, "I am the way, the truth, and the life; no man cometh unto the father but by me." This is the hope of my soul since the day I believed, and I know that I am saved by faith because He also says, "From the day you believed you were sealed with the Holy Ghost."

Now, being sure that Christ is my Savior, I follow the Christian life, and I say as said the apostle Paul, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

I ask this favor of all who have been baptized, or who are going to be baptized... that we preach the gospel to all who do not know it. May we not think of whether one is rich or poor, beautiful or ugly, but that we teach them and follow the example that Christ gave us. From today I promise to serve all of you as a faithful brother in Christ.

Testimony of Ana Bulla, age 13 (third from right)

Today, December 23, 1951, I give my public testimony, promising to follow Christ. In years gone by I was very faithful to the Catholic Church, and every Sunday for three years I attended the religion classes. I was very devoted to the Virgin Mary, but I did not even think of Him who suffered death on the cross for our sins.

I saw how my brother left the Catholic Church and saw a new life appear in him. At home he began to speak to us of the Gospel. It seemed good to me, but I was hindered by the bad things people said about the evangelicals. But I paid attention to what my brother said, and when I saw that everything was good, I began to read the Bible. The most outstanding thing that I found was the second commandment in the law of God, which says: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments."

I also found in the epistles of Paul, such as Romans, Corinthians, and Galatians, the way of life which brings us out of darkness. When one knows the Bible, he is brought out of darkness into light.

—ARTHUR KEISER

Brief Reports from Our Missionaries

"Praise the Lord, for the Lord is good—. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas and in all deep places." *Psalms* 135:3-6.

Our voyage which lasted almost eight weeks was filled with many pleasant experiences. The Lord blessed us with missionary co-travelers, comfortable accommodations, fairly calm weather and above all, a joy and peace within that passeth all understanding. By November 6th we were indeed ready to settle down to language study. For the first six months we are living right at the mission station in Korba. Our pundit is an elderly Hindu man whose work is teaching missionaries Hindi. The end of April wo go to Landour where we will complete our first year's work .

One evening we went to a nearby village with a Gospel team composed of laymen of the local church, their pastor and the missionaries. The jeep took us over the bumps and ruts very nicely. Some of these roads here remind me of our northern Saskatchewan roads at their worst. The Bible woman who lived nearby had made all arrangements so that when we arrived we immediately went to the designated place and while some men were setting up the equipment others began singing. Our assembly place consisted of the starry heavens above, the brown earth beneath and around us the windowless mud walls of the villagers' homes. On one of these walls a white sheet was hung which served as the screen on which the pictures of the life of Christ were shown. The men took turns in explaining the meaning of the pictures. After the pictures were shown two men gave their personal testimony and then an evangelist gave the closing challenge. The audience all seated on the ground seemed very attentive throughout the whole service. To me this evening was a real inspiration and joy, although I could not understand the words that were spoken. I knew that God's Word was being given forth and we have the promise that His Word is quick and powerful and sharper than any two-edged sword. Furthermore the Christians were having the joy of witnessing for their Savior.

—Dorothy Andres

Last week we visited the weekly bazaar of a nearby village. Early in the day the natives had come bringing their wares. We arrived later with the jeep and trailer fully occupied with men and women who were ready to give a gospel program and sell literature.

No freshly painted shops in this village, but there was a large open space with a few trees and several small roofs on poles. Here the merchants sat on the warm earth, each by his merchandise. The shopping crowd walked among them. The congestion reminded me of shopping crowds at home. We walked slowly and carefully. They seemed as eager to see us as we were to see them. What did they sell and buy? There were nice hand woven baskets, sugar cane, fruits and vegetables, combs, mirrors, glass and silver bracelets, cloth and tiny dried fish. Fried Indian breads were being prepared on earthen stoves. No clean paper bags here to hold the vegetables, instead, everyone brings their own cloth bag or bit of cloth for wrapping purposes. A small merry-go-round and three small ferris wheels (made with poles from the jungle) added to the activity of the bazaar.

As I looked at this crowd, a question came to my mind. How, how shall they every be reached? The needs of their hearts are so like our own, and yet their ways and language are so foreign to us! The answer came, "the Lord knoweth how." (II Pet. 2:9) "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6) "Sanctify the Lord of hosts himself." (Isaiah 8:13a) "And the heathen shall know that I am the Lord God, when I shall be sanctified in you before their eyes." (Ezek. 36:23b) Yes, He alone, "knoweth how."

—Esther Wiebe

Grettings with the words of our Lord and Savior as found in John 10:10. "I am come that they might have life and that they might have it more abundantly." During this Chihstmas season I wish you God's richest blessing and the peace that passeth all understanding.

In November we had the joy of seeing 15 leprosy patients accept the Lord as their Savior and openly confessed Him before men through baptism. It was a blessed service. There are others that have decided to take this step, for which we praise the Lord. Another baptismal service will be held during the Christmas season. May those who have confessed the Lord find much joy and peace in Him and may the Lord be magnified in their lives.

Recently I have been here at Jagdeeshpur. Monday and Tuesday we visited several of the district churches for their thanksgiving services. Many gifts such as rice, peanuts, breads, vegetables, sugar cane, small pieces of home woven material, and money were presented as thank offerings. One widow brought a small ox as a thank offering. Even though quite a few gifts had been presented, I heard one of the leaders say "that as yet the people have not learned to give."

Thank you for your prayers and continued support. The Lord willing I hope to be able to spend Easter at home. I am scheduled to leave Bombay March 7th.

—Eva Pauls

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

My Vision of God's Love

MERLIN STUCKY

II. My Decision on Militarism

The problem of war seems to have been ever present in this short life of mine. I was in my second year in high school when World War II broke out. I thought surely by the time I reached draft age the war would be over. But as I became eighteen the war was still going on with all its fury.

How was I to register? That was my first problem. No one had said much to me about what position I should take in this conflict. Yes, I was a Mennonite but I had never heard a message on nonresistance to the best of my knowledge.

I registered as a I-A-O. It seemed the most practical since I was a young fellow who was swept by the wave of patriotism as all young men were, but still I was in doubt as to whether or not I should go into the regular army. It was not so much the conviction that made me go I-A-O as the fact that it was the way most of the fellows in our church were going and instead of seeking the answer for myself, I just followed their examples. Few people realized that I was going into the army as a noncombatant, and as far as they were concerned, I was in the regular army. Therefore, the conviction I had against going to war was unknown to anyone except my close friends and family.

I was assigned to the Medical Corps and after a short training period in the states, I was shipped overseas as a replacement. I had not taken any arms during my basic training though it was hard standing on convictions that were a little weak.

I was thrown into combat with an infantry division on Okinawa. What I saw and the things that happened during the actual combat are beyond the comprehension of the human mind. The destruction created by war of both man and materials must be pleasing to Satan.

I dropped my non-combatant status during combat though I never had an occasion to use my weapon. The life of sin that was prevalent in the army began to take its toll with me. I was not living the life of a Christian and when I was released from the army, I was leading a life of sin.

Again the problem of registering for the draft came up. I was still of draft age when the present law came into existence. How was I to register? I thought of the life I lived in the service and the life I was living at the present. Though I knew that the life I was living was wrong I did not care to change it. I thought "I am not going to be a hypocrite." Thus I registered with no religious objection for military service.

It was the following year in the fall of 1949 that the Holy Spirit convicted me of the sinful life that I was living and for my need of seeking the Savior and asking His forgiveness. I then became a new creature in Christ; the things of the world that had been holding me no longer had any attraction.

It was some time later when I thought of this question of war again. My first impulse was to think that I would go into the army as a non-combatant and live a life of testimony to the other men.

A young man's discussion group was started in our church which was very helpful in the problem of war. These meetings caused me to ponder about the stand a Christian should take. Upon reading the Bible and seeking to follow Christ's teachings on the matter, it became clear to me that I could not enter the military service again if I were drafted.

Why did not I take the I-A-O stand? As I thought back to my service in the army, I could see over and over again the purpose of the army was anything but to create love among men. The prime purpose of the army is to kill and destroy and that could not be done without hate for ones fellow men.

If I went I-A-O, I would be assigned to a service unit, and it is a known fact that it takes ten men in the rear to keep one man going in combat. That is the importance of the service units of which I would be a part; I would be a vital part of the machine which seeks destruction.

In Matthew 5:44 we read, "Love your enemies, bless them that persecute you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." I feel the verse I just mentioned would be Christ's answer to my problem. The entire Sermon on the Mount portrays love and humbleness. These words were spoken by the Master Himself. I also feel that Romans 12, the chapter on love, would portray what Christ would have me to do.

I realize that by taking the non-resistant position, I am not going to be popular with the world nor with some of our own church members. I feel God has given me this conviction, and I seek His help to carry it through. I feel that this is not a question that pertains only to the time of war but it is a way of life. It is a life that I must strive to live daily. It is my desire to show forth Christ's great love for me to others.

CLIMBING

A story of the Christian Life in the spirit of Pilgrim's Progress.

GLEN HABEGGER*

Halfway up Victory Mountain, holding his head in the heights far above the Plain of Defeat, goes Climbing Christian. Climbing Christian finds the beginning of the ascent comparatively easy but as he gains new altitudes the slope becomes treacherously precipitous so that if he would not possess his Sword and the miraculous Grace Line he would find it completely beyond his power to scale Victory Mountain. Bracing himself, he pitches the weighted end of Grace Line as far up as his faith permits and here is the miraculous feature of this line: as soon as it touches the mountain side, the weighted end attaches itself to the slope thus enabling Climbing Christian to go ever higher. Everything might be lovely or at least reasonably comfortable if Black Vulture and his winged host would not contest Climbing Christian's right to Victory Mountain. But the Sword proves its worth upon innumerable occasions. This is not an ordinary Sword for it has two razor-sharp edges instead of one. Furthermore, the Sword is not effective unless Climbing Christian keeps one hand on the Grace Line. With one hand on the Grace Line and the other hand plying the Sword, he is more than a match for all the hosts Black Vulture can muster.

One day Climbing Christian reached a smooth grassy spot which seemed to be an ideal place to rest awhile for it was like a giant stair step. Brilliant wild flowers, reflecting the brilliance of the sun, clustered in friendly groups here and there. Birds of no less splendor flitted about leisurely. The day was warm. The cloudless sky was a deep blue. Climbing Christian's heart yearned to pick some of those flowers. Black Vulture and his company were nowhere to be seen anyway. Still, it was with hesitation that the Sword was put into its sheath and the Grace Line released from its grip on the ground and coiled at Climbing Christian's belt. The Voice inside kept warning him not to stray aside, but the flowers were so charming! Surely there could be no harm in picking just a few. Suddenly the Voice said "Look out! Black Vulture and his host are coming!" Climbing Christian heard the Voice speaking, but he was so enraptured by the appeal of the flowers that he heard only words.

Immediately he heard the whir of two thousand wings and then he saw the host swooping down from the top of the mount. Bewildered and dumbfounded, he retreated down the slope. In the excitement he forgot to use the Grace Line, whereupon he tumbled and slid much too far down the side of Victory Mountain. On his way down he hit the jagged Rocks of Conscience which caused him much anguish and he was about to slide over the Cliff of Despair when he was finally able to collect his wits and throw out the Grace Line. At once it fastened itself on the slope and Climbing Christian was jerked to a halt. With fiendish delight Black Vulture and his winged fighters were now beating Climbing Christian with their wings and scratching him with claws and beaks—but not for long. Climbing Christian steadied himself, whipped the Sword out of its sheath, and gravely wounded a hundred of the host before they realized what was happening. At once the host fled posthaste. Climbing Christian was bleeding and painfully bruised and cut all over his body, but he remembered something. He took out of his pocket a box of ample dimensions. Inside was the Balm of Forgiveness. This balm he applied and his wounds were healed, but the scare remained.

Diligently handling the Grace Line and the mighty Sword, Climbing Mountain soon regained the heights he had lost, but he did not stop at the spot that had allured him a short while before. He was painfully aware of the peril of stopping.

A PRAYER FOR THE REFUGEES

"Almighty God, whose blessed Son had no place on earth to lay His head, we thank Thee with all our hearts that, having kept us from the tribulations which many of Thy children suffer, Thou hast permitted us to dwell peacefully in the land that we love.

"Open our hearts to the sorrows of the refugees, who, through the cruelty of men and for the sake of that which they believed, have suffered the loss of those good things which we enjoy, and now live as aliens and outcasts, having nothing that they can call their own.

"Help us to remember that it is not for our merits, but only of Thy grace that we have been preserved.

"Inspire our nations to take courageous and generous action for the sake of the refugees.

"And make Thy Church a place in which the homeless find a home, the hopeless recover hope and the wounds of men are healed, through the love of Thy only Son, the Savior, Jesus Christ. Amen."

What Are Your Plans for Next Summer?

What? Ask that question in mid-winter with snow on the ground and frost in the air? What? Ask that question these days when a young man doesn't know from one month to the next what to plan? What? Ask that question when we all know our lives are not our own to be lived as we please?

Strange people aren't we? First of all we don't want to think any farther than the day at hand. Just like the fable in Aesop's story of the grasshopper and the ants. The grasshopper laughed at the ants for working so hard in the sunny summer time, but in the cold of the winter he regretted his lightheartedness. So with us! We don't want to plan for a half year ahead.

And when there is uncertainty all about us, we let it get the best of us by giving up all planning for the future, the future is too uncertain! If we cannot plan, uncertainty has taken its full toll and we become its pawns.

And finally, we excuse our lack of forethought because our lives are not our own. But, who is liivng a life that is his own? Our stewardship, when complete, includes our lives, for they are not our own to do with as we please. They are a gift from God.

Are you planning for next summer? Are you planning for next year, the next five years, the next ten years? No matter how limited we are, within our limitations we can plan. Paul Bunyan did not permit a prison's walls to keep him from writing "Pilgrim's Progress." Paul the Apostle did not allow his chains in Rome to keep him from planning for the future and for his churches.

What are your plans for next summer? If you have none, you would do well in looking forward faithfully, calmly and making some plans. Life becomes richer, no longer is your a mere day by day existence. And while you plan, remember the many opportunities the church has for youth—camps, retreats, voluntary service. Do your planning for the summer while the snow flies. —E.L.

THE CHURCH'S OBLIGATION & OPPORTUNITY

(Continued from page 68)

the serving in the church. Christ is pointing directly to us individuals when He says "GIVE THEM TO EAT." It is our task as individuals to support the church in an active and effective way, in its program for the evangelization and teaching of all nations so that they may observe ALL THINGS. Let us no longer selfishly pity ourselves for living in a day of world unrest and struggle, but rather let us rejoice and accept courageously the challenge of our day. It is a glorious opportunity to serve Christ.

Clinic on Youth Problems

QUESTION: "Why do we Protestants keep Sunday as God's holy day instead of Sabbath as stated in Matthew 5:17-19? When did the Protestants start or change the Sabbath to Sunday?"

ANSWER:

There is no question but that Jesus had a great respect for the Law of Moses. He says he did not come to destroy the Law, but to fulfill it. George A. Buttrick in **The Interpreter's Bible** gives a fine explanation of Jesus' attitude and purpose:

> *"His (Jesus') own faith was fed from the Old Testament. It was in his blood and bone. He could not and would not disown it. He was no iconclast; He was the Redeemer . . . . A faith cannot renounce its roots, yet it cannot live without the growth of new branches and leaves. Every law . . . withers when it is torn from its past; yet it cannot live without constant reinterpretation and enlargement . . . . He (Jesus) pioneered in that He redeemed the law . . . . He redeemed the old Sabbath in the new Lord's Day, the old Passover in His new table of the Sacrament, the old law of sacrifice in His Cross."*

It is only natural, then, that followers of Jesus would attempt to imitate him and to make his life their central concern. And the greatest event of all in Jesus' brief history on earth was his resurrection from the dead, which occurred on the first day of the week. There are indications in the New Testament (Rev. 1:10, I Cor. 16:2, Acts 20:7) that the early Christians observed the first day of the week in a special way. Especially was this true among Gentile Christians, who did not recognize the old Jewish institution of the Sabbath. Sunday became a day of worship which gradually assumed many of the characteristics of the Jewish Sabbath—in a sense "fulfilling" the old Sabbath law in the spirit of Christ himself.

In 321, by a decree of Constantine, Sunday was set aside as a legal day of rest from general labor. But it was not until the late 16th century that English Puritanism first identified Sunday with Sabbath and used the terms interchangeably. New England Congregationalism brought the idea to America, and now practically all Protestant groups consider Sunday as the day of rest and worship. A few small groups (e.g., Seventh Day Adventists) still hold out against the change, however.

So the old Sabbath law has been "reinterpreted and enlarged," it has grown "new branches and leaves." This is quite in accord with the spirit of our Lord. The tragedy is, as Prof. Moehlman says, that "the invention of the automobile and the building of good roads are destroying both Seventh and First Day Sabbaths."

—Virgil Gerig, Smithville, Ohio

Our Colleges and Seminary

BLUFFTON COLLEGE

Dr. Clarence Lee Furrow, Professor of Biology at Knox College and Director of the study on Liberal Arts Education of the North Central Association visited the campus January 17 in company with Dr. William McKeefery, Dean and Professor of Religion at Alma College. Mr. McKeefery is a coordinator of the North Central Study. Bluffton is engaged this year in a self study preparatory to making application for admission to the North Central Association. These visitors came to the campus to give advice relative to this study. They met with faculty and student committees during the day and Dr. McKeefery spoke in chapel.

A Prince of Peace contest, under the sponsorship of the Ohio Council of Churches, was held in the college chapel Sunday afternoon, January 13. Seven high school young people gave peace declamations, each participant a winner of a county contest. Finals of the contest series will be held at the Pastors' Convention in Columbus.

A group of women from the First Mennonite Church of Bluffton helped in washing windows in the new building the evening of January 15 and the Men's Brotherhood helped with a clean-up of the building January 21.

The college is planning to have one Sunday evening service each month in the college chapel with the public invited to attend. The service will consist chiefly of a religious motion picture.

CANADIAN MENNONITE BIBLE COLLEGE

Many of the students took part in the annual Prayer Week at the Bethel Mission Church. It was observed during the period Jan. 6-10. This is one of the ways in which the student body seeks to integrate its activities with regular church work and life.

On Thursday, Jan. 10, the visiting chapel speaker was Peter J. Kornelsen, a minister of the Mennonite Brethren group in Winnipeg. He spoke on Hebrews 1, and pointed out very clearly and forcefully the three-fold pre-eminence of Christ,—in His divine being, His name, and His rank.

The choir is already engaged in practicing an oratorio for the annual Easter program. The same work will be performed which has endeared itself to the choir in past years, "Das Suehnopfer des neuen Bundes," by Carl Ruhe. The Scriptural text, set to soul-stirring music, depicts the passion and propitiatory death of our Savior.

BETHEL COLLEGE

Erland Waltner of the Bible department has announced that Dr. George M. Gibson, professor of Homiletics at the McCormick Theological Seminary in Chicago, will be the special speaker at this year's Bible Week, March 3-7.

Mr. and Mrs. Willis Rich are now in New York City in the interest of Bethel College. Dr. Albert Penner, minister of the Broadway Tabernacle Congregational Church, is a brother of Mrs. Rich.

The Minister's Fellowship of Bethel College will have a banquet, Friday evening, January 11. Rev. Ed. Miller of the First Mennonite Church of Christian, will be the speaker of the occasion.

Mr. and Mrs. Harold Duerksen and the Ladies' Trio' spent the latter part of the holiday vacation in the Mountain Lake and Freeman communities presenting programs and contacting prospective students.

At Mountain Lake the group presented a program at a New Year's Eve Banquet of young people in the Bethel Mennonite Church as well as at the Watch-night service of the church. On New Year's Day the group took part in the morning worship service at the Gospel Mennonite Church while on January 2, a program was given at the First Mennonite Church. The group then proceeded to Freeman, S. D., where a chapel program was presented in Freeman Junior College. Many prospective students were contacted on this trip.

Professor Don Smucker of the Mennonite Biblical Seminary, Chicago, addressed the student body Tuesday morning, January 8. He spoke briefly about opportunities for training for Christian service at the seminary and then addressed the students on the theme of God's unmeasured and unrequited love as revealed in the Cross of Christ.

MENNONITE BIBLICAL SEMINARY

The first response to our letters soliciting financial help towards the purchase of the Swedenborgian Church was good. However, a long ways remains before the first large payment is completed, or in any case before the total purchase is possible. We are hoping to have enough money on hand to make the first substantial payment and take possession of the church by January 31.

Andrew Shelly is conducting evangelistic meetings at the First Mennonite Church of Chicago of which Aaron J. Epp, a member of our senior class, is pastor. He will also go back to his former congregation, the Stirling Avenue Mennonite Church of Kitchener, Ontario, on Januray 20 to ordain Wilfred Ulrich to the eldership. Accompanying him will be Henry Poettcker, Dorothy Witter, Curtis Glover, Elenore Schmidt, and Helen Snyder.

P. K. Regier, Executive Secretary of the General Conference, will be here January 22-25 to lecture to the Mennonite Doctrine and Polity Class and counsel with our seniors on placement and in general to interpret the conference to our student body.

Helmuth Dyck started his service for the Fairfield Mennonite Church located near Gettysburg, Pennsylvania. Henry Goossen has the honor of being the first member of the senior class to announce his placement for next year. He has accepted the pastorate of the Hanston, Kansas, Mennonite Church.

Persecutions Increase Needs of Prayer

Examples of severe persecutions of the Evangelical Christians in certain parts of South America reach us from authoritative sources. Mission work is being greatly restricted, and those working there feel it is a very critical time in the history of missions. Slowly but surely the lights seem to be going out in certain sections. Many missionaries have returned home. No new missionaries may enter certain countries and the number of active missionaries is rapidly diminishing.

In some cases, large, well-established churches have disappeared. The people were either forced to flee for their lives, some killed, and in some cases the churches were dynamited and mission buildings burned.

These persecutions as usual have two effects upon the church. There are those who have been strengthened in the faith, but there are also those who have turned back rather than lose their jobs and suffer being outcasts.

In our own main mission station in South America there seemed to be little response to the preaching of the Gospel until about a year ago. Recently many have been touched by the Lord and have responded to the call. There have been three baptismal services within the past year.

Three years ago work was started in a nearby field. The Lord blessed these efforts in a wonderful way. A large group came out to the meetings and a day-school was started for the children. Then the persecutions began. The school was closed, the mission house stoned. There were many threats, some people forced to leave and others withdrew to avoid persecution. This past year meetings have been held in the homes of people for safety.

The great concern of our missionaries is that the door may not be closed altogether. One of our missionaries writes, "I feel there is only one way to keep it open, and that is by forming a great prayer band of Christians and groups in the States who will intercede before the Lord to keep the light shining . . . This is a plea to each Christian who reads it to join our active prayer group . . . It is the Lord's work. He uses you and us to carry out His commandment to preach the Gospel to every creature. We fail without your prayers . . . it is our only defense."

Our response to this plea should be immediate and whole-hearted. Here is something we can all do. We dare not let our missionaries down. We dare not fail God. May our prayers "rise as a fountain, night and day."

M.C.C. News Notes

News from Paraguay

During November and December in Paraguay (a southern hemisphere country) activities taking place correspond to those of May and June here. A large class of young people graduated from the teacher training course, and closing exercises at the Central Schule (high school) were held.

Plowing and planting have been in progress in various places. Most of the planting has been completed at the MCC experimental farm in Colony Fernheim, and weather has been favorable for growth of the crops.

In Colony Fernheim, November 25 is observed as a special Thanksgiving day, commemorating the time when in about 1930 a group of the people were able to leave Russia.

Youth Rehabilitation

Ten young people from Canada, Holland and the United States are continuing the Saltzgitter project opened by a summer service team last year. This city lies in the eastern portion of the British Zone of Germany, near the border of the Russian Zone. This industrial area was used for munitions production during the war, and after the war was almost totally dismantled. When the German people of Poland, East and West Prussia, and Danzig were expelled, many of them settled in this "ghost city" area, and among them were many Mennonites.

The work here consisted at first in erecting a building to be used as a youth activity center. As the construction neared completion, it became evident that a significant service could be rendered by continuing work there in actually directing a youth rehabilitation program. The building is called the **Haus fuer Alle** or "house for all." Here many of these refugee Mennonites along with the unit members, enjoy fellowship in religious meetings for the first time.

Menno Travel Service Expands

Much interest is being expressed in the Fifth Mennonite World Conference, to be held at Basel, Switzerland on August 10-15, 1952. A large number of visitors and delegates are planning to attend. Menno Travel Service is making transportation and tour arrangements for many of these travelers. Anyone interested, and who has not yet made travel plans, should do so promptly. The main office of Menno Travel Service is at Akron, Penna.

Menno Travel Service has opened a branch office in Goshen, Indiana, in order to serve in a more personal and effective way to meet travel needs of that area. Harold L. Swartzendruber will be devoting such portion of his time to this work as may be required. This Goshen office, in conjunction with the Akron office, is prepared to give service in all phases of travel arrangements, including air and ship passage, information on baggage, inoculations, visas, and other related questions. The address is Menno Travel Service, 1413 South Eighth Street, Goshen, Indiana.

HAD YOU THOUGHT OF THIS?

If I refuse to give anything to missions I practically cast a ballot favoring the recall of every missionary from every field.

If I give no more than always I declare myself satisfied with barely holding our own.

If I advance my giving then I proclaim consistently that I favor advance until the Gospel has been preached to all nations and Christ's great commission has been fulfilled.

Jottings

—**Bethel Church, Inman, Kansas:** The wedding of Miss Justena Ediger, and Homer Pankratz of the Alexanderwohl church took place on December 14. Those that came home for the Christmas Holidays from a distance were Paul Toews, Katherine Enns, Ft. Wayne, Ind.: and Elsie Neufeld from Gulfport, Miss. Mr. and Mrs. Donald Gibbs, both blind musicians, and their two small daughters, of Hutchinson, gave a musical program here on December 30. Mrs. Henry A. Toews went to Chicago to attend the wedding of her niece, Dr. Elvina Neufeld.—Corr.

—**North Star Church, Drake, Saskatchewan:** A happy occasion took place on December 2, when Rev. and Mrs. Heinrichs celebrated their golden wedding anniversary. After a short program lunch was served to all in the church basement. On December 16, a cantata, "Silent Night, Holy Night" was presented by the Sunshine Sewing Circle under the direction of Irma Jantz. The offering was sent to Mr. and Mrs. Milton Jantz who are missionaries in India The Sewing Society had their Christmas party at the home of Mrs. G. A. Krehbiel.—Mrs. Milton Ewert, Corr.

—**Bethel Church, Perkasie, Penna.:** Our small church has been busy with increased activities centering around the Christmas season. There have been Christmas parties in various groups, gift giving, carols, a Christmas program by the S. S. on Sunday evening, December 22, which was featured by a Christmas play; White Gift service in which $324.50 was given for missions; the pastor, Lester Janzen, was tendered a substantial cash gift; and each member a box of candy. A group of young folk went caroling to the homes of some of the older folk and shut-ins. The Ladies' A & M completed payment of a new carpet which cost more than $600.—F. E. Landis, Corr.

—**Bethany Church, Quakertown, Penna.:** The annual family Christmas party sponsored by the Ladies' Aid and Missionary Society was held in the church basement on December 11. On December 16, the Bethany choir presented a Christmas cantata entitled, "The Heavenly Light." The Sunday school Christmas program together with a pageant entitled, "The King's Christmas Tree" was presented December 23. The young people of Flatland and Bethany Churches had a combined social and carol sing on Christmas Eve.—Corr.

—**Hoffnungsau Church, Inman, Kansas:** "The Messiah" was presented to a full house by the church choir on December 16. The young people had a chili supper on December 23. Ernst Kasper told them about Christmas in Switzerland after which they went caroling. Several women from the Happy Hour Circle also went to sing for the aged, the sick and the widowed. On Christmas eve, the S. S. presented an interesting Christmas program consisting of pieces, songs and dialogues. The young people gathered at the parsonage for a social hour on New Year's Eve. At 11:45 they went to the church for a watch night service of prayer and meditation. —Mrs. Arnold Schmidt, Corr.

——**Eicher Church,** Wayland, Iowa: 1951 was a year of blessings and advancements for us. During our Fall revival meetings with Orie A. Miller and J. A. Heiser about 20 souls were saved, and Christians were challenged to live more Christ-like. Our home and foreign missions projects have brought spiritual growth in our own lives. A weekly prayer meeting and Bible study gives opportunity for teaching, discussion and testimony times, and an hour of sweet fellowship in the Spirit. This summer the choir was organized, and has ministered in the musical messages to the blessing of the church. This Fall about $900 was donated for church improvements and paint for all the buildings, and men gave their labor and time for such work as they could do. Praise and thanksgiving fill our hearts for all these, and more blessings which God has given us. At the watch-night service we closed the year with praise and prayer, and ushered in 1952 claiming God's blessing.—Mrs. L. D. Fast, Corr.

—**Grace Church, Enid, Oklahoma:** We had the pleasure of having with us W. F. Unruh from November 14-16 giving us the lessons on teaching, by word and slides. These meetings were well attended and very profitable. The annual church election was held November 27, and S. S. election the Tuesday following, when new officers were elected, some being re-elected. Our pastor, Albert Unruh, who was elected by unanimous vote will serve us another year. The birth of our Savior was again celebrated by a large attendance on Sunday evening, December 23. An offering taken which was $71.00 will be for relief. A grocery shower was presented to the pastor at the conclusion of the program. Our annual C. E. election was held December 30, and a project decided upon helping support our interpreter to Japanese missionaries.—Mr. Fred Kaehn, Corr.

—**First Church, Halstead, Kansas:** Pastor and Mrs. Habegger and son returned safely in October from a trip to the Mayo Clinic. Visitors and guest speakers within past months were Ervin Wedel and Miss Voth, missionaries in Jackson, Miss., and Brooklyn, N. Y. Ernst Kasper, seminary student, John Thiessen and E. G. Kauffman, J. E. Hartzler, La Verne Rutschman and Willard Schrag. In October, Brother and Sister Sam Mueller celebrated their golden wedding. On November 14, the Annual Business meeting was held and officers were elected for another year, followed by a surprise grocery shower for the pastor's family. Union Thanksgiving services were held with Pastor Habegger bringing the message. Sunday evening, December 23, our Ladies' and Mens' Chorus, ably directed by Mrs. Vera Regier, presented the sacred cantata, "The Dawn of Christmas." On Christmas Eve, the annual program was given by the children of the Sunday school. Services were held on Christmas and New Year's morning. Communion service on December 30, was well attended and eleven new members were accepted into the church by letter and reaffirmation of faith. On December 30, pastor Habegger gave an interesting illustrated service in the evening showing the progress in the life of the church and its influence in the community. Watch-night service was observed by an excellent film, "The Guiding Star."—Corr.

—**Immanuel Church, Los Angeles, California:** Our pastor, Alfred Regier preached his farewell sermon December 30. May God continue to bless you and the family as you continue your work for Him. Pastor Regier preached on "The Humiliation of Our Lord" during the month of December. November 25, the Chris Ummels were with us for both preaching services. They are located in Shafter, Calif. December 16, ordination and farewell services were held for Miss Lorraine Schroeder. Harley King of the Mission Board had charge. Miss Schroeder is the daughter of Mr. and Mrs. David Schroeder. December 23, the choir presented "The Messiah" at 4:30 p.m. and on December 30 at Rev. Van Nattan's church located at Quartz Hill, Lancaster. January 6, Communion, H. B. Dirks, Mr.. Herbert King preached the evening sermon. He is a brother to Harley King. January 13, Ernest Kuhlmann—morning service, China; evening service, Germany. Also our annual meeting in the afternoon. January 20, Bud Schaeffer—Morning service; evening service, Harold Dirks. January 27, Morning—Paul Quenzer. Paul is a former church member. At present he has charge of a church at Bridgewater, S. Dakota. Welcome home. Evening—Harold Dirks. December 21, Christmas program. December 31, all young people were invited to attend a New Year's party at the home of Dorothy and Fane Quillin, Downey, California. New arrivals: A daughter, Myra Jean, was born to Mr. and Mrs. Denard Loganbill of Newton, Kansas, November 26. Mrs. Loganbill is the former M. Bixel, Los Angeles. A son, Kenneth John, was born to Mr. and Mrs. John Wall, December 18. Congratulations.—Mrs. Karl Quenzer, Corr.

—**Springfield Church, Pleasant Valley, Penna.:** There have been a few firsts for the Springfield congregation in starting this new year. At the congregational meeting on December 17, Saucon and Springfield, who had previously agreed to share a pastor, mutually agreed that each church would call their own pastor. Robert M. Landis of Zion Hill, Penna.,

(Continued on next page)

has accepted the call of our congregation to be our supply pastor. He and his family have been worshiping with us for the past three months. On January 3, the Bluffton College Gospel Team was in our meeting house. This was the first time any college Gospel Team visited in our meeting house.—Mrs. LeRoy W. Meyers, Corr.

—**First Church, Geary, Oklahoma:** As we enter the new year may we say with Paul as stated in Phil. 3:13b. Mrs. Howald Zwiacher left Oklahoma City Christmas Day for Raubsville, Penna., for several weeks visit with her mother. On December 23, we had our Christmas program. The children enacted the nativity story with appropriate settings and Mrs. A. K. Lowry as reader. The program was closed with an impressive candle-lighting service and the bringing of gifts for the hospital in India. On January 6, 1952, we held our annual business meeting and we were told that Henry Hege, who lives in Corn, Oklahoma, and teaches school there, the Lord willing, would serve us each Sunday until his school closes. On January 7, Clarence Lehman and family left for Annapolis, Maryland, where he is to be stationed for two years shore duty. Clarence is the son of Mr. and Mrs. L. L. Lehman. Dan Dalke has recovered from his burns suffered last November and left the same day to answer his call into the service.—Corr.

—**Greenfield Church, Carnegie, Oklahoma:** Brother and Sister Lamont Woelk serve our church twice each month, the first and third Sunday mornings. Brother Woelk is a student at Bethel College. We are very thankful for these fine people. Two of our home boys served our church during the Christmas season, namely Norman Dalke and Clifford Koehn. Our annual meeting was held January 9. The church Treasurer, Alvin Unruh; Secretary, Dedlan Unruh; Board Member, John Nightingale, were re-elected. As S. S. Superintendent, John Nightingale was elected. The girls of our church have organized as C.G.W.C. "Christian Girls Workers' Club." They plan on getting tracts and passing them out on Saturdays. They also plan to send cookies to the boys that are in the armed forces.—Corr.

—**Flatland Church, Quakertown, Penna.:** The Christmas program at Flatland was featured by a cantata, "The Great Light," by the choir. This cantata was also presented by the choir at Kellers Church, Penna. Mr. and Mrs. Mahlan Swartz, both members of our congregation, celebrated their 50th wedding anniversary during the holidays.—Mrs. H. R. Ahlum, Corr.

—**Witmarsum, Santa Catarine, Brazil:** December 16, 1951, the third Advent Sunday, became a special holiday for the congregation. Ten young souls were received through baptism. John Boedt opened the celebration with Zech. 9:9, "Behold, thy King cometh unto thee." This was followed by the writer of this with Psalm 143:10. When at the start of the new life the question is asked, what must I do now? these words give the answer! Teach me to do Thy will for Thou art my God! Brother David Nikkel preached the sermon on Matthew 28:19 and Mark 16, "Go ye into all the world and baptize them." This is the mission given by the Lord to His people. Elder David Koop from Curitiba spoke shortly on Galatians 3:26 and 27, performed the baptism of the young souls, and received them into the congregation. The solemnity of the day was stressed through the singing of many appropriate songs by the Witmarsum Chorus. The big church was filled to the last seat. In the afternoon of the same day, a Communion service was held. May the Spirit of God lead the young souls and strengthen them on their new walk with God, and may the congregation be blessed by this increase.—Henry Martins, Corr.

—**Inman Church, Inman, Kansas:** W. F. Unruh, W. D. field worker, was with us January 2, 3, and 4, to conduct a Teacher Training Institute. The three phases studied in particular were: "How to Teach the Bible Effectively in the Sunday School," (mainly qualifications of a teacher) led by our pastor and "Understanding the Pupil;" "Visual Education on S. S. Preparation and Teaching," directed by W. F. Unruh. A more detailed further course on Teacher Training will be in our church schedule following the institute to be taught by our pastor, Ben Rahn. The missionaries, Henry Toews, gave us an illustrated message on their work in Africa on January 6. The Youth Fellowship enjoyed a Watch Night Service on New Year's Eve.—Mrs. John Klassen, Corr.

Please enclose this label when writing

—**First Church, McPherson, Kansas:** J. E. Hartzler brought the morning message December 2. The evening C. E. program consisted of a film, "The Child of Bethlehem." The children rendered a program Christmas Eve, and a worship service was held Christmas morning. Edwin R. Stucky, Moundridge, Kansas, was the guest speaker on New Year's Eve. A midnight consecration service was conducted by the young people with Miss Marie Stucky, chairman.—Corr.

—**Second Church, Paso Robles, California:** The annual business meeting was held on New Year's Day in the afternoon. In the morning our pastor, W. Harley King brought a challenging message. Many of our young people have left again. Some to schools, some to serve in the armed forces, and some to other duties. It was so nice that so many could come home. Those present at a New Year's watch party enjoyed the evening. May we all be found faithful and grow in grace and in the knowledge of Him whose birth we were again privileged to celebrate. Mrs. Elizabeth Dueck passed away on December 5, shortly after a car accident in which she was fatally injured. Our Women's Missionary Association is gathering used clothes to be sent for Relief in the very near future. Our Sunday school and C. E. took part in the project of sending new clothing for Relief. $140. worth of clothing was sent. Renovation of the church proper and the building of an annex has not been completed but is nearing completion.—Mrs. Frank Hamm, Corr.

—**Grace Church, Chicago, Illinois:** December 28 was the wedding of Dr. Elvina Neufeld and Rudolph Martens. John T. Neufeld, father of the bride, spoke on the "House Built Upon the Rock." Matthew 7:24-27, and performed the solemn ceremony. We thank God for His goodness to us and pray that the Lord may lead these young people further into service for Him. They are planning on future missionary work under the C.I.M. in Belge, Congo, Africa. Miss Esther Neufeld returned by TWA plane to New York and Puerto Rico where she is teaching in a Baptist Mission Academy in Barranquitua.—Corr.

—**First Church, Reedley, California:** Our annual Week of Prayer was observed from January 6 to 13, with lay-members as well as the pastor participating in the services. Our pastor, H. G. Wiens, held a series of meetings in the Grace Church, Dallas, Oregon, January 13 to 15. Recent visiting missionaries include L. A. Rutschman from Colombia, South America, and Paul Kuhlman, who is planning to go to Germany.—Corr.

—**Bethel Church, Hydro, Oklahoma:** Consecration services were held Sunday morning, with all teachers, officers, parents and church school dedicating themselves anew to the Lord with the earnest desire to serve Him better during the year 1952. After our regular C. E. Program, thirty minutes of films were shown, taken at the retreat last summer. B. H. Thiessen is giving interesting reports on the life of Martin Luther. If anyone could give me the address of Roland Krause (Kansas City) I'd be most thankful.—Wilfred Ewy, Corr.

God will never reveal more truth about Himself until you have obeyed what you know already.

Unless we stand for something we fall for most anything.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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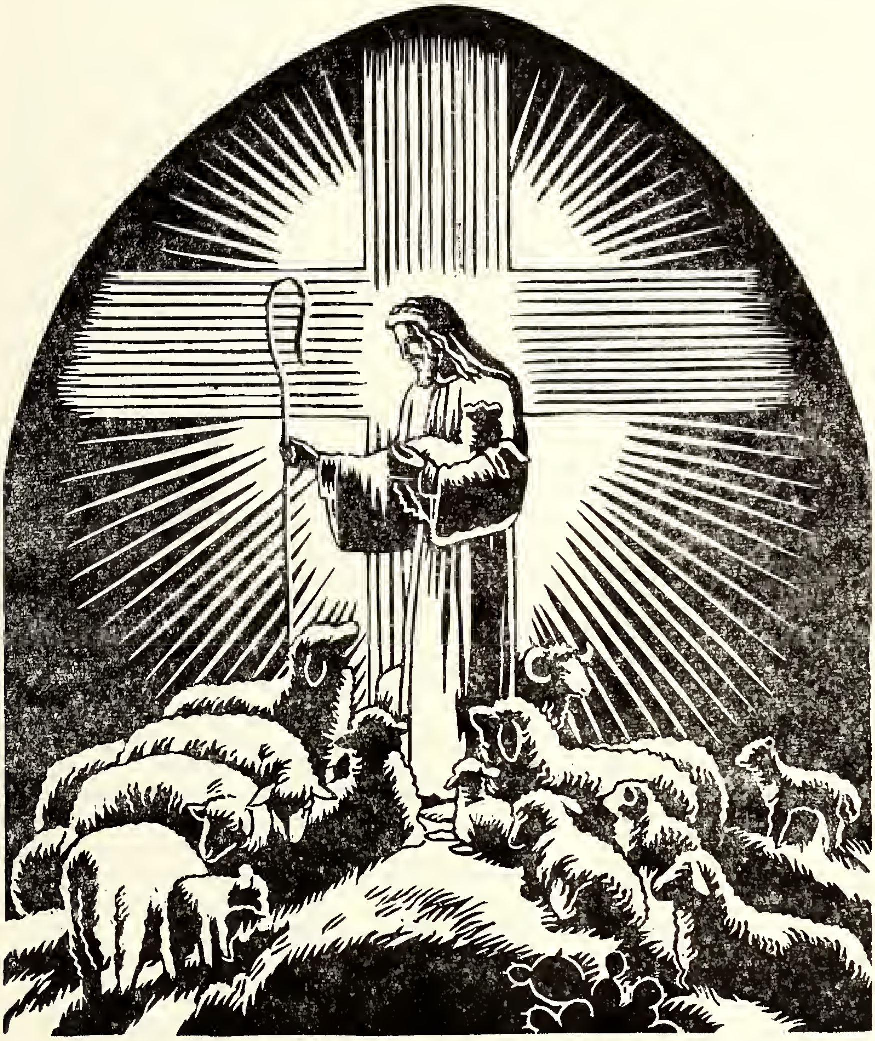

I am the Good Shepherd,
And know my sheep,
And am known of mine.
And other sheep I have
Which are not of this fold:
Them also I must bring.

Volume 67 **Number 6** **February 5, 1952**

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CORRECTIONS

In the Jan. 22 issue, the name of the author of "Please Omit Flowers" was mispelled. It should have read Kermit D. Herr. Mr. Herr has a flower and seed store at Bluffton, Ohio.

In the January 29 issue under Jottings, from the Mennonite Church at Reedley, it was stated that Paul Kuhlman was planning to go to Germany. The name should have been Ernst Kuhlman.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

The Reader Says

Dear Brother:

We have a small group of young people and some older ones who are interested in defeating UMT. We meet every Wednesday night for prayers, meditation, study, and planning. Yesterday (January 15) three of us drove to Blackwell, where we contacted the local Ministerial Association, and the editor of the county daily newspaper. Then we drove on to Ponca City, and contacted the Ministerial Association there, and the editor of the Daily News. Then we visited with the manager of the Ponca City radio station; and finished up the day by visiting the ministers of Tonkawa.

In each of these places we gave our testimony against UMT; and in every case (except the editor of one newspaper) we met with interest, and even enthusiasm. Some ministers of other denominations seemed quite relieved in discovering "birds of a feather." The editors (even the one for UMT) all agreed to print any legitimate material sent them. The manager of the radio station said he would be glad to arrange for a panel giving "both sides" of the story. Also, we urged ministers to encourage their people to express their will to Congress.

I write to you as a possible suggestion for our Mennonite Brethren all over the country. One person, two or three or more (with or without a minister) can form teams of "witnesses," and help other communities to get the facts on UMT. We hope this is only a beginning; and that we will find other ways of witnessing for our doctrine of peace.

—Carl J. Landes
Deer Creek, Okla.

Of Things to Come

Feb. 10—Race Relations Sunday
Feb. 17-24—Brotherhood Week
Feb. 29—World Day of Prayer
March 2—First Sunday in Lent
March 3—Spring Quarter opens. Freeman Junior College
March 3—Spring Quarter opens, Bethel College
March 3-7—Annual Bible Lectures, Bethel College
March 4—Spring Quarter opens, Mennonite Biblical Seminary
April 4-5—All School Play, Bethel College
April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 24-27—Middle District Conference, Wayland, Iowa
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
Aug. 10-15—Mennonite World Conference, Basel, Switzerland

CHURCH ARCHITECTURE

As a project for the Mennonite History class of Freeman Junior College, Freeman, South Dakota, in the year of 1946-47. Eldon Oswin Ewert, Dolton, South Dakota, started a collection of the General Conference church pictures. His collection at that time numbered 103. But now he has made it a hobby and has a collection which totals 140. Pastors have responded very afithfully thus far in sending photos of the churches they serve. Hopes are entertained that in the near future an entire collection of church pictures of the General Conference churches will be completed.

Mr. Ewert finds that some of the buildings seem to have no line or symbol indicating that they are church buildings. The Gothic influence is seen also in the buildings, though it is often limited to the windows. The Romanesque influence is noticeable in the proportion of the structures, while a group show some Byzantine features. Frequently a combination of architectural styles is employed, especially in buildings which have probably been remodeled.

Almost all the buildings are well painted and have a neat, clean appearance. They range from the very simple to elaborate. However, Mr. Ewert feels, one cannot help but regret that real btauty is frequently missed in both the simple and the ornate. Perhaps the most incongruous feature of all is the tower of the ancient fortress type with which some of these churches are adorned.

The field of church architecture could well be a challenge to some young Mennonite who is interested in that area.

Editorials

BOXTOP RELIGION

A reader expresses alarm over the strange methods used in supporting the work of the kingdom, such as collecting boxtops, wrappers, coupons, tax stubs, etc., instead of the Scriptural method of "tithes an offerings." There is need to do some careful re-thinking of this whole matter.

In Old Testament days only the finest of the first-fruits were brought as an offering to the Lord; and only the finest of the flock, without blemish. At one time King David said emphatically, "neither will I offer burnt offering unto the Lord my God of that which doth cost me nothing."

The New Testament ideal certainly is not lower. Christ's great teaching is that of personal sacrifice for Him and His kingdom. We are expected to pay a high price for our faith and to show our appreciation with loving deeds of sacrificial service.

We have departed far from these high concepts when we try so hard to give to the Lord that which costs us nothing, or give some by-products which involves no sacrifice save the gathering of them from the community. And a "rummage sale" where we put up for sale for the Lord that which we no longer want, doesn't even measure up to the Old Testament standard.

Then there are the various church suppers and food sales used to promote the Lord's work. Perhaps in some of these the fellowship and sacrifice in preparing for them is of some value. But there are also certain questions raised. If the Spirit of God is lacking in a church, will the sale of soup revive it? Will a bake-sale satisfy hunger for the Bread of Life? Will the collecting of wrappers help clothe us in robes of righteousness? Will the gathering of boxtops gather in more souls?

This is in no way a criticism of the giving of servicable clothing and good food for relief purposes, nor of the fine work done by the women in making garments and bed-coverings for the poor-women in the New Testament days already did this. And perhaps if manufacturers wish to donate some of their profits for charitable purposes, such money should be accepted and used for a good cause. But this should in no way be a substitute for the sacrificial and loving sharing of our own means for the cause of the kingdom.

Our question is, how far shall a church go in trying to raise funds for local and mission needs by donating cast-offs, collecting boxtops, and other similar methods? Shall the work of the Lord be supported by prayerful, sacrificial giving of ourselves and our possessions, or shall it be by schemes designed by manufacturers to sell more of their products? Are we servants of Christ or servants of soap and cereal companies?

ONE YEAR IN JAPAN

Our first missionary to Japan arrived on the field in January of 1951, (See article in this issue). By the close of the year there were ten missionaries in Japan. The site of our field of work has been definitely located at Miyazaki on the Island of Kyushu.

The eight younger missionaries are living in the house purchased by our Mission Board and are hard at work learning the language. The W. C. Voths, who have spent a number of years as missionaries in China, are at work in our new field.

A good work has been started. Fine progress has been made. There has been a good response of workers. Our part is to put our full support back of the work. And let us not forget that our sincere prayers are a very vital part of such support.

RICHES OR RIGHTEOUSNESS

The decision comes to each of us at some time or other. To the young people it is often a real problem. There are many opportunities for making money but neglecting our spiritual life. There are also rich opportunities for spiritual work which will mean little financial gain.

In the case of the rich young ruler he could not quite bring himself to renounce his riches and accept the righteousness of Jesus. Zacchaeus, on the other hand, made a complete renunciation of his wealth for the true riches in Christ.

But the two need not be in contradiction to each other. The most righteous has the lasting riches, and honest financial riches may be greatly used to further righteousness. The important part is that the individual is dedicated to God fully and completely. Then his earthly riches, if he has any, will be dedicated to the cause of righteousness also.

GUNS OR GOD

After all the various arguments for and against Universal Military Training have been given, the central question still remains: Shall we put our confidence in guns or in God?

The military-minded have their answer, for their minds are attuned to guns. To them that represents the ultimate force; the only way to meet opposition or overcome another system of thought.

But as Christians our hope should be in God, and in His way of life as taught and lived through Jesus Christ. He did not teach us to kill men's bodies; he taught how to win men's hearts and souls. He Himself died on the cross that men might live.

Parents, how do we wish our sons to be trained: as experts in the use of guns, or as specialists in the will of God?

DO WE STILL BELIEVE IN A TRIBAL GOD?

We hope the thirtieth observance of Race Relations Sunday on February 10, will make us more conscious of the fact that God has created all mankind "of one blood," and that He is God of all the nations and races and not of the pale white tribe only. A missionary startled his audience by stating that he doubted if Jesus were white. Those who have seen the very dark-skinned inhabitants of Palestine will understand what he meant.

There are many indications that people are becoming more conscious of the injustice of thinking God favors the whites. Certainly we do not hope to see the distressing sign in heaven reading, "For Whites Only."

Christian Fellowship

Sylvan Lehman, Pastor

First Church, Lima, Ohio

What is meant by Christian Fellowship? By this term we mean Companionship. Fellowship then, has to do with familiar intercourse, partnership and with joint interest. In Amos the prophet, we read, "How can two walk together, except they be agreed?"

Some years ago, we were visiting a poor family, there were a number of children and father ill. An invitation was given to remain for supper; hesitatingly, we endeavored to put them off until a later day. The ailing father said, "Maybe there will be no further opportunity to fellowship with us in this manner." Sure enough, ere we visited again the brother had passed on to his reward.

In reference to this topic, it seems to me three pertinent facts must be mentioned, namely; Christian Fellowship in a common experience, Salvation; in a common bond, which is love; in a common purpose, which has to do with our Message.

COMMON EXPERIENCE

May we briefly state three realities as found in John 1:29. "Behold the Lamb of God which taketh away the sin of the world." Note then, that Jesus is the world's only Sin-bearer; that the world's deepest need is a Sin-bearer; and if we behold Him, He is ours.

In thinking of this experience, we must recognize that peoples of all races, whoever they are, provided they have experienced the New Birth have a common experience. It matters not whether high in society or low in morality, nevertheless the need is all inclusive. For the misery of the world due to sin, He is the only remedy. Some years ago, I visited an invalid, revealing an indifferent attitude towards spiritual things. Seemingly no impression was made and no interest for a return visit. However, in due time the invalid found himself in the County Home, where sickness overtook him. There some one pointed him to the Savior, in the eleventh hour, and thanks be unto God he took Christ as his Sin-bearer, thus sharing a common experience with every believer.

COMMON BOND

"If ye love me, keep my commandments," John 14:15. Love to Christ involves knowledge of Him as well as delight in all the Word of God. What are some of the characteristics of this common bond of fellowship?

Ardency of love; when we read the life stories of such as William Carey, John J. Paton, Adoniram Judson, David Brainerd and others, we marvel at their zeal, devotedness and fire for God. We either cause others to greater zeal or a lessening of spiritual ardor. As a hot iron will cause the surrounding area to become warm, even so, on the other hand, an iceberg will result in coldness. Men of spiritual attainment are those of ardent love for Christ.

Pre-eminence of Christ—"That in all things He might have the pre-eminence," Col. 1:18. We must love Him so that above all else, His will is the dominating factor in our lives. Some years ago, a missionary from China needed medical attention for an eye; an operation was performed with success. Through some misunderstanding or oversight of the nurse in charge, inflammation set in; the attending physician could not be reached and the nurse was helpless; pain became intense, the only recourse was prayer. The patient prayed, "whatever the will of the Lord, for sight or blindness, I'll trust you Lord." The Lord healed the eye instantly, resulting in the normal use of that eye. Later a Chinese doctor upon examination of the eye stated, "the sight is as good as for a young person."

COMMON PURPOSE

"Therefore they that were scattered abroad went everywhere preaching the word," Acts 8:4. In this passage every believer felt obligated to witness for Christ. Racial barriers were obliterated, professional distinctions vanished. Every one spoke of that which was real to him. Notice then, the naturalness of their witnessing. Four men were traveling together by train, one layman and three ministers, discussing personal work. One minister remarked, "it is never easy to speak to souls"; directly the layman spoke

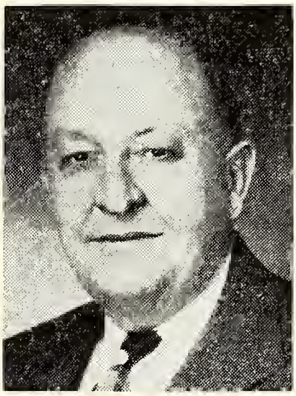
(Continued on page 89)

Can One Be a Christian in Business

LAWRENCE A. BARTEL

Can a person in business be a Christian? This is a good question, and perhaps it is still a perplexing problem for young people today. To some it is an easy matter, while to others it is quite difficult. It is for the latter group that we shall try to analyze this question from the Christian Layman's point of view.

The first essential in selecting our field of endeavor, is that our work and Christianity are in harmony. As an example let us take the liquor industry. It is legal in most States, and the Nation as a whole. As Christians we will not want to have anything to do with it. Another that runs a close parallel is gambling, and again gambling in some States is legal to a greater or lesser degree. Sad but true it has even found it's way into some Churches. As Christians we must cut the line complete, and have no **part of it. The question** may here be asked, why should we be so definite? First, as Christians, we want to do only that which is pleasing in the sight of God. Second, we then cannot condone anything which will ruin human lives, break up homes, and cause the innocent to suffer. Liquor, and gambling are only two used here as illustrations. There are others which should be added.



Lawrence A. Bartel
Zanesville, Ohio

For some concrete examples let us look across an industrial hiring desk, where the writer has spent some years. To begin with this is the first step in securing employment with the Company. Since the person in this position is both judge, and jury, in deciding as to who is hired, and who is not, he must at all times keep an open mind, be fair, but firm. The person doing the hiring is the show window, so to speak, for the Company. Those seeking employment know only what they are here told, and see only the behavior of the one behind the desk. Therefore they judge the Company as it is presented in both word, and deed, by the person in this position. Some of the Company's reputation is here determined. When people speak well, or condemn, the policy of the one doing the hiring, they usually use the name of the Company, and not the name of the individual. Those seeking employment are human, and should be treated as such. They have responsibilities to meet, and deserve to know the truth. They should not be deceived with empty promises. Upon the selections made rests the future of the one doing the hiring. He cannot make too many mistakes, and last long in this position. It is across the employment desk that one sees America, from all walks of life passing in review.

In the above we have analyzed one particular job, to see the problems involved. The reason is to show how each detail is analyzed in our daily work. In business it is necessary to know where each decision is going to take us. If the wrong decisions are made it will take the business down to destruction. The same analysis that we applied in business can and should be applied to our Christian lives. As in business we should see where we stand, and where we are going. If the right decisions are so necessary in our daily work, then it is a thousand times more necessary in our Christian lives. If we make the wrong decision in our Christian lives, the ultimate end is destruction, as in business. The difference is that in business we can fail, and start all over again, we can have another chance to make good. While in our Christian lives we are not given any assurance of another chance. Our decision at this moment, whether right or wrong, could be the final verdict.

Let us weigh our analysis in the balance, to see what our solution will be. First we will take the negative side. Here the writer has missed some good times due to not being invited. On other occasions he has found it necessary to decline invitations to just a sociable game of poker, clubs, and other activities on the questionable side. He has declined going into taverns for just a sociable drink. He would have been promoted to a better job, with better pay, by participating in drinking, and gambling parties, with superiors on Sunday afternoons, and evenings. To the person of the world this would simply add up to missing all the fun in life.

On the positive side, it has been a source of satisfaction, when asked what Church do you belong to? when told the church, to hear the reply: "They are honest people, and can be trusted." People remark of the kindly treatment received. To have been seen in Church, and Church activities has created confidence. To repeatedly hear: "I can trust a certain person as he is a Christian, and a Church person," is encouraging. Many do not agree with you, but generally speaking, you are respected for your stand, and convictions.

In the final analysis, can one be a Christian in business? The answer is definitely yes, providing we have accepted the Lord as our Savior, and have placed our full trust in Him. Life will not be dull, nor will we have idle time, due to not participating in the worldly distractions. Through the Church, there will always be an abundance of things that need to be done, giving the opportunity to serve our Lord. Then as we grow in the faith we will want to do more, both materially, and spiritually. In the Scripture we read of such men as Abraham, Job, and Solomon, who even under our present day standards would be classed as big businessmen. These men were in favor with God, and richly blessed. If we follow the precepts as given us in Romans chapter twelve, and thirteen, we will find it easier to walk with the Lord, and the things of the world will be less tempting.

The Washington Scene

GRAHAM OPENS EVANGELISTIC CRUSADE

Speaking to an audience estimated at 12,000 people, Billy Graham opened the Greater Washington Evangelistic Crusade, Sunday afternoon, January 13, with the Scripture, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."

Dr. Graham was introduced to the anticipant crowd in the National Guard Armory by Senator Hooey of North Carolina, the evangelist's native state.

His message emphasized the current need for revival, the impossibility of changing the world without first changing the men, and the fact that we are all sinners in need of penitent confession.

At the close of his sermon some three hundred individuals moved from their seats to the speakers's platform as an indication of surrender to Christ. (Sixty-five to seventy per cent of these, Graham estimates, are first confessions.) This soul-stirring sight testified to the emptiness of life apart from God.

The meetings will continue each night, Tuesday through Sunday, until February 10.

HOUSE COMMITTEE OPENS UMT HEARINGS

As the evangelistic crusade continues, another campaign is being waged in the nation's Capitol. Tuesday, January 15, marked the opening of public hearings before the House Armed Services Committee, on the proposed Universal Military Training Program, under which all able-bodied men would be given six month's military training and placed into the Reserves for seven and one-half years.

Questioning by House Committee members revealed clearly that Universal Military Training is primarily meant to go into effect after the present emergency. Yet, the present emergency is being used to incite the American people to support peace time conscription.

Opposition witnesses, including a number of church officials, are being heard during the week of January 21. Discussions shall be limited to testimony on specific provisions in the proposed legislation. Opposition witnesses are allowed to speak, but are being told that they must not speak against UMT as such.

Hearings before the Senate Armed Services Committee are expected to begin in the near future. Both committees must report their proposed legislation to Congress within the allotted forty-five legislative days, expiring approximately March 12. Your influence may still decide the issue. Are you expressing your convictions?

REFLECTION

Many people sense no incongruity between these two campaigns. Certainly their comparison does indicate the actual area of trust, the real refuge sought by the American people—military strength.

The EVERY HOME PLAN

It is now a little more than a year since our General Conference at Freeman adopted the "Every Home Subscription Plan" for our church papers, **The Mennonite** and **Der Bote.**

The purpose in adopting this plan was to bring our church papers into every conference home in order that spiritual nurture might come to each conference member and that all of our people might have an opportunity to become acquainted with our total conference program. It is believed that when all of our people in our churches read our conference papers there will be a better understanding and an increased prayerful support for the causes and work which God has entrusted unto us. An informed church will always be an active church and it is only when we have full information that we can render our best services in support of any cause.

The "Every Home Subscription Plan" is a simple plan, simple to understand and easy to use. It can be presented in four summary statements:

1. Each church is asked to submit a list of addresses of all homes within the congregation.
2. Each church is invited to pay a nominal subscription price of one dollar for each subscription.
3. The difference in the cost of the papers is distributed equitably among the conference boards.
4. The selection of the church paper, **The Mennonite** or **Der Bote,** or both, is left to the church or the individual home.

During the past year as this "Every Home Subscription Plan" has gone into operation, the circulation of our church papers has increased substantially and in some areas it seems that the results of increased interest and support are already apparent. It should be stated also that there has been some concern about the difference in the cost of the papers which is distributed equitably among the conference boards. We hope that the spiritual values and information which our church papers will bring to our people, together with the increase in conference interest and support will far more than offset these costs.

If you are a pastor or member of one of our conference churches which still does not participate in the "Every Home Subscription Plan," this is an invitation to your church to do so. For further particulars write to MENNONITE PUBLICATION OFFICE, 722 Main, Newton, Kansas.

—H. J. ANDRES

The first year's operation of UMT, with a proposed 800,000 men in training, would add four billion dollars to a defense budget already roughly geared to fifty billion annually. The 1951 Yearbook of American Churches lists total contributions for all church purposes during the preceding year as less than one-fourth billion dollars. —Where your treasure is, there will your heart be also.

—ELMER NEUFELD

The Belgian Government Requires it

ROBERT AND MABEL BONTRAGER*

As you have already guessed, we're thinking about the past year in Belgium. As it is stated in the government brochure on education in Congo:

> "The missionaries of foreign nationality —new elements who are about to begin a first term in Africa—must give proof by an initiation into the spirit of the Belgian conceptions of education. That initiation must be carried out by means of a stay of at least one year in Belgium, a period during which the candidates must follow the appropriate courses of normal training and the colonial formation organized by the Ministry of Colonies."

And that's why the Board of the C.I.M. instructed us to go to Brussels for a year. It meant added expense, a year's delay enroute to the field and as everyone who has been there will agree, it involved a great deal of mental and physical strain. Perhaps you wonder whether it was worth it; we must confess that we often did.

It was without question a year of priceless preparation for missionary work in Congo. Of course the program is geared especially for those who will teach in mission schools. Thus, the greatest practical value is obtained by the missionary teacher. To have studied about the Congo—its history, geography, peoples, law, educational system and its policy toward missions—is certainly a boon to any missionary going to that field. But apart from that, several months in Congo have been sufficient to reveal that the missionary who has not had training in French in Belgium is placed under a difficult disadvantage. The first missionaries of the C.I.M. who came directly to Congo to open the work and were obligated to carry on mission business in French and at the same time master the native language were laboring under definite handicaps. The language barrier is a real factor. Nearly all the official contacts and correspondence outside the mission are in French. The year in Belgium has helped us clear that important barrier. Here in Congo it is considered a breach of courtesy to meet and pass a state official without stopping and chatting a bit. On such occasions, which are by no means infrequent, one is happy to be able to say more than a hesitant "Bonjour." Confidence is easily established when one can affirm, "Yes, I have been to Belgium; I have studied in Brussels under Belgian professors; I had the privilege of living with a Belgian family; I visited your home town one weekend; etc..."

The past year has also afforded an adventure in living and learning. Waking up one certain morning and realizing we were foreigners in a strange land proved to be quite a shock. It was relatively easy to adapt to the Belgian diet of soup, lots of meat, fresh vegetables, cheese, french fried potatoes and fish every Friday. But to sit at the table three times a day with a non-English speaking hostess and to attempt to express the most simple requests was at first exceedingly difficult and embarrassing.

Little by little and after much study and practice, the foreign babble began to make some sense. And of course, life in Belgium became more interesting. To learn a foreign language is to find a whole new world of people of different ideas and traditions. It's an enlightening experience to hear Europeans comment on America, Americans and the American way of life. One naturally becomes broader in his outlook after getting a little concept of the life and thought of another nation. And it goes without saying that it is impossible to know and understand a people without first being able to speak their language with them.

Just a few words about our travels in Europe, or did you think we never ventured outside of Brussels? European travel which to Americans is reserved for the wealthy, was neither difficult nor expensive (3rd class, of course). A weekend in Holland, Germany, Paris, England or other parts of Belgium were all within easy reach of our missionary allowance since Europe is so compact and Belgium is centrally located. The MCC centers often took the place of hotels and we found them the nearest thing to "home" in all Europe.

One of the most profitable and enjoyable experiences of the year in Belgium was the friendship and fellowship within the Brussels missionary family. There were well over one hundred protestant missionaries from England, Sweden, Denmark, Norway and America, all on their way to Congo. The spirit of unity existent within this group inspires hope that a truly great indigenous church will some day be established in Africa. Hearing first-hand missionary experiences and problems gave us an insight into what we are now encountering on the field. The fellowship in prayer, in worship, in study and in play knitted us together into a missionary family with a common purpose and task—that of reaching Congo's lost for Christ. Now the 1950-51 Brussels family has left for the field of service and another has come to take our place. Surely their experiences will be as rich as ours as they labor together throughout the year. Picking up a map of Congo we can note the various mission stations all over Congo where our former associates at Brussels are now serving. We know we are not alone in this battle against sin, ignorance and disease. We know there are many other missionaries in this needy land uniting their voices holding forth the "Word of Life."

Speaking from purely personal experience, the year in Brussels was above all a venture of prayer and faith. On countless occasions we found ourselves at our wits' end and relying completely on our Master who was with us as He said He would be. Whether a simple table conversation, a recitation, a

(Continued on page 94)

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*Missionaries, Congo Inland Mission, Africa.

After One Year

LEONORE FRIESEN*

On January 6, 1951, the first General Conference missionary arrived in Yokohama. How much the Lord has done in a year's time! Now we are ten workers in all. Workers of God's wonderful choosing have been sent out. The Lord has aided in the choice of a mission site in Miyazaki on Kyushu Island. Some souls have been added to the number of the redeemed; a house for language students has been purchased in Kobe; eight of us are students of the Japanese language; most of us have English Bible classes which even now give us a contact and an opportunity to witness.

"Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom is no variation or shadow due to change." James 1:17 R.S.V. That in context refers to spiritual gifts but let us apply it to houses as well. Our present mission home was a gift of God even though you dear ones gave the money for this comfortable home.

It is a YELLOW house, inside and out and has three large rooms upstairs and four large rooms downstairs plus two smaller rooms and the laundry room. At present we are five family units and the maid, who, together with her fifteen year old son, occupies one of the smaller rooms. It is a law in Kobe that the house must never be left unoccupied at any time so we are grateful that we could accommodate her here.

Last March, 1951, Mr. Thielman of the MCC received word from our board asking him to look for a house for our mission group. At that time I was living at the MCC quarters and they are very gracious and their hearts are big but their quarters, though elastic enough to include more than normally they should, could not be depended upon for permanent housing—even during language school days. So together Mr. Thielman and I went to Kobe (location of language school) to look for a house. We, with the help of a real estate agent, found several small houses and this larger one located about two miles from the main station and the center of town. It was dingy, dirty, and dilapidated. I could not see that it would meet the need but Mr. Thielman was a bit more optimistic and was sure it would not cost too much to repair. The rent price, however, was a bit exorbitant so we took no action but decided to wait until the first installment of missionaries arrived. On July 5, the W. C. Voths and Verney Unruhs arrived. Shortly after their arrival we went out "house hunting" again. We looked at several but none were adequate. We returned to the large dilapidated one and to our surprise it was repaired and repainted. It is amazing what a few gallons of paint will do and be it only yellow! But with green shutters and brown floors it definitely had taken on the "new look." This seemed to be the only thing suitable. A rental price was agreed upon.

The owner was a white Russian refugee who, together with his wife and son were anxious to get to America. Already for five years they were waiting for their visas to enable them to go to the land of freedom and opportunities.

This necessary item having been taken care of uncle Will (Mr. Voth) and Verney left for Kyushu to do some surveying for a mission site. The rest of us went to Karuizawa, located up in the mountains, to spend several weeks in the cool and restfulness of that place. Several weeks later ,early one morning uncle Will and Verney, to our surprise, were there. At the first meal together they informed us that they had news but had been putting off telling us about it. We were all ears.

"The house we planned to rent is sold." At first we were shocked and then we noticed the gleam in their eyes and knew that they must be sharing good news with us.

This was their story: On their way back from Kyushu they decided to stop at the house and see how things were coming. To their amazement some surveyors were busy and they learned that Mr. Poletoeff, the landlord, had decided to sell the house to a ship building company. There was nothing they could do so via train they went on to Osaka. In the evening that same day they returned to Kobe bringing Mr. Thielman with them because he understands Russian and thus could act as an interpreter as he had done before. They were getting ready to leave, thinking that this house as mission home was a dream of the past. Then Mr. Poletoeff said, "Why do you not buy the house?" Negotiations began and terms were agreed upon. He wanted the money banked in America because they were hoping that soon their papers would be completed. Therefore it was a distinct advantage to him to sell to an American buyer.

We were all anxious to get back to Osaka and speed things along as much as we could. However, it was agreed that we would not occupy the house until the transaction was completed. The very day that the notice arrived we all descended with one accord upon them bringing with us the last minute baggage. That was on September eighth.

On the eleventh, uncle Will and I left for Tokyo to meet the new recruits—Peter Vorans and Esther Patkau. Together we all returned to our newly acquired home which was void of everything but boxes, trunks, a few chairs, enough space for comfortable eating, and some beds. Since then four kitchen units have been put in and each married couple has two rooms; Esther and I have a large room and a kitchenette. Space has been very well utilized and a garage was built on the corner of our lot with storage space in the attic for our empty crates, boxes, and even trunks. On December twelfth the Paul Boschmans joined our family making our 1951 family complete.

We occupied the house on September eighth. On the tenth the Poletoeffs received word that papers for imigration were completed. They felt that God had sent us and thus had a definite hand in their going to America. They lived in part of the house with us until November when they left for

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*Missionary to Japan.

America. I might add that this house is one of the only buildings left standing in this bombed area. Could it be that God guarded this house knowing that the General Conference Mission group would need just such a place as this?

The Voths already have worked in Miyazaki for several weeks but returned to greet the Boschmans and to spend Christmas with their growing family. They certainly are examples of pioneer missionaries. They lived in rugged style until they could be released here to go to Kyushu. By that time most of us were fairly settled. There they did some more pioneering. Now they are back and living in the "left and warmed over" quarters without a word of complaint while the rest of us are living in our cozy corners. Now they soon will be returning to Kyushu Island to continue their witness there. These experiences truly must not be easy for them but they are showing us in a practical way what the grace of God in the life of a believer can do and how contented with existing circumstances He can make His children. The rest of us being much younger (in years anyway) should be willing to take the brunt of pioneering and yet our two senior missionaries have done just that.

Truly the Lord has done great and wonderful things for us for which we are glad. Praise the Lord together with us. We also are mindful of the many at home who have aided in making the dream of mission work in Japan for our conference a reality. Within a year's time some of us hope to join the Voths in Kyushu and continue our language study there while being a witness to the people of Miyazaki.

The initial steps in this new work are so important. Pray that in every detail God may continue to direct and guide as He has done in the past.

CHRISTIAN FELLOWSHIP

(Continued from page 84)

to a young man about his soul. The fact is that while ministers spoke about soul winning the layman actually led a soul to Christ.

Then too, note the healthy spiritual condition of those early believers. In many of our churches, large numbers know nothing of real joy in soul winning, nor do they know the art of personal soul winning. To work for the Lord reveals a healthy spiritual condition. Again, observe with what joyfulness they went forth witnessing for our Savior. Though scattered abroad, suffering the loss of earthly goods, nevertheless, they joyfully witnessed for Christ.

Finally note the special illustration in Philip the Evangelist, Acts 8:35. He is a fine example of one who is in position through whom the Spirit could speak; understandig the Scriptures to rightly interpret; tact in dealing with an individual; and the Spirit's work in preparing the individual. Let us remember that opportunities come to all believers to witness for Christ.

May the truth remain with us relative to these three pertinent facts, a common experience—our salvation; a common bond—love; a common purpose—our message.

Of One Blood

First Voice: I do not understand. Why should you concern yourself so much? It was such a little thing.

Second Voice: No, you do not understand. It was no small matter to me. I thought as he approached me that he was an American Negro, but as soon as he spoke to ask directions, I knew he was a foreigner because of his accent. I couldn't help asking him where his home was.

First Voice: But what's so unusual about coming from Africa? There are hundreds of students from Africa in America now.

Second Voice: But you see, he came from the very school which our church is helping to support through missions. It was a real thrill to meet him in the flesh and he made our project come vividly alive to me.

First Voice: But why, then were you upset?

Second Voice: It was Sunday. He asked where our church was, and I told him that I was on my way there. Then, of all things, he asked to go with me.

First Voice: You couldn't take him, of course. You would have had to explain that he was not an American Negro, and the congregation would have stared at him and made him uncomfortable.

Second Voice: I know, I couldn't bear to have him hurt by someone who didn't know he was from Africa. I tried to explain to him.

First Voice: What did you say?

Second Voice: I told him we belonged to a church for white people, and that Negroes never came to it. At first, he couldn't seem to understand that this could happen in America. Then, with a pained expression, he said, "The Communists tried to tell us about this thing, but we didn't believe it was true. My people in Africa have put their faith in Christ. We are often oppressed, hungry, ignorant, and exploited. Our missionaries have taught us that Christians act as though all are their brothers. But you do not really do so. You do not shake my faith in Christ, but I wonder about young people on my continent—how they will react when they find that you, who send us the Word of Jesus, do not have strength enough youselves to practice it?

Then he asked, "Why do you send us missionaries and money if you do not love us enough to worship with us and others who look like us?" It was so embarrassing. I went along to church, but I kept thinking about the African, and everything the minister said that day, seemed to apply.

"Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God." "If a man say I love God, and hateth his brother he is a liar for he that loveth not his brother whom he has seen how can he love God whom he hath not seen?"

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

V. S. Training School in California

About every two months, the MCC conducts an orientation school for Voluntary Service workers. This school is of a month's duration. Generally, it has been held at Akron, Penna. However, last summer one was held at Goshen, Indiana. Last Fall one was held at Reedley, California in connection with the MCC operated mental hospital, King's View Homes. The school was under the direction of Orlo Kaufman, who heads Voluntary Service work for the MCC. Some information concerning the unit is presented in these pages. —E.L.

Commission of School Personnel

"Receive not the grace of God in vain." II Cor. 6:1.
"We are laborers together with God." I Cor. 3:9.

To be a Christian laborer in the field of physical and spiritual need is a privilege and challenge. The MCC VS section attempts to provide those opportunities of service which young people seek. To better acquaint them with the opportunities and further prepare them for the work, a one month orientation school is conducted for those who wish to serve one year or longer.

The seventeenth orientation school held at Reedley, California, has been completed and again a corp of workers are being sent into the various areas of service. Serving in these areas is a witness to Christ and His constraining love. As this witness is felt, additional opportunities to witness by words will present themselves.

They are serving in the following areas:

Deloris Buller	Kings View Homes
Adam Ewert	Topeka Rehabilitation Unit Topeka, Kansas
Ruby Friesen	Kings View Homes
Edna Foth	Independent Home School Annex Washington, D. C.
Pete C. Loewen	Kings View Homes
Eugene Regier	Topeka Rehabilitation Unit Topeka, Kansas
Paul Ruth	Boys Village Smithville, Ohio
Corinna Ruth	Boys Village Smithville, Ohio
Wilma Gingrich	Kings View Homes
Gerhard Toews	M.C.C., Akron, Penna.
Nora Rice	Kings View Homes
Herb Friesen	West Coast Regional Office Reedley, California
Willis Loganbill	Boys Village Smithville, Ohio

More About the Personnel

ADAM EWERT, a native Minnesotan, but indoctrinated with Kansas, because of the four years at Tabor College, clings to biology and chemistry as his primary concern. Adam had his first V. S. experience last summer in the unit at Farmhurst, Delaware.

From the small town of Aberdeen, Idaho, comes RUBY FRIESEN. She is a graduate of Bethel College. She also attended the University of Denver for one year. Prior to coming into V. S. Ruby spent her time working at the library in Twin Falls, Ida.

Before V. S., WILLIS LOGANBILL spent one year at Bethel College and the remainder of the time on his dad's farm near Moundridge, Kansas.

DELORIS BULLER left her bookkeeping position in Mankato, Minnesota, to join the ranks of V. S. workers. Her home is on a farm near Mountain Lake, Minnesota. She attended Commercial College after her graduation from High School.

Also coming from Mountain Lake, Minnesota, is EDNA VOTH. Previous to entering V. S. Edna attended Commercial College and was then employed as a secretary in a bank. She spent a summer in V. S. work in Chicago working with children.

GERHARD TOEWS, JR., the only South Dakotan in the group, claims Freeman Junior College as his source of knowledge. This was further bolstered by a year at Bluffton and then wielding a teletype for a steamship line in San Francisco.

Coming from Dublin, Penna., is NORA RICE. Before entering V. S., Nora took nurses' training in a maternity hospital.

Our only married couple, the PAUL RUTHS, come from different parts of the country. Paul is from Reedley, while Corinna is from Henderson, Nebraska. They met while attending Bethel College. Paul has a major in Economics. His wife taught a year in rural school before picking up household duties.

Another representative from Kansas is PETE LOEWEN. He claims Meade as his home town and the farm as his home. Pete has spent approximately six months in V. S. before this year's commitment. He helped in the construction of Kings View Homes here for several months last winter. He is the only member of our unit representing the Emmanuel Mennonite Church.

Another one to represent Kansas is HERBERT FRIESEN. Prior to this year's commitment he graduated from Tabor College with a major in biology. This is not his first experience with V. S.,

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King's View Homes and Voluntary Service

In January of 1947, the Mennonite Central Committee was given a mandate by the Mennonite churches to develop a mental hospital program. The program immediately included in its concept three area hospitals given to experimentation and research with three distinct areas of approach. Thus Brook Lane Farm was designated to treat young cases of mental illness, that is, illnesses of relatively brief duration. Kings View Homes was assigned to care and treat chronic mental patients. It appears, as the mid-West facility is developing, it will concern itself to a great extent with extra-institutional services, the definition of which cannot be given in this article. A distinct area of institutional service is also evolving for the mid-West area.

Kings View Homes, from its inception as an operating unit, presents three facets of interest and importance. It is a place to which our young people can come to give themselves for a period; it is a home where patients find a new and different type of care and treatment; and it is a hospital that can afford to and is being observed by the non-Mennonite lay and professional community. These points will be treated in succession in this article.

It is well known that the interest which our young people are showing in giving themselves to church-related projects is merely the release of a desire which has long been latent among them. Heretofore, opportunities for service in the church were limited. Voluntary Service has sparked the imagination of many young people to find release to give a period of their life to a church sponsored or church related project. Kings View Homes as a direct church sponsored project gives young people both in V. S. and on a remunerative basis an opportunity to give a period of their life to church service. The values of such a gift to the institution, to the church and to the individual are indisputably apparent. Remunerative opportunities are still a distinctly unique service as allowances are generally far below competitive wages or what an individual can earn elsewhere. It is this giving of self at cost of self that makes all service at Kings View Homes acceptable discipline. The church cannot yet evaluate fully what the element of V. S. discipline can and will contribute to church life as those who have served a year in V. S. or those who have served over an extended period on a remunerative basis return and find ways of applying their new-found concept of Christian Service.

Kings View Homes, is finding a unique place in approaching the problems of the so-called chronic mental patient. In its brief period of service, patients who have spent many years in a state hospital or in a community, have been admitted. The first step in their treatment is diagnostic; both mental and physical symptoms are studied. Treatment for the total patient is begun as soon as diagnoses can be properly made. Each employee at Kings View Homes is a therapist, and a cardinal principle of treatment is that each one from the psychiatrist to the aide and the service employees in the laundry and kitchen use the same honest and hopeful, loving and sympathetic, approach. The patient is not a guinea pig but a sick person. The fact that our staff is Christian and seeks to apply the principles of the Sermon on the Mount does not permit us to regard our patients as experimental species but rather as persons with eternal souls. This, however, does not preclude a scientific and experimental approach in operating an institution. It is scientific because the accepted medical practices are being used; it is experimental as our approach is different in terms of personnel selected and goals. Our primary goal is the retraining or readjustment of the patient to make a community rehabilitation possible.

We feel further that Kings View Homes may well be an institution that will and can afford to be observed by the community. The central San Joaquin Valley has no mental facilities. The state hospitals are far removed and mysterious. Residents of our community may have visited a relative in one of these state hospitals or they may have even had the heroic and daring experience of transporting and tricking a neighbor or "friend" into one of those institutions. The mission of Kings View Homes in its community fails to exist when the educational emphasis ceases to assert itself. Each one connected with Kings View Homes must at all times take each opportunity to declare the facts regarding mental patients and their problems, in general. Correcting false impressions, giving realistic counsel in regard to mentally ill friends and relatives, and information on mental health remain principal tasks of the staff of Kings View Homes.

State Hospitals are looking for better aides, for better personnel in general. It is the peculiar and timely opportunity for our V. S. persons assigned to mental hospitals of any kind to recruit persons for these openings. Just as our Mennonite people have risen to prominence in another public institution, the public schools, so the worthy positions of state institutional administrators, doctors, nurses and aides await the qualifications of the Mennonite young people who are looking for golden frontiers.

MORE ABOUT THE PERSONNEL

(Continued from page 90)

since he spent part of last summer in a unit at Allentown, Penna., serving as their unit leader.

Kansas again, but this time it's EUGENE REGIER. Newton is his home town. Preceding his entering V. S., Gene was acquiring an education for himself. He attended Reedley Junior College for two years after which Bethel claimed him for one year, then on to the University of California. His major was in physics.

WILMA GINGRICH is the only Canadian in our group. Kitchener, Ontario, is her home town. Before entering V. S. she worked as an assistant certified nurse.

How Europe Sees America

Americans would do well to face squarely the fact that much of Europe fears and dislikes the United States. This word of caution comes from Dr. Henry Smith Leiper, a world churchman who has traveled extensively in Europe and other countries of the world. While by no means endorsing Europe's distrust, Dr. Leiper insisted that Americans should recognize it as a fact, and cited the following reasons:

1. **The United States creates the impression of forcing** its economic system and its way of life on the rest of the world. It may not be politically imperialistic, but it seems to them to be economically imperialistic.

2. **The U. S. seems to forget that in two world wars** the free nations of Europe fought and bled to preserve a way of life as dear to them as to the U. S. Europeans listen to Congressional talk about aid to Europe being enlightened self-interest and inevitably take us at our word.

3. **They try to pay debts in goods** and we won't accept such a payment.

4. **Many of our movies tend to corrupt** the culture of Europe—highlighting marital infidelity, divorce, drunkenness, corruption, murder, gangsterism, and outlaw excesses. Communist propaganda uses them to try to prove the U. S. is artificial.

5. **There is not enough understanding of the need for reform** in political and economic as well as social life in Europe, if the threat of communism is to be met.

6. **Europe believes us when we say we wish to fight** any necessary battles with communism over **their** lands in order to avoid having to combat military communism on our own soil.

7. **The slowness with which we aided India** with surplus wheat lost many friends for the U. S. and greatly aided communist propaganda.

8. **Many do not understand the grounds** on which we refuse to recognize communist China or to admit it to the United Nations. They ask why so much of our action towards Formosa is taken without regard to the U. N.

9. **Snap political judgments** of top American government leaders about Europe or of military leaders about the use of atomic bombs are resented and cause fear.

10. **American racial wrongs** are known and exaggerated. The Dixie-crat fight against social and economic justice for all is a great assistance to the Communists in driving home their attacks on America.

11. **American legal opposition** to the universal declaration of human rights alarms many liberals in Europe.

12. **The uncertainty of American foreign policy** is alarming to Europeans. Suggested Vatican recognition seems to mean yielding to Roman Catholic Spain. China policy reversals seem to indicate internal discord and confusion.

Dr. Lepier says that the sense of criticism of the U. S. was not as sharp among European Christians as among non-Christians. Such feeling of mutual understanding among Christians of the world is good evidence of the spiritual power of the present Christian world community.

This sense of Christian world community, he said, "is the great fact of our time. It creates the sense of partnership, of familyhood—the strongest human bond we know. It is working with the youth leaders of the world to develop an ecumenical consciousness and technique; it is organizing good will in a world of ill will; it is mobilizing the best thinkers of the Church to consider common problems and seek common answers. It is regarded as public enemy number one by the Communists. It is exalting the Lordship of Christ as above all national, racial, denominational, or class lines. It is expanding the visible Christian fellowship in vast areas and at great speed." —"Youth"

Beyond Our Own

CIHU CLUB OF INSPIRATIONAL BOOKS is a book club started by Mrs. Charlotte Clough of Lebanon, N. H. The letters stand for Can I Help You. The club attempts to make available the best inspirational and spiritual books.

CHICAGO SUNDAY EVENING CLUB launches its forty-fifth year. Founded in 1907 by the late Clifford W. Barnes, it has met every Sunday evening from October to June since then. Many of the country's most notable speakers and outstanding Christian leaders have been its guests.

INDIA ABANDONS REFORM BILL. The Hindu Gode Bill which was to grant equality between men and women in the matter of property and other rights was abandoned. The sponsor of the bill, B. R. Ambedkar, representative of the depressed classes, then resigned from the Nehru cabinet.

THE GOOD NEWS TELEPHONE is a plan adopted by a 72-year old retired missionary Harley M. Racer. The "Good News" is a one-minute capsule sermon given to anyone who dials Dale 3851 in St. Paul. Day and night, now at an average of 200 times each 24 hours, the "Good News" phone keeps ringing and is answered by the same man with a Bible message.

MILK GOATS FOR KOREA. Plans to send 10,000 goats to Korea as soon as possible after an armistice, have been announced by the Heifer Project, inter-faith rehabilitation program.

IT'S A SAD STATE OF AFFAIRS when a country spends more money for liquor than it does for education. Could this explain the low standards of our country?

NINE MILLION METHODISTS. A new peak in Methodist membership was reported in 1951 by statistician Albert C. Hoover. He gave the figure as 9,065,727.

Our Colleges and Seminary

BLUFFTON COLLEGE

The annual faculty reception for students was held Friday evening, February 1. The play "The Other Wise Man" was given just prior to the reception. This play was prepared for presentation just before Christmas, but due to the early closing of school it had to be postponed.

Plans are being made to observe Christian Life Week on the campus March 18-21. The speaker is to be Dr. Jesse H. Ziegler, Professor of Psychology and Mental Hygiene, Bethany Biblical Seminary, Chicago. The purpose of these annual services is to strengthen the spiritual life on the campus.

President Ramseyer spent the week of February 3 in solicitation work in the Souderton, Penna., community. He also called on prospective students in the Pennsylvania area. Rev. Harry Yoder is doing student solicitation work in Illinois and Iowa and he and R. J. Rich are carrying on financial solicitation in some of the Illinois communities. A full time field secretary has not yet been secured.

BETHEL COLLEGE

Our sympathy is extended to one of our senior students, Marie Kroeker, of Henderson, Nebraska, who lost her father through an automobile accident, Thursday, January 22. The funeral of G. G. Kroeker was held Friday afternoon in the Bethesda Mennonite Church, Henderson.

Rev. Ellis Graber, pastor of the Zion Mennonite church, Souderton, Penna., and a Bethel graduate in the class of '39, conducted the chapel service Thursday, January 24. His meditation was based in the third beatitude: "Blessed are the meek: for they shall inherit the earth." Rev. Graber was brought to the college by Rev. G. Stauffer Stoneback, of the Lorraine Avenue Mennonite Church, Wichita, where Rev. Graber was assisting in a city-wide teaching mission.

In the present crisis concerning the proposal to adopt UMT college faculty members continue to give their time and energy to speak in opposition to this proposal and to help the public clarify its thinking relative to this issue. On Sunday evening, January 27, Dr. Harley Stucky and Dr. J. Lloyd Spaulding participated in a UMT panel in the First Mennonite Church, Halstead, of which Rev. Loris Habegger is pastor.

Under the sponsorship of the Peace and Education committees of the Western District Conference, Eldon Graber, Harley Stucky, H. B. Schmidt, Gerhard Friesen, and Ed Miller left for Washington, D. C., Saturday, January 26. The group is especially interested in making representations in Congress in opposition to the passage of the UMT bill now being debated. A reunion with former Bethelites in the Washington, D. C., area was also held.

Rev. J. G. Rempel, pastor of the Rosenort Mennonite Church, Rosthern, Sask., and active in Mennonite conference work in Canada, was a visitor on the campus Monday, January 28. Speaking in chapel, he dwelt upon the words, "My word shall not return to me void." Our good words, especially the word of salvation can be for us angels—messengers of God to bring beauty, happiness, and joy to others.

Bethel College, North Newton, will be heard over the air on Station KFH, Wichita, beginning Saturday afternoon, February 2, at 4:30 p.m.

To be known as "Chapel Meditations," this 15-minute program will feature music by College groups under the direction of Dr. Walter H. Hohmann, head of the music department at Bethel College, and the spoken word by Dr. Erland Waltner of the College Bible Department.

The Bethel College Radio Committee is composed of Dr. Erland Waltner, chairman, Dr. Walter Hohmann, and Mr. Harry Martens.

MENNONITE BIBLICAL SEMINARY

The Mennonite Seminary Fellowship has decided to have a semi-fast on night weekly for the next six weeks, with the proceeds to go towards the purchase of the Woodlawn Mennonite Church and to stimulate interest and prayer for this great project during the time the campaign is in progress. This represents the sincere concern of the students for the success for this money-raising campaign.

This week P. K. Regier is here to interpret the life of the General Conference to our students and is scheduled to lecture in four class sessions, in the Bethany chapel, and here at Woodlawn to lead a discussion on the subject: "Can We Solve the Problem of Selecting and Placing Ministers in the General Conference by a More Formal and Centralized Control?"

The Seminary Women's Fellowship meets this Thursday at Mrs. S. F. Pannabecker's, with the assignment to make bandages for the mission stations of the Congo Inland Mission.

At the Work Party last week the students folded and mailed ten thousand letters dealing with the campaign for the Woodlawn Mennonite Church. Four thousand more were prepared Monday evening and mailed Tuesday, a total of fourteen thousand.

Last week we had three stimulating speakers: Dean Luther A. Weigle, Pres. E. G. Kaufman, and Reinhold Niebuhr. Dean Weigle delivered the E. B. Hoff Memorial Lectures at Bethany in which he viewed with great alarm the movement of American public schools into a godless, atheistic system, and called upon us to see that this is in conflict with the original intention of the American people, and called the Protestant community to keep spiritual values in the public school while keeping sectarianism out. He also gave an interesting survey of the development of the English Bible from Tyndale through the King James Version, and the perennial

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Still Waiting

The draft regulations have not as yet been released by the government. Latest word is that the regulations are being studied in the Department of Justice. Various government agencies must pass on them. Since this is a new pattern relationships to Civil Service requirements, interests of labor, man power priorities must all be ironed out. These regulations are extremely important in determining how the program will be administered. Let us pray for the government leaders as they deliberate on these regulations.

Mennonite representatives are making contacts with State Directors of Selective Service since these men will be very important in the administration of the new alternative service program. Oklahoma and Kansas are scheduled for January 30 and 31. Minnesota, S. Dakota, Nebraska, and Missouri will also be covered in these next several weeks.

Elmer M. Ediger

Latest On UMT

Hearings before the House Armed Services Committee were scheduled for January 15 to 29. The opposition began on the twenty-second with our MCC representative appearing on the twenty-third. Many church, farm, educational, and labor organizations were scheduled for the opposition. Time for the opposition was limited to about ten minutes each; the seven witnesses in favor of UMT had about a half a day each. Witnesses in favor painted a bright picture of the positive moral influence of UMT. Cross examination revealed, however, that more stringent restrictions to control immoralities would not apply to the training officers. (Read Isaiah 5:20). Let us thank God for the bold Christian witnesses who are pointing out these and many great dangers of this road to a military state.

Aside from the formal hearings much other work is being done and should be continued. Rev. Robert W. Hartzler of Goshen is representing General Conference concerns to individual congressmen of our constituent areas. Several of the district peace committees are planning to send other workers to make personal contacts with congressmen.

In addition to individual letters many congregations are sending petitions which are particularly effective where the representative needs encouragement to continue his opposition. There is still time to act. Religious liberty is valuable only when we use it. —Elmer M. Ediger

M.C.C. News Notes

The Mennonite and Brethren in Christ churches were represented in a testimony before the House Armed Services Committee on January 23, on the proposal for Universal Military Training which Congress is now considering.

Harold S. Bender, who delivered the presentation, emphasized two concerns; first, the suggestion that the provision for conscientious objectors should include not only alternate service but also the possibility of training in civilian work which contributes to the national health, safety, or interest. Secondly, he made reference to the proposed moral safeguards for all men in the training corps, with emphasis

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MENNONITE at Work for Christ MEN

The laymen's organization of the Bethesda Mennonite church at Henderson, Nebraska, has completed a number of projects since it was organized a year ago.

Two thousand five hundred dollars were raised to meet the local quota for the fund of the Northern District Laymen's Organization for a bulldozer tractor to be sent to Paraguay, South America.

Relief Canning

In November 1951, the organization sponsored the processing of meat for relief, and 2,975 cans, or nearly 6,000 pounds of pork and lard were canned. In addition $628.42 were raised for defraying expenses in connection with this project and for other relief needs.

The service committee of the organization arranged for three corn husking bees, one barn shingling, a fence building project and also helped out with general farm work for two other men. All of these services were for men who could not do their work because of illness or accidents.

Four Committees

The first chairman of the Brotherhood was William P. Siebert, and Ted Schmidt has been elected for the next term. Committees of the organization include: Service Committee, which finds those who may need help in a material way and arranges help for them; Evangelization Committee, which seeks to help those who may have spiritual needs; Fellowship Committee, which seeks to sponsor good fellowship and recreation in the brotherhood; Project-Program Committee which prepares programs for the regular metings and supervises the projects carried out by the organization.

Meetings are held bi-monthly and they vary in nature. Some of the discussion meetings concerned Voluntary Service work and the possibilities of establishing industries in the Henderson community. Mrs. Herbert R. Schmidt of Newton, Kansas, was invited for a special meeting to show pictures and relate experiences of ther trip to India for the Golden Jubilee celebration.

Mennonite Weekly Review

The Belgian Government Requires It

(Continued from page 87)

written essay, a speech before the class, or the most difficult exam—in all these various "tests" we found that Someone was upholding and guiding. Every time we C.I.M. missionaries met weekly for prayer there was a common feeling often expressed: "We don't know just how well we are doing; we may pass or we may fail. We can only keep diligently at the task accepting success or failure in God's time as He wills it." Day by day we found His grace sufficient and we now consider the year in Belgium as one of spiritual victory apart from whatever we may have learned out of books.

Jottings

—Hebron Church, Buhler, Kansas: Our congregation held its annual business meetings on the evenings of January 2 and 3. A new deacon, George A. Ediger, was elected for a six year term. The executive committee of the Western District Confernce had asked our pastor, Elbert Koontz, as president of the conference, to be its representative to the World Mennonite Conference in Basel, Switzerland, next summer. Our congregation voted him the privilege to accept the request. We observed the Universal Week of Prayer. Different groups were in charge during the week. The Helping Hands, Mission Workers, Candlelighters and the Mennonite Men. Sunday evening the C. E. had the closing program of the series. We are having Bible classes at the church on Wednesday evenings for different age groups. The Mission Workers will celebrate the twentty-fifth anniversary of their organization Sunday evening, January 25, in the church with a program including reminiscence of the work and growth of the past twenty-five years. Miss Wilhelmina Kuyf will be the speaker.—Mrs. J. A. Balzer, Corr.

—Zion Church, Donnellson, Iowa: One of our life long members of the Zion church was called into the beyond. Jacob A. Krehbiel, born August 24, 1867, died December 11, 1951. Services were held in our church on December 14, 1951, conducted by our minister Vernon H. Neufeld. The following were elected during the business meeting held on Friday evening, January 11, 1952: Deacon, Russell Wolfe; Trustee, Harold Lowenberg; Chairman, Otto C. Krebill; Secretary, Stanley Lowenberg; Treasurer, Carmi F. Lowenberg; Historian, Melinda Weber; Organist, Lillian Krehbiel; Assistant, Vesta Krauter; Correspondent for Mennonite, Mrs. Barbara Krebill; Correspondent for **Mennonite Weekly Review**, A. D. Krebill. —Corr.

—First Church, Shafter, Calif.: Alfred Regier, who is attending Fuller Theological Seminary in Los Angeles, gave us the morning message, Sunday, January 6. Four objectives that Christians should strive for this year were given, which are Holy Living, Daily Bible Reading and Study, Daily Prayer and Leading others to Jesus. Sunday, January 13, Communion services were held.—Mrs. Albert Froese, Corr.

—United Church, Wolf Point, Montana: Our congregation is richly blessed through our pastor's (F. H. Ewert) gospel messages every Sunday morning and evening. Once a month our Christian Endeavor has a good program. Our Missionary Sewing Circle has been making comforters and taking MCC sewing. Thursday evening prayer meetings are always a blessing. God answers prayers. Praise His name. Our services have been well attended in spite of cold weather.—Mrs. W. E. Nickel, Corr.

—First Church, Fredonia, Kansas: Our annual business meeting was held January 6. New church officers were elected, also a building committee. We are planning to enlarge our church. The women are starting a sewing society. January 13, J. J. Regier, Jr., from Grace Bible Institute, Omaha, Nebraska, brought us the morning message and also in the evening.—Mrs. Alvin Schmidt, Corr.

—First Church, Burns, Kansas: On November 25, Mr. and Mrs. Richard Goering, Sr., of Cassoday, celebrated their 25th wedding anniversary. W. F. Unruh conducted services three evenings the forepart of December, on "Leadership Education." The annual business meeting was held December 12. The joint Christmas Cantata was rendered in the Methodist Church, December 16, under the direction of Alvin Franz. Christmas Eve, the annual Christmas program was given by the children. Watch night services were held New Year's Eve, at the church. Mr. and Mrs. Tans, students at Bethel College, were with us Sunday evening, January 13. —Mrs. Ike Martens, Corr.

—First Church, Clinton, Oklahoma: I wish to open my report for this jotting with Colossians 1:10-11. This is my desire for our church. Our church is very young. We started as a fellowship meeting Sunday evenings. The ministers of the surrounding Mennonite churches served us during this time. In March 1950, we organized a Sunday school and began having Sunday morning services with Brother Levi Koehn serving us as minister. When he returned to Mennonite Biblical Seminary, several ministerial students served us until March of the following year, with Arthur Isaak being in charge of our work here. March 1951, our present pastor came to serve us. I would like to introduce to you Brother Henry D. Penner, his wife Ann and two small girls, Lillian and Sherry, formerly from Winnipeg, Canada. The church constitution was written within the past year. We have been busy selecting office holders for the new year. We have C. E. the first Sunday in each month. The rest of the Sunday evenings are devoted to Bible study. Our pastor reported Sunday that the ministers of the different denominations of Clinton were having meetings, fellowshiping together and discussing their problems. One of our brethren, W. T. Schmidt has been suffering from cancer on his lip but had it removed and is now getting along fine.—Mrs. Rudolph D. Pankratz, Corr.

—Bethel Church, Hydro, Oklahoma: Five young people made public profession Sunday and baptismal services were held January 20. Ephesians 2, served not only as our meditation, but also as an encouragement. Communion services followed, offering strength and courage anew. The nursery has been completed. Plans are underway to build two class rooms and an arch-way over the pulpit. Work is expected to begin in a few weeks.—Wilfred Ewy, Corr.

—Bethany Church, Kingman, Kansas: During the absence of our pastor, John G. Unruh, from Newton, preached for us on December 30 and January 1. On January 20, Mr. and Mrs. Carl Flickner were ordained into the ministry as missionaries by Rev. Loewen, John Thiessen from Newton and Howard Nyce from Pretty Prairie assisted in the impressive service. Mr. and Mrs. Flickner showed slides and spoke on "Evangelism in Action." His survey was very interesting and informative. The church has received as a gift, a new slide projector. This gift supplies a need, and is much appreciated by us.—Corr.

—New Hopedale Church, Meno, Oklahoma: Brother and Sister P. J. Boehr spoke in our church during the evening of November 4, 1951, on their expriences in China. On November 7, 8, and 9, W. F. Unruh led a Leadership Training Institute in our midst. All that attended were richly blessed. Melva Joyce Kane and Arnold C. Ewy from Parlier, Calif., were married November 25, 1951. Earl Jantzen from Meno and Dona Burdick from Ringwood were married December 2, 1951. Brother and Sister H. H. Unruh celebrated their silver wedding November 25, 1951. They entertained with open house from 2 to 4 P.M. Funeral services for John J. Ratzlaff from Newton, Kansas, were held in our church December 4, 1951. Rev. Ratzlaff was a pioneer minister of our church. Arden, the son of Mr. and Mrs. Raymond Ratzlaff, who had a serious accident, has been a patient of St. Mary's Hospital for several months, but is now on the way to recovery. Rev. Arthur Schmidt, a member of our church and his wife, sailed to South America as missionaries on Friday, December 14, 1951. Sunday morning, January 6, we had a short installation service for all Sunday school teachers and officers. The O.B.A. Bible Conference was held January 14 to 18, having different speakers for each day. We had a great blessing. Sunday the 20th was a blessed day for our church, as we moved into the basement of our new church with Sunday school services. We had almost 100 per cent attendance. Mrs. D. B. Unruh, Mrs. Herbert Unruh, Mrs. F. F. Unruh and others are still on the sick list. May God comfort them.—H. U. Schmidt, Corr.

Into the Beyond

WILLIAM C. ANDREAS of Beatrice, Nebraska, and member of the Beatrice Mennonite Church, was born March 26, 1884, and died December 22, 1951.

MCC NEWS NOTES

(Continued from page 94)

on the inherent inadequacy of even these precautions, thus reflecting the deep conviction that miiltary training is essentially incompatable with the highest spiritual and moral welfare of young men. It was not possible in this testimony to express direct opposition to UMT, but this approach made it possible to give strong witness nevertheless.

The Committee received the testimony courteously, asking several significant questions in return.

There seems to be strong opposition to UMT both within the Committee and among other members of Congress. Letters from concerned persons in the churches to these government leaders will be significant in encouraging Congress to weigh carefully the dangers in the UMT proposal. There is still a possibility that the UMT proposals can be defeated.

Draft Counselling Planned

Plans are being made by the MCC Peace Section for holding district meetings during the next month or so in as many of the larger Mennonite communities as possible. The purpose of these meetings is to discuss the latest draft information and to organize among local leaders a counselling service to be available to young men in each community. Ministers should look for announcement of these meetings in their respective areas.

Should Deferred Men Volunteer?

Some young men and ministers have inquired whether registrants having occupational or dependency deferments should send in their names as CO volunteers under the present law.

A registrant who has dependents is deferred specifically because it is deemed that he is needed to support his family. Likewise a person who is deferred for farm or other work is presumably essential to that work. Thus ordinarily men in either of these situations would not be available for a civilian work assignment, and thus the opportunity to volunteer would not apply to them. This would be true also for those who have deferment appeals pending, for presumably their appeal is made on the basis of bona fide occupational or dependency need.

Please enclose this label when writing

SCHOOLS

(Continued from page 93)

task to translate the Word of God into simple, clear, meaningful language. Pres. Kaufman served the Mennonite community by showing that there are three hundred million Mohammedans who have a fanatical commitment to their faith and who have been very difficult to reach with the Christian gospel. He also did a superb job of showing the profound historical significance of Egypt, indicating there are seven hundred Biblical references to Egypt or Egyptians. Finally, a number of students went elsewhere to hear Reinhold Neibuhr, who was speaking in the city, to hear one of his powerful addresses showing the folly of human sin and pretense and man's need of the grace of God.

Horsepower!

A returned missionary from China was riding along in a 1949 automobile and casually commented, "My, this car sounds as if it has power." (Just a leaking muffler.) "Yes, 97 horsepower engine," answered the driver. "What is horsepower?" asked the former missionary. "Now mechanically," replied the driver, "it is the energy required to raise 33,000 pounds one foot in one minute. It is a unit of measure to determine power of energy."

Power is what makes things move. God has placed in this world enormous power, both physically and spiritually. With the physical we are very familiar, it is all about us. But what is God's spiritual power?

The Power of Love

This power was fully manifested in Jesus. "For God so loved the world ... gave His only begotten Son ... " But God did not end His work of love when Jesus came, He desired a more complete release of this power through the consecrated Christian. That is the theme of the booklet, **THE POWER OF LOVE.** Atom power could not in any way redeem mankind—the power of love did! It is God's way of dealing with evil. Is it not God's way for us in our effort to deal with evil? Why not read this booklet and then answer that question.

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THE Mennonite

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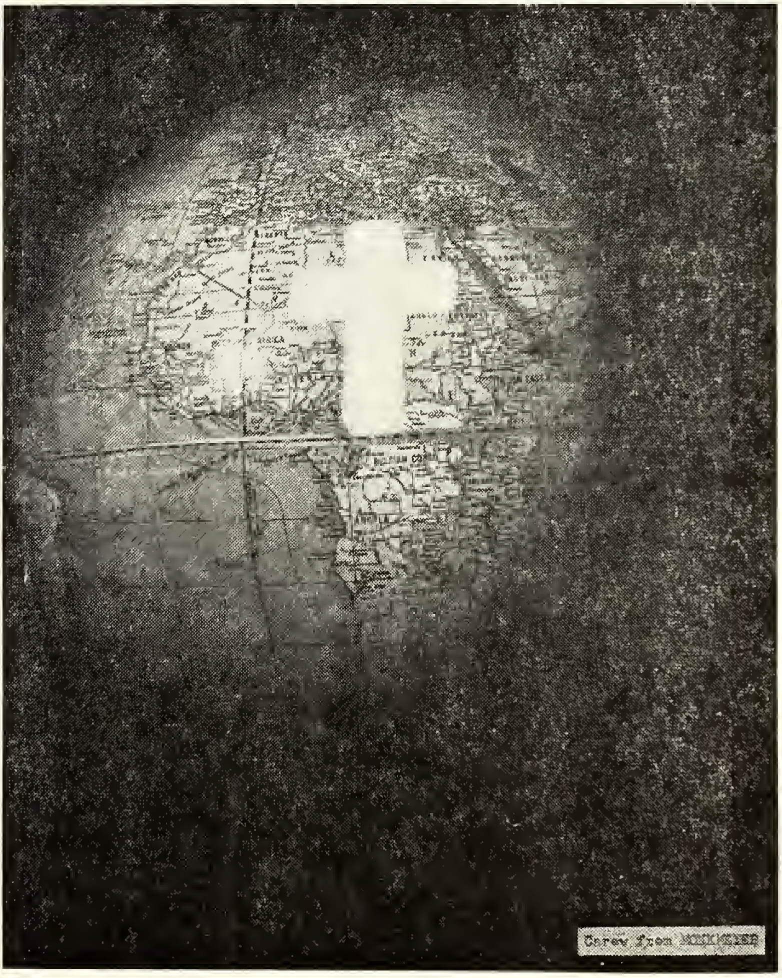

Carey from MONKMEYER

A Missions Number

The whole wide world for Jesus!
O faint not by the way!
The Cross shall surely conquer
In this our glorious day.
Lift up the Cross for Jesus,
His banner be unfurled,
Till every tongue confess Him
Through the whole wide world.

Volume 67 **Number 7** **February 12, 1952**

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MENNONITE INDEX FOR 1951

A complete index has just been compiled for all the issues of **The Mennonite** for the calendar year of 1951. Any one desiring such an Index, please send in your request at once to the Mennonite Publication Office, 722 Main, Newton, Kansas. There is no charge for this Index, but we should know soon how many to print.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

The following letter grows out of Dorothy Thompson's recent visit to Newton, Kansas.

Sponsor of the Mennonites
Newton, Kansas

I have just read an interesting article by Dorothy Thompson in the "Ladies' Home Journal" and I am very anxious to know more about the Faith and Life.

And more particularly, would just one family be interested in coming to a South Carolina community, ostensibly to operate a farm, but with just one purpose in mind—to start a colony here . . . A three-room house with good roof is available; a six-room house can be obtained. I love farming. Farming has reached its lowest ebb in our community. The field is open for God. The neighborhood is good . . . . For someone who loves the land and who loves God, an Eden waits.

. . . if someone wants to come, the place will take care of them—and God is here . . .

(Anyone further interested should write to J. W. Fretz, North Newton, Kansas.)

LETTER FROM JAPAN

Greetings in the precious Name of our Savior Jesus Christ! We are happy in our new place of service and praise God for calling us to this needy field. Besides language school the Lord has opened doors of service for us here. The Japanese are eager to learn the English language because it is already considered in many places to be the universal language. This has opened some English reading classes and when missionaries are asked to teach these classes the Bible is used as a text book. We have two such classes on Saturday evenings. This is just about all the extra work one can do since language study is uppermost now so that we can soon go into full time work. We have met with the class three times now and the Lord has given us two souls already for which we praise His Holy Name! How we are trusting Him for more as great interest is shown in the Word.

—Yours for souls in Japan

Peter W. Voran

Of Things to Come

Feb. 17-24—Brotherhood Week

Feb. 29—World Day of Prayer

March 2—First Sunday in Lent

March 3—Spring Quarter opens, Freeman Junior College

March 3—Spring Quarter opens, Bethel College

March 3-7—Annual Bible Lectures, Bethel College

March 4—Spring Quarter opens, Mennonite Biblical Seminary

April 4-5—All School Play, Bethel College

April 6—Palm Sunday

April 6—Seven Last Words, Bethel College

April 13—Easter Sunday

April 24-27—Middle District Conference, Wayland, Iowa

May 1-4—Eastern District Conference, Quakertown, Pa.

May 4—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.

May 25—Commencement, Mennonite Biblical Seminary

May 26—Alumni Day—Honors Chapel, Bethel College

May 27—Commencement, Bethel College

June 2—Commencement, Bluffton College

June 3—Commencement, Freeman Jr. College

June 11-15—Pacific District Conference at First Church, Reedley, Calif. Erland Waltner and Elmer Ediger special speakers.

Aug. 10-15—Mennonite World Conference, Basel, Switzerland

THE STRANGE WAY BY WHICH A SOUL WAS WON

A professional diver said he had in his house—what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached and commenced to read through the goggles of his headdress. It was a Gospel tract! Coming to him so strangely and unexpectedly it so impressed him that he said, "I can't hold out against God's mercy in Christ any longer, since it pursues me thus." And there in the ocean depths he became a repentant man, accepted Christ, and was assured that his sins were forgiven. "Saved at the bottom of the sea" is his testimony. Is it not wonderful that God can use even an oyster to deliver His message? **—Gerectek**

A View of Our Mission Fields

JOHN THIESSEN

(*From the Annual Report to the Board*)

"Begin in Jerusalem," so Jesus commands. This would very likely mean our congregations and their membership and children. In the main, there is a sound foundation in the faith our own Mennonite forefathers held to, which has its roots in Christ. This holds true in some 240 congregations with the nearly 50,000 communicants. True, there is much room for improvement, especially when we think of denominational loyalty, and the feeling, or rather lack of feeling, of one-ness. But I find the more our people are informed what, by the grace of God has been done and is being done by our conference, the higher the loyalty rises.

In many of our churches, young people are being challenged to dedicate their lives first to Christ, and then to Christian service. A goodly number respond. Some for a period of special service, others for *life* on the mission fields or in the ministry. In our schools this work of building up those who have thus dedicated their life is being carried on. In Bethel College alone are some 70 student volunteers; besides some 20 in the prospective minister's organization. In other of our schools, both in U. S. and Canada, similar groups of young people are found.

Going forward a bit from "Jerusalem" we think of the shepherding our conference does of the scattered members of our people. We could here mention our people in the cities; in northern Canada; in Mexico, South America; in Europe. An enormous task, which is still carried on only in an incomplete way. With building up of more young powers, we do believe this work will be done more completely. It is gratifying what a contribution our Canadian schools, and I wish to single out our Bible College, have made in supplying personnel for the large needy fields in Canada.

We should here also mention our girls' homes, especially in our cities of Canada. These homes have done most praiseworthy work to conserve hundreds of prospective homemakers for Christ and His church.

Our conference through its Board of Missions goes out to "Judea and Samaria." Our stand for peace and good-will among men, and mutual helpfulness increasingly attract the attention of Christians who have not followed Christ in these lines.

We are scratching the fringes of the work of Christ in our neighborhood—"in Samaria." In the "deep South," we are just faintly in contact with work among the Negroes—the man who has fallen among thieves and robbers. We are told that there are millions of Negroes in our land who know next to nothing of Christ. And very many who have a very perverted faith. Are we "fellow debtors" to the negro?

And then the Jews—also one for whom Christ has died. We have largely dismissed the Jews as public enemy No. 1 when it comes to loyalty to Christ. We are just touching the fringe of the work among Jews in Kitchener, Ontario, in Friendship House. Shall we enter Jewish work with a determination?

Then the spiritually disinherited in the slums of our cities,—the cynic, the scoffer, the dope fiend. We are touching that fringe in East Harlem, New York City. Is the individual, who lives with his family in the coal-bin in a city block where 4,000 other dejected souls exist, also the man for whom Christ died? There are many blocks and streets, and such families living in coal bins.

Then we look and see thousands of families living on the road—literally. I refer to the immigrants of our land, who live in trailer houses, or in makeshift tents: crowded together in congested immigrant camps, often very unsanitary conditions, without spiritual shepherding,—without a "Church home:" the children without a Sunday School, or any other religious instruction; children growing up in the feeling of insecurity and Christlessness. Are we their debtors too?

In a real sense, Europe has become a field we as a Board cannot overlook. We have shown Europe's people "love in action" during their physical suffering. Shall we now even more show "love in action" by helping in their spiritual struggles?

"*Into all the World*" has been labeled a foreign mission work in our conference. It means work among peoples of other races and nations. Our Lord called us to the Arapahoe tribe in Oklahoma in 1880. That work is now 71 years old. There is a church of long standing, and Christians grow in grace. One would desire to mention names, but space forbids. However, I do make mention of Brother Spotted Wolf who praises God for four generations of Christians in his own family—his father, he himself, his son and his grandson. The Arapahoe Tribe is numbered now at 1,000. The Cheyenne Tribe is our second foreign mission field in history. The Oklahoma work in both tribes is going on hopefully and in faith. Our workers there feel that a Bible School is very nearly a *must* for the two tribes in Oklahoma. Our other Cheyenne area—Montana, is at present somewhat in a shadow because of local conditions which we believe God's grace will overcome. The combined Oklahoma and Montana Cheyennes now number 3,000 in round numbers.

Our third field, Hopiland, Arizona, is another field where Christ is still presented in season and out of season. Our Christians in Arizona are increasingly aware of the spiritual needs of their children. A Christian school has been started in Oraibi to meet the spiritual needs of our Indian children. The Hopi tribe, centering mainly around Oraibi, numbers 2,000 in round numbers.

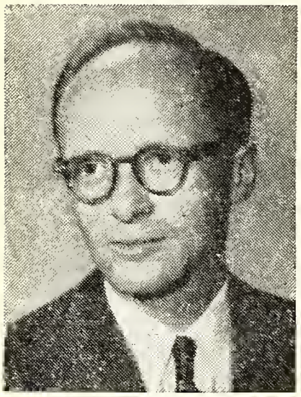
In summarizing, this word might be said about our work among our three Indian tribes. The spiritual results in this effort have been as good as the work in the Orient, proportionally. Among these our Indian tribes, we speak of hundreds. In the

(Continued on page 112)

Forgive Us Our Debts

REYNOLD WEINBRENNER*

Perhaps, even this day we have already been irritated by some spiritual debts. We may have felt that someone owed us more consideration. As the day goes on we will continue to have our expectations. We will assume that others owe us goodwill, comfort, respect, love, and so on, and we will want them to pay us this spiritual coin.



Reynold Weinbrenner

Is it not this way every day? We expect of others, and they expect of us. Jesus simply assumes the existence of debts, suggesting that we will ever fall far short of all we owe God and man. God merits our total devotion, but we fail to give it as we are distracted by the cares of life; others need our love and have a right to it, but we have far too little to give them; we may have an important need for being understood and yet those most interested in us cannot give us as much as we could helpfully use.

Life inexorably puts us into debt. Life is for productiveness, for creativity (we are to be coworkers with the Creator), for doing good (Jesus went about doing good), for giving one's self. This unceasing demand leaves us appallingly indebted.

However, we don't like to feel indebted. We have a basic need to be at peace with God and man. No one likes to feel inadequate, as being bad, as not doing his part towards God and man. And yet our human situation leaves us appallingly indebted.

When a man has worn himself out trying to pay his debts and expecting more of himself than he realistically has a right to, he senses that he simply cannot pay and must depend upon God's forgiveness. And so the Christian prayer is, "Forgive us our debts." Jesus simply takes for granted that we all have debts which we cannot pay, and that God readily forgives them because of man's helplessness. This is the great gift of salvation by grace; it is the way to peace. Strangely enough Jesus says that fruitbearing comes through such forgiveness. In fact, in speaking of the woman who anointed His feet, He declared that he who is forgiven much is bound to love much.

However, Jesus, as expressed in the parable of the unforgiving servant (Matthew 18), suggests that something else can also take place in the human heart. We may enjoy being forgiven, and yet refuse to forgive those who owe us. It is easy to feel that God ought to forgive us since we have preferred stock with Him and since it plainly is evident that we cannot pay; we know we have struggled to pay what we owe; we know that we would like to pay, but that it is impossible. So God have mercy, we pray. However, there is something in human nature which makes it very difficult for us to feel that the other person cannot pay what he owes us. "I can't pay, but the other person can." Is it any wonder that Jesus added the phrase, "as we forgive our debtors"?

The whole spirit of the Lord's Prayer is that we are all His children, equally dear to the Father. Our individualistic nature does not yield easily to this Spirit, and hence we have trouble forgiving. We say, "Why does he have to do that?," or "Why does he have to be like that?" Deep down within us something raises the question, "Why?," but on the surface of our thinking we are bound to hold that the other person could do differently if he only wanted to or tried. We do not see the hidden things which keep people from paying what they owe. Jesus knew that men owed Him something else than hatred and a cross, but He saw clearly—"Father, forgive them for they know not what they do." How harshly we are often tempted to judge and how much more gentle we become as we realize that no one means badly. "To understand all is to forgive all." Jesus seems to suggest that we forgive even when we do not understand.

Criticism or the giving of advice is often futile because it makes much about what ought to be paid without enabling the one criticised to pay. The study of human nature declares that people do as they do, are as they are, because they do not understand themselves. They are a problem to others because they are first a problem to themselves. Is it any wonder that Jesus taught that to be able to pull the beam out of one's own eye would enable one to pick the mote from another's eye!

Sometimes it seems very hard to forgive. We all know the experience of feeling hurt and being unable to feel goodwill toward another. We are hurt by what seems like a deliberate insult to us as a person, and "we cannot forgive." We are spiritually disabled. Someone has taken from us a large part of what we might call our most precious possession, our spiritual wealth, namely, our sense of self-esteem. When our sense of worth in God's sight is damaged, then we find it hard to forgive. Therefore how important it is to realize that what appears to be an insult is really not such but is merely the expression of another person's weakness, another indication that we all "suffer from the same lack of love, the same lack of understanding, and the same lack of faith, that we all sin and fall short of the glory of God." When we see a hurt not as an insult but rather as another person's plea for help, then we can forgive.

We need a strong sense of God's forgiveness if we are to have the strength to forgive others. The person who is filled with the Spirit of Christ passes on to his debtor the benefits of mercies already received, and thereby he often begins a chain reaction of forgiveness. 'Forgive us our debts, as we forgive our debtors."

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*Reynold Weinbrenner, former Editor THE MENNONITE; Interim pastor First Church, Upland, Calif.

Glimpses From British Columbia

Here is a fine report of a real vigorous church, built and maintained by new settlers. It is a special joy to hear that children take part in arousing interest in missions in the church. That is very praiseworthy. —John Thiessen, Gen. Sec.

Praise to the Lord for the abundance of His Grace and the wonderful way in which He has led us in the past year!

Our little church is located about three miles north of Mission City.

Six Sunday school classes operate with good attendance, but we regret to say, not all grownups attend. Sunday school begins at ten o'clock. At the morning service at eleven o'clock, we have a full house, weather permitting. Because of lack of room for Sunday school classes (partioned by curtains) we saw the need for a bigger church. The Lord put it into the heart of a young couple to donate an acre of land for this purpose. Now we have a building which is forty feet wide and sixty feet long with a full basement. However, it is far from complete.

It takes willingness to sacrifice. We have to raise the funds for this ourselves. We feel that we should not put a "must" on the members, but just have free-will offerings. The part-taking is somewhat uneven, but, I am glad to say, many are very willing. Now we have devised a different way in which to obtain the much needed funds. On the third Sunday of each month the collection goes to the Church-building Fund.

The Sunday school held a Christmas program on the twenty-sixth of December, and on this occasion a paper collection was taken for the same purpose. We also auctioned a plaque which had been donated to the church. This was done in an unusual way. One person bid twenty-five dollars for it. Several others agreed to pay the same amount so that they may have it in their homes for a period of time. The verse on the plaque was "GOTT ist die LIEBE."

The Lord has blessed us both materially and spiritually. By baptism we grew in numbers.

Summer Bible School was held and some sixty children took part. A few of the teenagers accepted the Lord Jesus as their Savior. Praise the Lord for every soul that accepts salvation.

One more phase of our church activity needs to be mentioned. Once a month we have a Sunday school class bring a lesson before the congregation to bring attention to the need for foreign missions. On this occasion a collection is taken for the very special purpose of enabling an otherwise unfortunate to attend the Mission Schools. This offering is meant especially for India.

May the loving Father guide us and keep us and direct our paths.

—P. Froese

Welcome Wheel-Chairs

Eight wheel chairs have been sent to South America for our crippled brothers and sisters. Here is a special word of gratitude for this special help.

—J. Thiessen, General Sec.

I have just learned that the wheel chairs have arrived. Two chairs had been sent by the MCC to each colony. Since, as you mention particularly, they should go where they are urgently needed, we agreed at the meeting of the mediating committee in June, to send one each to the hospital in Friesland, Volendam, and Fernheim, but the remaining four or five should go to Neuland, because they are so urgently needed there. I have now asked the director, Brother Frank Wiens, to distribute the chairs in this manner. The poor cripples in Neuland have been waiting for them for a long time. Their joy will be great. We thank you, dear brethren, for this highly valuable gift. May the Lord richly reward you for what you have herewith done for us poor sick people.

When this letter comes into your hands the year 1951 will have come to a close. Among us too the seedtime is far advanced, and yet little has been planted so far. The rain is lacking. The rains which we are getting are not enough. Perhaps the Lord will yet give us a good rain, which makes planting possible to us. We are praying and hoping for it. The health situation is pretty good.

In the history of the church, we have received rich blessings during the course of the year. We could observe two baptismal services, where twenty persons were baptized upon the confession of their faith in Jesus, the Son of God, the Savior who was crucified, who died and arose for them. Four times the church observed the Lord's Supper. Even though our people have far to go, they gladly come to the church meetings. And how glad and thankful we are then for our beautiful church with the basement. How great is the importance of a place which has been dedicated to the Lord, for the church! Now rain or other stormy weather does not disturb us anymore. For this we are indebted to your love, brethren. May the Lord's grace and goodness richly be your portion also for this aid which has been rendered to us!

—From a letter by J. Isaak, Blumenort, Paraguay, South America.

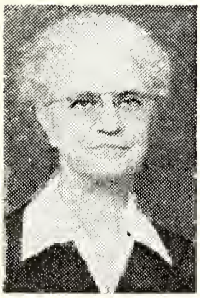
The wheel chairs have arrived and are being made use of. The old Mrs. Martens in Einlage has received one of them, and she is as happy as a child. By means of this she is having a sunny evening of her life, for the children often go out with her for visits. The completely paralyzed Mrs. Anna Janzen in Heimstätte has the other one. She said with a beaming face that she had already "taken a ride" three times. Brother Thiessen and Neuenschwander, you may recall these sick persons. Since Volendam and Fernheim have no people who are handicapped

(Continued on page 102)

Church Frontiers

AGANETHA FAST*

During the Sino-Japanese War, though we were Mennonites, we carefully watched the papers to know about the progress of the war. We did not only watch Sino progress, but the progress of the Enemy as well. When we read the Enemy was on the "Offensive," we knew our side was on the losing side and we got concerned and worried, for the Enemy was getting closer and we must either be ready to face it or be ready for flight. But when the Enemy was on the Defensive, and our side on the Offensive, we knew we had nothing to fear, and with courage we put forth greater efforts to redeem the time and work while it still could be done.


Aganetha Fast

Another thing that was impressive were the feverish efforts that were made behind the lines by men & women, young and old, to do everything possible (especially here in the U.S.A.) to keep the soldiers encouraged at the front—(1) to encourage them to leave for the front; (2) to encourage them with letters, packages, etc. Eagerly their letters were read and published. The soldiers, their representatives, did not have to do anything about it all. All their supplies were furnished—clothes and equipment had to be of the best and latest. The entire country, the public was concerned, interested not only that the country hold its own, but advance, gain victories. Eagerly the daily papers were read, there was always time for that. This regardless of whether they wanted war or not.

The world has earthly enemies and feels that, at all cost, they must be subdued.

But, the world has an even greater Enemy, a **Spiritual** enemy, and this Enemy versus Christ, the Church, and the World. The Church is called upon by the Lord to combat and defeat this Enemy with Spiritual weapons (Ephesians 6:10-18). Not only stand or hold its own but to WITHstand and overcome. Not only defend, but be on the offensive—advance, expand. In the Christian warfare there is no "stand still." Stand-still means a retreat, defeat. To avoid this, she **must** advance, expand.

What are our churches doing to advance their frontiers? How many of the individuals in the churches, even the leaders, or churches as a unit know their frontiers and where they are. How many know their representatives at these fronts, who are struggling single-handed to advance these fronts for Christ and the churches. And, what are the churches, the leaders, the individual members doing to study, to read for themselves of the advance, defense, or offense of their representatives? Are the weekly church papers full of the reports from these fronts with their warfares, defenses, offenses? Are they being eagerly read with deep concern, prayerfully? Are we deeply interested, hungrily looking for reports of advance in our God-entrusted fields? No time? We have time to read about the world rulers' warfare, and no time for our Heavenly Father's warfare? One speaker said, "We always have time for anything and everything we are interested in and have also the money for it." How true!

Any healthy farmer wants to succeed and he wants to expand his borders. Every true businessman wants success in his business. He even wants to expand and enlarge his business and establish branch service for which he needs agents. Of these he expects and demands reports. He rejoices when there is success, and when there are reverses, he studies to see what can be done about it to insure success.

A missionary who had lost wife and child returned to his home, also broken in health. Utterly discouraged, he went to the midweek prayer service, sat down in the back pew and listened. There were prayers, but not a one for him. At the close he stepped forward and said: "Now I know why I had to come home so broken in health and spirit, and why I had to struggle so for success—none of you ever remembered me in prayer."

"I must be about my Father's business," so spoke the Master, even Jesus. Are you? Am I? We are His successors as church members and Christians.

Unconcern for the expansion of Christ's Kingdom at the frontiers of the churches means disaster at the home base. Therefore, let us be awakened to show forth a greater zeal and concern for God's missionary frontiers, and the success at the home base is assured.

WELCOME WHEEL-CHAIRS

(Continued from page 101)

in this way, none so badly crippled, each one of the two other colonies has relinquished to us one of the wheel chairs alloted to them. May the Lord reward them. Consequently, we have four wheel chairs at our disposal. So we have given one to an old aunty, Mrs. Buller, in Neuendorf, who is entirely bowed together, and the fourth one, which is to come from Volendam, we have assigned to a young girl, Anna Warkentin in Schoental, No. 50, who has lost both feet. All of them are members of our church. All of them would have been glad to write to you and to thank you, but on account of their paralyzed condition three of them are not able to write. So I am thanking you, brethren, in their stead.

In order to let all of the cripples (that is such an ugly word) in our settlement share some of the joy due to the wheel chairs, it is our intention to give them to others too from time to time. But I do not know whether this will be so easily done. But may the joy of these great sufferers for this gift be a rich blessing to you. We extend hearty thanks to you.

—From a letter by Hans Rempel, Einlage, Paraguay.

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*Aganetha Fast, former Missionary to China.

The Year in Vancouver

J. B. WIENS

The end of the year causes one to look back, and many images arise and come vividly before mind and soul. All the experiences of the whole year and also those of the last three months remind us of God's gracious leading and help, and with Psalms 103. 2 we would like to express our feelings, "Bless the Lord, O my soul, and forget not all His benefits."

In this year, too, our church membership has grown, and we believe that also internally everyone on his part has grown in knowledge, faith, love, hope. The attendance at the services on Sunday forenoon was exceptionally good. In spite of the new building, the house of God was frequently too small, and it is said that occasionally some, who came late, were not able to find room and had to turn back. However, in the evenings the attendance is always smaller.

The Bible Study Hour is being held on Thursday evenings, as always, and a good many attend it. We are holding it in church, and so not only the girls are coming but others too. The subject is—The Life of Jesus. It is the third year that we are discussing this subject, and the thought in my mind was, that the many new immigrants should be given the opportunity to acquire a thorough knowledge of the person, character, works, and teachings of Jesus. I would almost like to call the work a Bible school. My studies have already served me very well, not only in the ministry, but especially also for the Bible Study Hour, which we really turn into a study of the Bible.

During the ministerial courses this year I was able to serve with a few discourses and I hope that this work has served to broaden our knowledge. I reported on the subjects "Comparative Religion," and "The World Surrounding Jesus when He Came into the World." In four reports I tried to point out many important and interesting things. The discussions too were lively and stimulating.

The past three months were also marked by festivities. As is annually done, a harvest thanksgiving festival and a mission festival were again celebrated. The mission sale brought in a nice sum of money too. The Christian Endeavor arranged youth evenings combined with paid meals, and some dues could be met in this way. But there are so many requirements that they can hardly be complied with, and the treasury is always at low tide.

The Christmas season was also filled with doings of various kinds; the German school had its Christmas eve, the Sunday school, the choir had a musical evening where a Christmas cantata was presented, and on the evening of December 30th there shall be another program, where voluntary numbers shall be given. On Christmas Day there was an inspiring service, where Rev. Duerksen, who has moved to Langley, preached, while Rev. B. B. Friesen served too by conducting a short opening service.

On the first advent Sunday the church at Vancouver observed the Lord's Supper, 127 persons taking part. On the forenoon of the 9th of December I distributed the bread and wine in Yarrow and on the afternoon in the town of Chilliwack. And on the 16th of December I performed the same service on the Island—in Black Creek.

Visits, especially those in hospitals, must also be mentioned in connection with the work, which take up much time. Then we had some serious cases in a few families where assistance had to be given very tactfully since matrimonial relationships were concerned. In one case the wife had already sued for divorce. The husband is an Englishman. First the husband came and asked for help and then the wife one day later. The Lord gave grace, so that the divorce was revoked. In three cases my dear wife has helped a great deal and there too serious things could be avoided. The fourth case was the relationship of a girl to her parents and brothers and sisters, which a love affair had brought to a point. With God's help our mediation helped there too, that a reconciliation took place and the family could have a good Christmas. Such work especially is a strain on the nerves and one must work so carefully, but if one is then permitted to see the good results, then the heart becomes filled with gratitude toward God, who can use also us weak men in order to cause peace, happiness and blessing to come.

On the whole we have greatly enjoyed the work in Vancouver, and this disposes us to such gratitude, and if there are visible results and if now and then our hand is warmly pressed, it gives us new joy and courage for faithful service. But we feel more and more our dependence on the Lord and on the prayers of the brethren and sisters.

We are thinking also of the responsible position which we are occupying and would like to work only according to God's will and counsel. We are also remembering the Board in intercession, which is leading and supporting the great mission work —abroad and at home. May the Lord assist you all faithfully and give you the right insight for all needs and a warm heart for the cause of the work of the Lord.

* * *

The most insidious thing about this germ of intolerance is that it is practically impossible to identify it within one's self. We are all carriers, unwittingly, of this thing we abhor, and it is high time for the physician to heal himself.

—**Charles E. Wilson**

* * *

There is something disarming—whether in a family quarrel or in an international situation—resulting from a willingness to explore the other person's point of view. —**Charles Sawyer**

Highlights of Decision

OF THE BOARD OF MISSIONS IN SESSION AT WINNIPEG, MANITOBA, NOV. 28 TO DEC. 3, 1951

Will all readers please note that our conference has now **ONE BOARD OF MISSIONS:** even though we still have the Home and Foreign sections within that board. Therefore, you will find in this report some parts which are the work of either one or the other of these sections. Yet in the end the complete Board adopted all decisions listed in this report.

—John Thiessen, Gen. Sec., Board of Missions

Brief general discussion followed on how to carry on the work.

> Moved that matters in the nature of reports and items of general concern be handled by the Board in joint meeting and that matters requiring decisions regarding either home or foreign work be referred to the respective Sections for consideration.

Edna Ruth Mueller also reported briefly as she presented the Home and Foreign Section Balance sheets from January 1 to October 31, 1951. She reported further that a considerable amount of money had come in during November.

NOTE: Part time visitors during this session: Sister Lena Mae Smith and Helen Ruth Epp from the Bethel Hospital.

For clarity, a slight change in the names of committees under the Board seemed advisable.

> Moved that the name of the Foreign Section committee previously known as the "Personnel Committee" be changed to "Candidate Committee" in order to avoid confusion with the new standing committee of the Board now named the Personnel Committee.
>
> Moved that we express approval of the Jewish work carried on by the House of Friendship in Kitchener, Ontario, with which the Home Section has already had some connection and that we encourage contributions to it and transfer any funds given for that purpose.

Direction was given to the Home Section to study further such fields as East Harlem, the five girls working in Kentucky and Tennessee, the Wahlstedts in Kentucky, to determine whether these fields can be called General Conference fields and projects. (See General Conference report, page 57, point 8, for 1950.)

> Moved that regarding the question of undertaking work in Formosa we express a favorable interest in the matter and authorize the General Secretary to study the question from the angle of available personnel and opportunities and recommend further steps.

Realizing the paramount duty of bringing men, and especially young people of Mennonite background into right relationship to God through faith in the Lord Jesus Christ and to the obedience of the gospel by instructing them in the Word of God: Moved that the Board encourage the Home Section to continue and expand as possible the city mission work through Mennonite fellowship and organized church work, and that we pledge ourselves faithfully to present to them the gospel of our Lord the opportunity to study the Holy Scriptures and the opportunity for social gatherings and fellowship.

> That we ask the Home Section of the Board of Missions, together with J. J. Thiessen, to give special consideration to the spiritual need of the new Canadian immigrants, such as providing funds for **"Reise prediger,"** etc.

NOTE: Visitors in the afternoon: Rev. John H. Enns, Rev. H. N. Harder, and Rev. Walter H. Dyck.

J. J. Plenert gave a report of the Agricultural Mission Conference that he attended which was held in Philadelphia last fall. He gave as the purpose of the Conference to improve agriculture in foreign lands and at the same time to present a strong, sound Christ-centered church program. Plenert was well impressed by the sincerity, purpose and plan of the conference. Members of the Board expressed appreciation to Plenert for his report and it was the consensus of the Board that we have an observer at similar conferences in the future.

Edith Claassen reported on Voluntary Service as carried on in the summer of 1951 in home and foreign fields.

REPORT OF THE COMMITTEE OF THE MINISTRY

1. **Retreat.** The committee had charge of the Ministers' Retreat at Bluffton, Ohio. Reports have been enthusiastic as to the blessing of the event, although the number was smaller. Because of the World Confernce of Mennonites next August, and because in 1953 special effort ought to be made in connection with the Retreat, it is sugegsted that no retreat be held in 1952. The retreat would be held one week prior to the General Conference in Oregon, ending on the morning of the first day of the conference.

2. **Questionnaire re. Placement.** One was sent out, and rather complete information received. Another one is to be sent out shortly. This is to follow previous lines, excepting the question of salary shall be more clearly defined.

3. **Minister's Salaries.** The committee is aware of the problem. Those meeting in Kansas feel a study ought to be made and first steps initiated. It was felt that after a study is made, some broad principles can be suggested. Further, it was suggested that the District Conference might be a good place to present the question since laymen are present from each congregation. A special statement has been drafted to be included in the questionnaire.

4. **Ordination Procedure.** District Conferences differ as to procedures. The committee has information from the conferences and is studying it. All members of the committee have been sent guide questions to study the problem.

5. **The Ordination.** Such matters as system of licensing, who ought to request ordination, etc., have been discussed. In our discussions on ordination, pages 93 to 96 of our Handbook have been carefully studied. Further attention is being given to the question of ordination of those who belong to our confernce, and/or the recognition of ordinations from other denominations.

Further, some discussion was held on the ordination service. In some conferences this is done by any elder, while in others special committees examine the candidate and the conference officially plans for the ordination.

6. **Certificates.** It is the feeling of the brethren who met in Kansas that the application for certification should be changed regarding those who become certified from our own ranks. They have already been ordained upon examination. It was the feeling that a detailed questionnaire is duplication.

7. **Pamphlet for Recruiting for Ministry.** Each member of the committee has been asked to submit a brief possibility for a pamphlet setting forth the ministry to the young men of our conference. This is in line with the felt need for a general study of the ways in which our young men receive the call to the ministry. One decision which has not yet been carried out is to contact all ministers to discover ways they employ in their churches to encourage young men to be sensitive to the call of the Lord. We felt a publication of simple suggestions as to how others do it, in an idea-exchange pattern, would be valuable.

Conclusion

It is the desire of the committee to fulfill its responsibilities co-ordinated and in co-operation with other committees and boards in our conference. We will welcome suggestions from the Board of Missions regarding any area of work in our province of responsibility. May the Lord guide in this work.

In regard to the Arizona School it is moved:

> That, as previously expressed, the Board favors erecting a building for a Christian Day School and appreciates the work on the proposed plan, but for the present thinks of a more modest structure than outlined.
>
> That an estimate for materials be tentatively set at $15,000 and labor be on a voluntary basis as far as possible with an estimated allowance of $5,000 for labor expenses; total estimated allowance, therefore, to be $20,000.

Abe Wiebe, manager, Mennonite Publication Office, presented the matter of the Board's share in carrying the deficits for sending **The Mennonite** or **Der Bote** out on the Every-Home Plan. He reported that 14,010 copies of **The Mennonite** and 4,000 copies of **Der Bote** are sent out weekly.

1952 Budget
HOME MISSION SECTION

United States		
Maintenance (taxes, ins., etc.)	$ 5,164.00	
Travel	2,000.00	
Salaries	21,000.00	$28,164.00
Canada		23,770.00
Mexico		1,650.00
Paraguay		9,030.00
Brazil		1,720.00
Uruguay		1,500.00
Buenos Aires		600.00
Europe		900.00
Literature		3,800.00
Voluntary Service		1,100.00
THE MENNONITE & DER BOTE Deficit		3,500.00
Loans		10,000.00
Incidental		2,000.00
Total		$87,734.00

1952 Budget
FOREIGN MISSION SECTION

American Indians	
Oklahoma	9,127.00
Montana	6,775.00
Arizona	16,936.45
Transportation	5,000.00
Total	$37,838.45
India	119,200.74
Japan	28,410.00
Colombia	20,868.00
China	5,257.71
Africa	25,929.33
Adm.	10,000.00
General	
Pens. Sal	2,457.24
MENN. & BOTE	12,892.00
G.C. Off. Exp.	5,000
Hdqt. Bldg.	1,500.00
Miss. Pens. Pre	3,750.00
Miss. Travel (Furlough)	12,000.00
Miss. Travel (Deputation)	2,025.32
Vol. Service	
New Miss.	
India	3,250.00
Africa	2,350.00
Colombia	1,150.00
Japan	1,250.00
New Ariz. School	10,000.00
Unassigned	5,000.00
Total	342,878.79
Addition to School for Arizona	10,000.00
Salary increase as per Board Decision	20,000.00
Wiebe House	1,000.00
Total	$342,878.79

The totals for the budgets as presented by Sections are indicated.

Before the vote was taken on the budget the Board paused for a period of prayer and a number participated.

Moved that we accept the budget as presented.

Foreign Section	$342,878.79
Home Section	87,734.00
	$430,612.79

(Continued in next issue)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

No Need for UMT

Despite the apparent success of the present system of Selective Service, our military leaders are asking for a permanent peace-time military conscription, known as Universal Military Training. Our present draft system (Selective Service) is an emergency measure remaining in force until Congress feel the emergency is over, but UMT is a permanent measure for drafting all men at 18 and keeping them under orders for eight years. Never before has the military machine of our nation had the overwhelming peacetime power to indoctrinate all male minds during those eight impressionable years between 18 and 26. Why do they wish to start now?

UMT improves national health, say UMT supporters. Yes, it improves the health of those already physically fit, but forgets those physically unfit to pass the entrance exam.

UMT is a democratic way of having everyone do his share. Freedom-loving Americans do not like compulsion. They are at their best when individual initiative, imagination, and independent spirit have free play.

UMT will save youthful lives in combat. Trained bodies are just as vulnerable to bullets, accidents, and death as are untrained bodies.

UMT will provide a large, trained and ready reserve. Young men trained by UMT will no more be prepared for active combat duty than are the young men in the National Guard units which take from seven to 18 months of added training before fit for active service. With war becoming an ever-changing and more technical operation, training also quickly becomes outdated.

UMT would save money for American taxpayers. In response to this argument, The Christian Century says: "The United States would add $20 billion to its military expenditures in the next eight years without getting a single additional soldier ready for combat duty." Can you imagine what that amount of money could do for the nation's educational program, or for overseas relief, or for some constructive program?

UMT would give moral training to nation's youth. Yet, there is no provision in the present UMT legislation for moral safeguards for liquor and prostitution in and around UMT training centers. All would depend on the moral calibre of the 200,000 UMT instructors to be selected from the armed forces.

UMT would be a blow to enemy morale. Our potential enemies would be encouraged if we abandon our principles of freedom. The free peoples of the world in their opposition to totalitarian communism say that all men should be free and not tools of the military state.

UMT will show we mean business. Military might has never encouraged peace. UMT shows to the free peoples of the world that we lack confidence in the declared intentions of the United Nations. UMT is against our Christian teachings of peace.

UMT is an emergency measure. Many UMT supporters admit that with the present draft system being speeded up, UMT may not go into effect for several years. MacArthur cautioned this group: "I should advise most seriously, if I were considering (Universal Military Training) that I would wait and get through the emergency that faces us now, and then on what has resulted, and what exists then, I would sum up the facts and make my decision." Yet military leaders fear that if we wait until there is no longer a need for the draft, the American people will say there is also no need for UMT.

In a frenzy of war hysteria, we are considering adopting a permanent (not an emergency) military system which will change the face of America, starting with today's teen-agers.

—YOUTH—Evangelical and Reformed Paper

Conference of all District Peace Committees

October 30, 31, 1951, twenty-two representatives of district, conference and campus peace committees met at our Mennonite Seminary in Chicago for a discussion of our General Conference peace and service program. This was the first major conference of this type held by our conference since the first peace committee was organized in 1926.

The conference presented the most recent information available on draft regulations for conscientious objectors. Elmer Neufeld, our Washington office representative, also covered the possibility and the urgency of still trying to defeat Universal Military Training.

Plans were also discussed for the "Peace and Service Representative" program for local churches. District Committees are proceeding with this in all of our U. S. Districts. About twenty-five have already been appointed.

The greater proportion of the conference was

(Continued on page 108)

My Decision on Militarism

LYNN LIECHTY

"Thy Will Be Done"

Lynn Liechty of Berne, Indiana, author of this article, gives this brief account of himself, "I was inducted in the army at the age of 20 choosing IA-O largely as a compromise between my conscience which said 4-E, and the world which said 1-A. Served in the medical department of the Air Corps for three years, fifteen months overseas. A little over two years ago I found that joy and peace which only a complete surrender to Christ can bring. From that time on it has become increasingly clear that the way of the early Apostolic church, the Anabaptists, and our own present day church in regard to peace and war is the way for the Christian to follow. It is the way our Master has taught and to me it has become the only way."

For Whosover shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50. These are the words of our Savior in answer to one who told Him that His mother and His brethren wanted to talk to Him. It is the desire of all of us, I am sure, to be in that select group Our Lord will call His brother, sister, and mother, and right here Christ gives us the prescription for attaining this sublime relationship, namely, we must do the "will of the Father." But, you may ask, what has this to do with registering for the draft?

We must recognize these problems as major decisions which we must make, and if we are to be called the brother of Christ then we must be sure that these decisions are made in the will of the Father. So it behooves us to seek His will for our lives as we meet up with the various issues the world places before us. But before we face any of the problems of this world we must be at peace with the One who has created the world. Before we can call upon the Father to seek His will, we must first know Him as "Our Heavenly Father", this is the first, the great decision. Let us be recipients of this Love the Father has shown unto us by giving His Son to die for us, let us accept Him as our own personal Savior. With this decision behind us we can look forward with confidence to any problem or issue the world can present us, being assured that with God as our refuge and strength we can emerge victorious over all things.

Let us face the issue which Satan working through this evil world, has placed before us. Yes, war is truly the result of Satan's forces for it is sin, and because we are in this world we cannot altogether escape the tentacles of this dreaded monster. But I believe that we as Christians have a different and better answer to the decision which is before us than the world has. The world says "take up the sword and kill and destroy, thus bringing about peace." It is incredible that since Creation men have been so foolish and gullible, for this method has never brought true peace, and yet they are so persistent in still trying the same technique. Is it conceivable that this savage, bloody, and inhuman method is the will of the Father? In Matt. 5:44 and 45 Jesus said "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven." Here once again we have a requirement to meet if we would be His children and certainly this is not met with the use of force. How different is Christ's method to that of the world! As our Savior walked upon the face of the earth, He certainly walked in the will of the Father. As one examines His actions and His words one is overwhelmed at the role which Love played in His life.

You, who are perplexed, bewildered, and confused as to what decision you should make regarding this issue of war, try and imagine Jesus came to see you today. He noticed the worried look on your face and He asked you to confide in Him, so you unburdened yourself to Him, and asked Him what you should do, which way you should go. Should it be I-A, IA-O, or I-O? Now can you visualize the all loving Christ who told Peter to put up his sword, the same Christ who said, "Father, forgive them, they know not what they do", can you imagine Him telling you to go I-A, the way which means taking the rifle with its fixed bayonet ready to be plunged into the stomach of one whose soul is just as precious as your own, or dropping the bomb which will render death and destruction on many who are innocent and helpless, or putting the shell into the gaping barrel of the death dealing mortar? Is this what Christ would tell you? Or would He advise you to go IA-O, the way of many today? Perhaps He would ask you why IA-O instead of I-O? What would tell Him? Would you tell Him it is the easy way out for one who has scruples against killing? It isn't as embarrassing as I-O, one can still wear a uniform and thereby escape the public sentiment against the CO,s. In fact you could even tell Him that not many people will ever find out you're not a regular. But can you imagine Christ, who willingly and without flinching took the way of the Cross, smiling at you and condoning your compromising position? Dear friend, is it not difficult to picture the kind and loving Master telling us to choose a way which will identify ourselves with this organization whose sole intent and purpose is to destroy and kill?

We have been dealing with this problem largely from a negative standpoint, and right here I believe we should recognize the fact that our non-resistant witness is not merely an attitude we acquire during a national crisis that prevents us from going to war. If it is the Father's will that we *do not* hate, then it is His will that we *love*. If it is the Father's will that we *do not* destroy, then it is is His will that we *do good*. I believe the positive aspect of our witness, which is love, should motivate us to live lives that conform to the ideals that our Father has given to us through His Holy Word. Many of us Mennonites have been justly and correctly accused of cowardly and inconsistently hiding behind the skirts of our traditional peace witness, this is largely because we have failed to live a positive life of love and consistency to our fellow men and to the cause of peace. Our conference and the MCC, through Voluntary Service, has provided a service of construction instead of destruction, through Voluntary Service, joy and happiness are brought into the lives of others instead of sorrow and heartache, the motivation behind this program is love rather than hate, for it is all done "In the name of Christ". I ask you, dear reader, which way seems to conform to the will of Christ?

May we all heed the warning and admonition of Jesus as He speaks in Matt. 7:21 ,"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Oh, let us seek and search to find His will for us! Let us be submissive and receptive to the Spirit of Christ so that we may say with truth and conviction, "Thy wiil be done".

CONFERENCE OF PEACE COMMITTEES

(Continued from page 106)

spent on other long-range planning. A review and analysis of the past work of district and conference peace committees was presented. Guy F. Hershberger, author of *War, Peace, and Non-resistance*, presented lessons from the Old Mennonite experiences. We definitely need to learn some lessons from the past.

Considerable time was spent evaluating various activities that might be sponsored by district and conference committees — speaker lists, "Inter-Mennonite VS-Report Meetings," tracts and other literature, district-sponsored peace classes, etc.

The meeting was profitable in terms of the larger perspective for our task, the concrete information and planning, and in terms of the sense of fellowship for a long-range task in which results cannot be easily measured. Certainly we were re-enforced in our belief that love and non-resistance flow from lives thoroughly surrendered and committed to Jesus Christ.

One Plus One Equals Three

Amazing! Just the news that we've been waiting for! A break like that gives new hope for a seemingly hopeless task... the task of meeting Y.P.U. expenses when money is consequently absent.

In our sane moments we realize that the above heading is a product of our wildest imagination and we humbly seek your forgiveness for allowing such a falsehood to appear in print. However, in self defense we must hasten to add that our intentions were good. If all our creditors would believe that one plus one equaled three, our financial problems would be relieved of considerable pressure.

We have one other scheme... but the key to its success depends completely upon the degree of co-operation of an individual named YOU. If YOU would do your part in contributing to the treasury of the YPU of your district, our problems could be solved... a very simple scheme indeed!

Why are we making this plea? Now more than ever the YPU is desperately in need of funds in order to meet current expenses. The prayer calendars, an item with which you are all familiar, must be paid for. Expenses of the recent Council meetings at Winnipeg must be met. Approximately $1,250 are needed to meet the expenses incurred in making it possible for Mr. and Mrs. Jacob Duerksen, Paraguayan Mennonites, to attend the Canadian Mennonite Bible College at Winnipeg. So you see.... we need money. We need money for projects which are your projects, for projects which we as young people of the General Conference feel are worthwhile.

We pray that this appeal might bring a response from your Youth Fellowship, your C. E. and your Sunday school. We pray that all interested individuals might respond, individuals who believe that the work of the YPU is work that counts for Christ and His Kingdom.

"Common folk like you and me
Are builders of eternity.
Each is given a kit of tools,
A shapeless mass, a book of rules.
And we must build, ere life has flown,
A stumbling-block or a stepping-stone."

—Covenant Weekly

Our Colleges and Seminary

FREEMAN JUNIOR COLLEGE

For the chapel service, January 25, slides of the Japan mission work were shown accompanied by a tape recorded commentary. The slides were taken and prepared by the missionaries on the field along with the tape recording. Verney Unruh's voice is heard describing the pictures as they present the work on the screen. This new method of mission publicity was made available to the school through the General Conference Headquarters office, 722 Main, Newton, Kansas.

The Christian Youth Volunteers have been very active recently and on January 27 had two groups giving programs in churches in the Freeman area. One program was in the Bethesda church near Marion, South Dakota, with Reinhart Peters as chairman. Dorothy Schmidt gave the background to the hymn, "I would be true," while Geraldine Graber played the music on the piano. Virgil Peters spoke on the sending forth of the disciples and Christians' duties to Christ to be His witnesses now. Willard Epp took two passages from Job as his scripture and showed how the Christian of today could profit from the virtues of Job.

A program was given in the E.M.B. church near Marion with Alice Kaufman in charge of the service. Erika Habecker, exchange student from Germany, spoke on the history of Mennonite music, particularly in its European backgrounds. Glen Boese took a text from Paul's writing to the Romans for his message on, "I am debtor; I am ready; I am not ashamed."

Carey McWilliams, an eminent sociologist, author and lecturer gave an analysis of "America's Problem" on Freeman's Entertainment Series program, Feb. 6. He is the author of books such as *Prejudice* and *Ill Fares the Land* and writes for magazines such as Harper's and Atlantic Monthly.

CANADIAN MENNONITE BIBLE COLLEGE

On Sunday, January 20, the college presented their monthly program at Bethel Mission Church. Among the special features was a number from the college male choir. Frank Epp, a second year student, delivered a very timely message concerning the theme: "In all thy ways acknowledge Him, and He shall direct thy paths." (Proverbs 3:6)

January 22 the Music Lovers Society featured a program under the direction of Mr. Konrad, the music director of our school.

January 25 was "social night," and everyone left feeling they had had a good time and had profited by learning to know each other better in play as well as in work.

January 26, the Missionary Band was in charge of our college family prayer meeting. They had invited Rev. Kugler—representative of the Canadian branch of the American Association for Jewish Evangelism. By means of slides he portrayed to us the great need for the evangelization of the Jews. Truly the fields are white unto harvest, but where are the laborers?

January 27 a group of college students sang at the Bethel Mission German service and also in the Wardlaw Homes for the aged, in the afternoon. Jesus said, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." (Matthew 25:40)

Book Review

THE SEVENTY-FIFTH ANNIVERSARY SERVICES OF THE SWISS MENNONITES

Among the members of our General Conference constituency which migrated to America in 1874 were the Swiss (Schweitzer) Mennonites of Moundridge, Kansas, and Freeman, South Dakota. Of these, the Swiss Mennonites of Kansas produced one of the most interesting pamphlets that has come out of the 75th anniversary celebration of our peoples. The complete title of this 68 page pamphlet is: ADDRESSES and other items of interest connected with THE SEVENTY-FIFTH-ANNIVERSARY SERVICES OF THE SWISS MENNONITES.

As indicated by the title, this pamphlet contains the addresses given at the time, by Rev. P. P. Wedel, Dr. E. G. Kaufman, Dr. J. Winfield Fretz, Dr. R. C. Kauffman and others. It also includes the pictures of the Swiss Mennonite Churches of Kansas whose membership is wholly or partly Swiss, as well as a picture of the Immigrant House, Menno Simons, the living pioneers who attended the services, and Elder Jacob Stucky who led the group.

Although more than a thousand persons attended the services which were held at the Eden and Hopefield Mennonite Churches, near Moundridge, Kansas, the printing of this pamphlet should reach an even wider audience. It should, for example, help the young people to understand who the Swiss Mennonites are and why they came to America. In this publication we can see the impact of American life upon a particular group of Mennonites, and its effect upon their faith, for good or bad. It is for this reason that we encourage the reading of this pamphlet, which may be secured from the Mennonite Book Store, Newton, Kansas, for 40¢ plus tax and postage, and urge that other groups endeavor to write their history for the benefit of our wider Mennonite fellowship.

* * *

For every peck of more equitable human relations we sow, we reap bushels in a healthier environment for our children and plain peace of mind for ourselves. —**Dwight R. G. Palmer**

M.C.C. News Notes

Funds Needed for Relief Shipping

Often a community is not aware that there are inevitable processing and shipping costs incurred in getting relief contributions of food and clothing from the donor to the recipient. At times quantities of relief goods have had to wait further processing and movement because of a lack of funds.

Only 2½ cents per pound of food and 7 cents per pound of clothing takes care of this expense. When the government on June 30, discontinues to refund the ocean freight on relief shipment to certain countries, it will be necessary to add 5 cents per pound for food to the above costs. We are naturally making every effort to ship the materials on hand before the June 30 deadline.

Contributions designated for processing and shipping should be sent directly to Mennonite Central Committee, Akron, Pennsylvania.

A recent communication from South America presents an appeal for **Gesangbuch mit Noten** and **Gesangbuch den Mennoniten** for use in the colony churches. Any of these books should be sent to: Mennonite Central Committee, Ephrata, Pennsylvania.

Another V. S. Group Assigned

Nine young people have spent one month in training and now are assigned to service projects as follows: Robert Friesen and Levi Siebert of Henderson, Nebraska and Vernon Plenert of Lehigh, Kansas, to Topeka State Hospital, Topeka, Kansas; Eugene Peifer of Christiana, Penna., and John Jantzen of Plymouth, Nebraska, to the Industrial Home School Annex, Washington, D.C.; Austin Bender of Meyersdale, Penna., to Bethesda Mennonite Hospital, Vineland, Ont., Carl Thieszen of Henderson, Nebraska, to Wiltwyck School for Boys, Esopus, N. Y.; Orletta Brandt of Hillsboro, Kansas, to the NSBRO Office in Washington, D.C.; Allen Linscheid of Freeman, S. D., to the MCC Regional Office, Reedley, California. These young people have enrolled for an assignment in the MCC Voluntary Service program in order to serve in a place of human need. These, of course, are not assignments under the draft law, for the regulations on CO draft service have not yet been issued.

The next orientation schools are scheduled to begin February 29 and sometime in June. Young women volunteers are particularly needed in a number of service units.

All we wanted was to bring my husband back for a quiet burial near the open country he loved so much. I didn't dream it would lead to all this. But in a way I suppose it is the best thing that could have happened. I think the trouble will help eliminate that kind of feeling about racial differences. At least it should.

—Statement by Mrs. John Rice, wife of an Indian veteran of the Korean war, after his burial at Arlington Cemetery.

MEN NONITE at Work for Christ MEN

NEW SECRETARY TAKES OFFICE

Curt Siemens, faculty member on the staff of the Buhler Rural High School, Buhler, Kansas, takes office as the new appointed secretary for the Western District Conference Mennonite Men, to fill out the unexpired term of Herbert Wiebe, Hillsboro, Kansas, who had to resign on account of ill health.

Curt brings to this job considerable understanding and insight, and we wish him well as he takes up the new duties. He has been in administrative work for a good many years in a number of the public schools of Kansas, having recently moved to Buhler to take over the counseling services in a growing school system. He knows a host of the young people in Kansas, is a great believer in the great treasure which the Mennonite Church has laid up and carried forward through the centuries. God bless you, Curt, in your new work.

Beyond Our Own

EDITOR HONORED BY CHURCH. Grove Patterson, editor-in-chief of the daily Toledo Blade, and a prominent Methodist layman, was honored by his church recently. The occasion marked Mr. Patterson's 40 years' distinguished service as president of the Epworth club.

MISSIONARIES RETURN. Eight of the 48 Methodist missionaries who were evacuated from Korea in June of 1950 have been able to return to Korea. Most of them are engaged in relief work there.

E. STANEY JONES, world missionary, left the beginning of the year for a preaching tour of Scandinavia, after which he returns to India and Pakistan for about six months.

EVANGELISTIC PROGRAM PLANNED by the church of the Brethren. The two-year program of evangelism is to be climaxed by a denomination-wide preaching mission from Lent to Pentecost of 1953.

PRAYER ROOM FOR U. N. ASSEMBLY IN PARIS. A special room for meditation and prayer has been provided at the Paris meeting of the United Nations General Assembly. This follows the custom set at U. N. meetings at Lake Success, New York.

PROHIBITION PARTY CHOOSES HEAD. Stuart Hamblen, well-known song composer, was nominated at Winona Lake, Indiana, to head the Prohibition Party's ticket as candidate for president in the 1952 campaign. Hamblen is one of the most sought-after evangelistic speakers in America today.

FLYING SEMINAR PLANNED, by the Winona Lake School of Theology, (Indiana) Fifty-one students and four traveling professors will make a five weeks' trip to Europe, th Holy Land and the Near East, lectures being given en route and first-hand study made on the fields.

(Continued on age 112)

Jottings

—**Zion Church, Donnellson, Iowa:** During Christmas week a box was placed in church and the following articles were collected for the hospital in Formosa: 1 bath robe, 4 blankets, 15 hand towels, 15 pillow cases, 2 scarfs, 14 sheets, 18 towels and 26 wash cloths. Members of Mission societies spent one day and one evening (Jan. 17 and 18) wrapping bandages for hospitals in Formosa and Java.—Mrs. Henry F. Krebill, Corr.

—**Lehigh Church, Lehigh, Kansas:** The Sunday school Christmas program was given December 24. "The Story of Christmas Carols" was the theme of the Youth Fellowship for the December meeting. Annual meeting of the church was held New Year's Day. Mr. G. F. Friesen was elected to the Board of Trustees; George Martens and Rudi Kessler, Stewards; J. G. Unruh was re-elected as Financial Secretary; Music director, Mrs. J. F. Bauman; Reporter, Mrs. Alvin Goertz; Christian Education Committee, Mrs. Walter Meljo and Mrs. Pete Schmidt, Jr. Mr. and Mrs. Herman Tan from Java, now ministerial students at Bethel College spoke to us one December Sunday morning.—Mrs. Alvin Goertz, Corr.

—**Topeka Church, Topeka, Indiana:** We were privileged in having Ernest Bohn of Pandora, Ohio, present to bring inspiring messages in a series of meetings for spiritual enrichment and evangelism January 20-25. Special music was rendered each evening. On the closing evening Rev. Harold Thiessen of Middlebury, Indiana, was present and presented music on the violin. A consecration service was also held. At the evening service on January 27, slides were shown and a report given by pastor Loewen on Camp Freidenswald. The annual Christmas program and White Gift Service was held Sunday evening, December 23. King's View Home, Bluffton College and Camp Freidenswald were remembered. —Opal King, Corr.

—**Garden Twp. Menn., Hesston, Kansas:** The brethren met following the Annual meeting December 28 and voted to accept the revised church constitution. A beef from the congregation and a hog donated by a member were canned January 14, during the relief canning bee by the community churches in the new Moundridge 4-H Building. Missionary McAlpine of the Sudan United Mission operating in Fr. Equatorial Africa showed the film "The Heathen Rage," January 13, in our church. Miss Verna Vogt, daughter of Mr. and Mrs. Paul E. Vogt will receive her commission under T.E.A.M. Sunday, January 27. She departs for Japan in February.—Mrs. Albert Ewy, Corr.

—**First Church, Pretty Prairie, Kansas:** Our congregation has again been reminded that this world is not our home. During the last week we had two funeral services, that of Robert Lee Kaufman and Mary (Goering) Albright. Mrs. John C. Kaufman is recovering from an operation at Anthony, Kansas. Mrs. Henry P. Graber is also improving at St. Francis Hospital at Wichita after having two major operations. Mrs. Joe W. Krehbiel has also undergone surgery and is improving. Mr. A. J. Kaufman is also sick at Grace Hospital, Hutchinson, Kansas.—Mrs. Herman A. Krehbil, Corr.

—**Hoffnungsau Church, Inman, Kansas:** We observed Prayer Week with a series of meetings conducted by John Thiessen. The Men's Brotherhood of our church had the privilege of hearing Mr. Jack Kough of McPherson College. Mr Kough was an officer in the last war and is now a strong C.O. The Senior Ladies' Sewing Society had their annual Family Night on January 21. They enjoyed a good dinner with a program following. The Happy Hour Circle had an all day meeting on January 17. The day was spent in sewing for relief. The Young men of draft age together with their parents had a meeting in our church, Sunday afternoon, January 20. The MCC letters were passed around which explain the program for I-O's and also the privilege to volunteer for the types of work approved by the government.—Mrs. Dan E. Nachtigal, Corr.

—**Germantown Church, Philadelphia, Penna.:** The installation of Church Officers on Sunday, January 27, was a beautiful and inspiring service for all our members. To the office of Deacons we have Charles Malseed, Walter Temple, and DeWitt Temple. The Church Trustees are Wayne Getz, George Hass, Everett Clymer, Vincent Clymer. Miss Eleanor Temple was re-elected as church Secretary. Officers were elected at the Congregational Dinner Meeting Monday, January 21. The dinner, preceding the meeting, was served by members at our Ladies' Aid. Pastor T. Robert Brewer and our newly formed Visitation Committee will put their program into action soon.—Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** On December 16, our church choir gave a Christmas Musical. The choir members carried lighted candles as they came in singing the processional hymn. Pastor Stoneback was the reader, giving a brief history before the choir sang many of the beautiful Christmas Carols. On December 23, our young people gave two Christmas plays, "Dust of the Road" and "A Sign Unto You." The former play was also presented over KFH Broadcasting Station on Sunday morning, December 16. On Christmas Eve, December 24, the children of our Sunday school presented a Christmas program. On New Year's Eve, a Fellowship was held at our church consisting of recreation, refreshments, singing, a film, ending with a devotional period as the old year drew to a close and the New Year arrived. —Mrs. John H. Gaeddert, Corr.

—**First Church, Wadsworth, Ohio:** The final stop of the Girl's Gospel Team from Bluffton was Wadsworth, with Miss Salzman giving the message, and with the singing, was much appreciated by our congregation. At the business meeting January 7, it was decided to continue sending The Mennonite to every home in the congregation. New Officers elected both in church and Sunday school were installed January 27.—Corr.

—**First Church, Allentown, Penna.:** A week of evangelistic meetings were held at our church January 23-30, 1952. Arthur S. Rosenberger of the West Swamp Mennonite Church, Quakertown, was the guest preacher and leader. The services concluded with a prayer meeting and campaign report.—Roger Gehman, Corr.

—**Burrton Church, Burrton, Kansas:** The activities of our Church this last Fall consisted of Evangelistic Services conducted by J. E. Hartzler, November 19, 21; climaxed with a Mission Harvest Festival. Dr. Hartzler and Missionary John Thiesen were with us on that day, November 25, and brought us the messages, and for special music we were privileged to listen to the Young Men's Chorus from the Alexanderwohl Church and the Men's Quartet from the Tabor Church. The Lord blessed our service on that day, and the offerings for Missions amounted to $476.00. It was our good pleasure to accept August Regier and Mr. and Mrs. John V. Dick into our church membership, thus totaling the additions to our church to 5, with Rev. and Mrs. Peters, joining earlier. Christmas was a blessed season; on Sunday evening, December 23, the Young People of the church presented a play, "Christmas Under the Stars." Then on the 24th, the children rendered a wonderful Christmas program. The Ladies' Missionary Society has started a new garment per month project since last November.—Corr.

(Continued on next page)

Into the Beyond

MRS. C. W. ALBRIGHT of Pretty Prairie, Kansas, and member of the First church at that place, was born January 8, 1869, and died January 22, 1952.

S. Sgt. ROBERT LEE KAUFMAN, member of the Burrton Mennonite Church, was born March 27, 1929, and died on Okinawa Island, December 4, 1951. Burial at Pretty Prairie Church, Kansas.

A VIEW OF OUR MISSION FIELDS

(Continued from page 99)

Orient we speak of hundreds of thousands or millions.

Let us now cross the oceans and literally go into all the world. It was a severe famine that brought us as a conference to India in 1900. Our work there is mainly among people of the lower castes, numbering approximately one million. At present we have some over 4,000 communicants; and some over 2,000 children in our Christian homes.

In 1908, Rev. H. J. Brown went to China. After travelling around a while, using the so-called Bartel mission as a base, he found a field in southern Hopei Province, which our conference took over as our field. With the taking of this field, our General Conference assumed the spiritual responsibility of some two million souls. In that field of ours, as of 1948, we have some over 2,000 communicants. Because of the Communistic regime no recent information is available. Our last missionaries withdrew from China in March, 1951. Just at present we can do nothing but pray for our fellow Christians in China. This we want to do.

A third field across the oceans was taken over when our conference joined the Congo Inland Mission Board for work in Congo, Africa. This was in 1945. The C.I.M. Board consists of members from the E.M.C. and E.M.B. conferences; and our General Conference with the Central District Conference taking the initiative. This Board has jurisdiction over a field of somewhat less than one million people; and a Christian community of some over 12,000.

Our fourth field is Colombia, South America. It is solid Catholic, and very difficult. Our station Cachipay, is prospering, and souls are saved by Christ our Lord. In a sense the field is unlimited; but in how far Catholics will tolerate us is still a very big question.

And now our last assumed field is hopeful Japan. The field selected by our workers is Miyazaki Province on Kyushu Island, southern Japan, with a population of nearly one million.

In all our present mission fields (under the Foreign section) we have some 20 thousand Christians (including Africa). We have very likely over 5 million souls to whom we as a conference are responsible to bring the good news of Christ our Savior.

JOTTINGS — Continued

—**Grace Church, Enid, Oklahoma:** Our pastor and most all members of Grace church received a touching and inspiring Christmas letter from H. N. Harder, who was our pastor several years ago. He and his family may be assured of our prayers for Mrs. Harder's complete recovery. Church happenings include, the organizing of a Men's Chorus with Melvin Schultz as director, Dec. 30, on the same P.M. our pastor spoke to a large and eager group at the Enid State school. The Ladies' Missionary Aid met January 10 and completed a quilt, made bandages and finished some infant clothing for African Indians.—Mrs. Fred Koehn, Corr.

—**Calvary Church, Barlow, Oregon:** Mr. and Mrs. Lester Conrad have gone to California. Clifford Conrad left November 12 till January 12 for Amsterdam, Holland, as a merchant Marine. Julia Ann came to brighten the home of Mr. and Mrs. Ronnie Camp on January 6. A son, named Eugene Douglas came to live at the Marlin Burley home on January 16. Oliver Haslam of the Bible Meditation League was our speaker on January 16. The Young People of the Oregon Fellowship are to have a skating party on Tuesday, January 22, at Albany. Laverne Rutschman was our speaker on January 25. He comes from the General Conference field of Colombia.—Mrs. Geo. A. Fast, Corr.

Please enclose this label when writing

—**Bergtal Church, Pawnee Rock, Kansas:** Our congregation had its annual business meeting the third of January. Our pastor, John E. Kaufman, because of illness was granted a ninety day leave of absence. The Kaufmans are now living in North Newton in their new home. J. B. Schmidt, pastor emeritus, has been filling the pulpit the last two Sundays. Missionary Ivan Deckerts have again left for their field of service. The men of the church are redecorating the basement of our church.—Mrs. Eldon Dirks, Corr.

—**Second Church, Paso Robles, California:** Wednesday evening, January 16, La Verne Rutschman, from Colombia, South America, brought a challenging message and showed lovely pictures. Sunday, E. Kuhlman brought the morning message. Our pastor, W. Harley King, went to Oregon recently for special committee meetings. We enjoyed having Rev. and Mrs. Quenzer from Bridgewater, South Dakota, in our midst recently. He brought a very inspiring message based on Hebrews 12:12. He mentioned several weights that hinder us from being in close fellowship with God.—Mrs. Frank Hamm. Corr,

—**Apostolic Church, Trenton, Ohio:** The annual congregation meeting was held Sunday, January 13. Worship service in the morning followed by a covered dish dinner and social hour at noon, in the basement, in the room redecorated and furnished by the Men's Brotherhood and Mennonite League, to be used for social activities. The meeting was called to order by the pastor J. E. Amstutz. The Scripture reading from Colossians, 3:13-18 was followed by prayer. Routine of business followed, report and election of officers. It was with the deepest regret that because of ill health, the resignation of Otto Augspurger, deacon and Clarence Ehresman, trustee, were accepted. They had served their office faithfully for many years.—Edna Kinsinger, Corr.

—**Walton Church, Walton, Kansas:** Our Men's Brotherhood drew up a constituiton at the last meeting. B. Bargen addressed the previous meeting. The church has voted to ask Erwin C. Goering to continue as pastor for three years. —Harold Peters, Corr.

BEYOND OUR OWN

(Continued from page 110)

THE SILVER SHECKEL of the Old Testament, after a lapse of two thousand years, is to be the first issue of Jewish money since 144 B. C., International News Service reports.

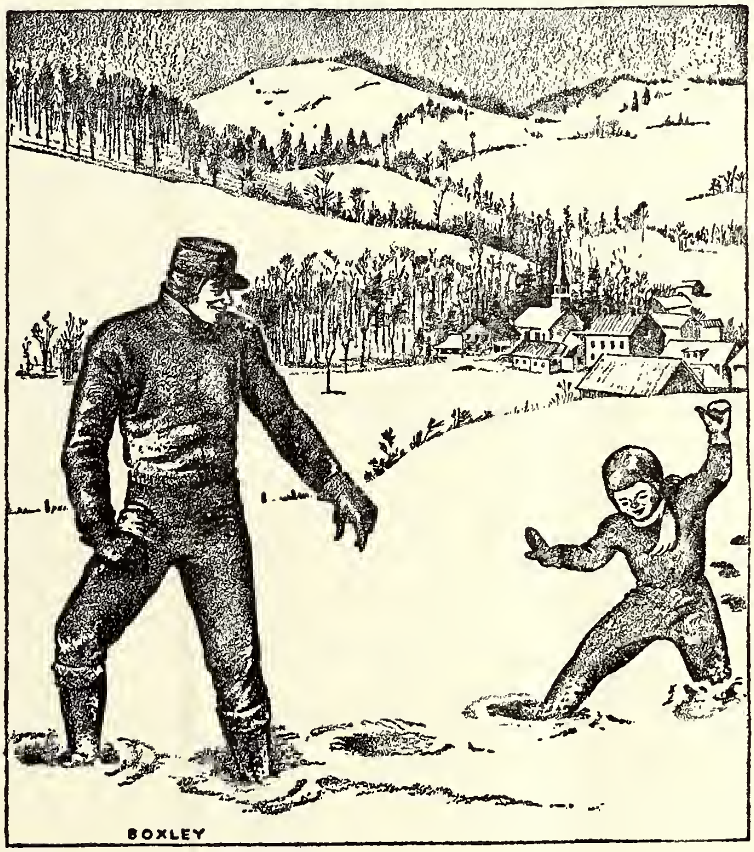
RELIEF SHIPMENT TO MOHAMMEDAN REFUGEES, is being sent by Christian church agencies to refugees in Turkey. The refugees were forced from their homes by the Communist regime of Bulgaria.

After all there is but one race—humanity.

—**George Moore**

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



MENNONITE BIBLICAL SEMINARY

Be careful, father, of the path
You make across life's boundless snow;
For stepping blithely in your track,
Your son will follow where you go.

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WASHINGTON SCENES

Opposition to UMT is growing across the nation but there is much sentiment in favor of it here in Washington. One Congressional opponent of UMT said, "We are licked. The only conceivable way of defeating it, is if Congressmen receive thousands of letters and telegrams against it." To some extent this is happening and hence there are signs of hope. But we must continue and constantly increase the volume of mail and opposition to UMT until it is defeated. Write to your congressman and members of the Armed Services Committee.

Respectfully yours,
Western Dist. Peace and Edu. Com.

The Mennonite

Editor, J. N. Smucker

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Mass Meeting On CO Position

At a public meeting in Hampton, Nebraska, at 8:00 p.m. on January 24, 1952, the position of the deferred conscientious objector, classified 1-0, was discussed. The meeting was held under the auspices of a citizens committee and upwards of a thousand people were in attendance. Opportunity was given to sign petitions to Congress to request legislation placing the conscientious objectors in noncombatant service. Representatives from adjoining counties were urged to organize similar meetings in their counties.

Serious concern was expressed by several speakers that these young men were not making any significant contribution to their country in war time. Noncombatant service was believed to be a wholly acceptable service for a young man even though he professed religious scruples against bearing arms. Men raising wheat and corn, paying their taxes, were also contributing to the war effort, it was urged.

In the best American democratic tradition of free and open discussion, Rev. Arnold Nickel of the Bethesda Mennonite Church of Henderson, Nebraska, presented the Mennonite position with emphasis upon the historic origins of the position, the relief and welfare activity of the church, and the reasons why noncombatant service was not acceptable to many conscientious objectors. He pointed out that some men in most other major denominations took the 1-O position and that this viewpoint could not be identified with one denomination alone.

In briefer presentations a speaker, without a peace-church background, related how he had become unable to reconcile war and Christian teaching and had served a prison term as a nonregistrant. Another, a medical student, with two years of army service and membership in the reserves, stated he felt that no rights of 1-O men to do that which they sincerely believe to be right should be modified.

The meeting was conducted in a calm and unemotional fashion. Both sides were represented. Probably few minds were changed as a result. But the existence of sentiment of this kind must be reckoned a serious challenge to our church, the 1-O men and their families, to enthusiastically assume the burden of the coming alternative service program for a yet more clear-cut testimony by those professing these ideals. —J. Lloyd Spaulding

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NO FLOWERS AT FUNERALS?

(A reader sends this selection, written by a minister)

The counterpart of flowers (spices and precious ointments as funeral gifts) was a custom in Biblical times. From your own textbook, the Bible, we learn that at the death of Jesus, his friends brought gifts of "myrrh and aloes, about an hundred pound weight" (St. John 19:39). Of Asa (II Chron. 16:14) it is said: "And they buried him in his own sepulcher and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art."

The ministry of flowers has now replaced the ministry of precious ointments. Let's retain also this custom of expressing sympathy with floral offerings. This does not preclude the presentation also of memorial gifts to some charitable institution in memory of the departed. This commendable custom happily is growing quite steadily. But to discourage the giving of flowers in order to help soften the grief of the mourners, because that money thus used might have been given to the poor, would merit the rebuke of Jesus Himself. For in St. John, chapter 12, we are told that Mary anointed Christ's feet with a pound of ointment of spikenard (cost in our money of $50). Judas, who later betrayed Him, protested: "why was not this ointment sold for 300 pence and given to the poor?" (v.5) "Jesus replied, "Let her alone, against the day of my burying hath she kept this. For the poor always ye have with you: but me ye have not always (vv. 7-8)."

Of Things to Come

Feb. 17-24—Brotherhood Week
Feb. 29—World Day of Prayer
March 2—First Sunday in Lent
March 3—Spring Quarter opens, Freeman Junior College
March 3—Spring Quarter opens, Bethel College
March 3-7—Annual Bible Lectures, Bethel College
March 4—Spring Quarter opens, Mennonite Biblical Seminary
April 4-5—All School Play, Bethel College
April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 24-27—Middle District Conference, Wayland, Iowa
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 4-11—National Family Week
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
July 5-9—Canadian Conference, Altona, Manitoba.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland

Editorials

THE PRIMARY TASK OF THE CHURCH

At a recent state Pastors' Convention where more than 1600 pastors were gathered, it was heartening to find the constant and recurring emphasis on evangelism.

There is a resurgence of evangelistic concern all over the world, with a new interest and a new enthusiasm. This matter of evangelism is the task of everyone. It needs to be pursued with enthusiasm and expectancy; but there must be a holy power back of it. We do not generate this power ourselves—it comes from God and we must wait for it. Power comes at a high price of waiting in prayer and meditation and study.

Evangelism is making the good news fit into the bad times of the world today. This is an age of anxiety, dread, and fear. It is an age of frustration which will have terrible consequences if not conquered by the Christian faith. The church of the first three centuries had few great preachers but the Gospel permeated the whole Roman Empire. The laity were aflame with the good news and went everywhere starting kindred flames. The laity of our churches need again to be burning lights for God, through intercessory prayer and full consecration to God; to be instruments in His hands for bringing the Gospel to the world. We must evangelize the world in every generation.

A NEGLECTED VIRTUE

Forgiveness was recently termed "the virtue we profess to believe, fail to practice, and neglect to preach."

We live in the midst of an epidemic of hate, and our great problem is the removing of this hate by the strategy of forgiveness. This forgiveness springs from love and must be at the very center of our faith. Forgiveness is not a mere sentiment but clear-eyed realism. Our own forgiveness depends upon our forgiveness of others. The only petition in the Lord's Prayer which has a condition attached is the one on forgiveness. God cannot forgive us if we maintain an unforgiving attitude toward others. Neither can we worship God if we are unforgiving.

Our nation has much to say about the importance of being more powerful than our enemies, about the methods of destroying them and about the need of crushing them, but little to say about the most important attitude of all—that of forgiving them. We miss so tragically the great prayer of our Lord from the cross when He looked upon those who hated Him and prayed, "Father forgive them for they know not what they do."

THE IMPORTANCE OF YOUTH

What we would desire for the nation must first be in the hearts of our children. Jesus made it clear that the child is of great importance in the kingdom of God. Youth holds the key to the church and the world of tomorrow.

There are various signs that we are beginning to realize the importance of planting right ideals in the hearts of youth. Hitler organized his youth movement to promote his cause. Communism is aware of the power that lies with youth and is trying to influence as many as possible. Christianity has always felt something of the importance of youth but often failed to give proper thought to its possibilities. Most churches are built for adults, preach to adults, and sadly neglect the children and youth.

But there are indications of an awakening in this field. The "Youth for Christ" movement is spreading around the world. the recent "Call" to youth in a united dedication to Christ and the Church has received much attention. Daily Vacation Bible Schools and religious teaching in the schools are receiving much thought and attention.

The people of this world are often wiser than the children of light. The military-minded are very anxious to get our youth that they may drill into them the ways of war. Is the church doing all it can to plant the seeds of love and forgiveness in the hearts of youth? The church and the world tomorrow will largely be what we plant in the hearts of the child today.

THIS PUSH-BUTTON AGE

How machine-minded we are. The human mind has been able to create all sorts of complicated machines which can register and calculate in an almost unbelievable manner. We are sent cards punched in such a way that when returned they register certain facts mechanically. We advance toward closed doors which mysteriously open to let us through. The "electric eye" has seen us coming. We have almost come to the place where we try to solve all our problems by pushing certain buttons.

But the heart of man will not be made into a machine. It is still lonely and hungering for the deep things of the spirit. There are still many noble qualities which can be obtained only by discipline and sacrifice. There is nothing mechanical about the love of God and its operation. Machines can kill and destroy but they cannot show love and sympathy for those in need or for our enemies. We need to depend less on gadgets and more on God.

There is a lot of hard thinking and planning going into our machines. Can the spiritual forces be put into operation with less thought and effort? If we were more concerned about becoming experts in love and good-will, in forgiveness and sacrifice, in bearing correct witness to God, how much more could be accomplished! Love cannot be released at the push of a button; it must be shed abroad in our hearts and overflow into the lives of others.

* * *

Unless we eliminate prejudice from the home, it will never be stopped in the streets.

—Basil O'Conner

Self-Denial

E. D. HESS

About the year 380 B.C. Socrates roamed the streets and public places of Athens, teaching all who would listen to him. One of his pet philosophies was, "Know thyself." A little over 500 years later another man, Marcus Aurelius, came onto the scene with a teaching that was an improvement over that of Socrates. It was, "Control thyself." Jesus taught a doctrine that transcended them both. Jesus said, "Deny thyself." Matt. 16-24.

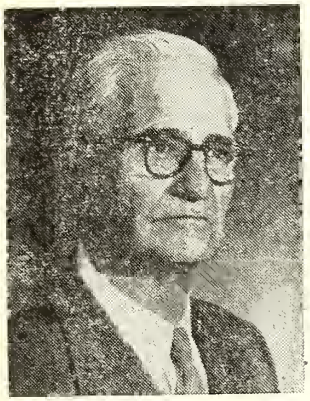
The doctrine of self-denial is prominent in Scripture teaching and is fundamental in Christian experience. Paul said, "It is no more I but Christ." Self was denied; Christ was all.

The importance of this doctrine has its foundation in the fact that "self" is always seeking to be in the ascendancy.

Some of the forms in which "self" may be manifested are seen in the following:

SELF-WILL

"I came down from heaven not to do mine own will but the will of Him that sent me." John 6:38. Self-will is the basis of the self life. It was the cause of Satan's downfall. He repeatedly said, "I will" and lost his position among the angels of Heaven. The prodigal thought, "I will" have my inheritance and spend it as I please, and lost his position in the home, although he was restored when he came with a subdued will and said, "I will arise and go to my father." Luke 15:18. An important qualification for leadership is involved here, for Paul says, " A bishop must not be self-willed." Titus 1:7. Jesus affirmed again and again that His will was in subjection to the Father's. To follow Him is to have no will but the will of the Father.


E. D. Hess, pastor, Emmanuel Church, Denver, Pa.

SELF-RIGHTEOUSNESS

"For they (the Jews) being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God." Rom. 10:3. Here is man's effort to build a life, a character that will be acceptable to God. This is the height of folly. If man's righteousness were sufficient to save him, Christ need not have died.

They who reject God's righteousness, which is declared to be Jesus Christ, have nothing to expect but judgment and eternal separation from God.

One of Satan's most successful ruses is to get men to compare themselves with others and then feel they are good enough. The first step to relationship with God is to realize and confess our sinfulness and our inability to save ourselves. The second is to accept God's righteousness (Jesus Christ) in place of our own.

SELF-DEPENDENCE

"Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15:4-5.

The word "abide" used here is one of the characteristic words of the Apostle John. He uses it 41 times in his gospel and 26 times in his epistles. The Greek word "Meno" is translated "abide" about 40 times in the New Testament. It means to stay or remain in a given place. The believer is declared to be in Christ, and it is only as he "abides" that he can "bear fruit" or "do" anything else that is acceptable to God.

In spite of the Scripture teaching on this point there is a constant tendency for man to rely on his own strength and efforts. "Not by might nor by power but by my spirit saith the Lord of hosts." Zach. 4:6.

SELF-SEEKING

"Even as I please all men in all things, not seeking mine own profit but the profit of many, that they may be saved." I Cor. 10:33. Paul thinks of the salvation of others rather than his own profit or welfare. There is danger of our falling into the temptation to advance our own ambitions or interests even at the expense of others whom we should serve. Preachers especially are subject to this temptation. To seek the praise of men rather than the praise of God, to build up a reputation as an orator or as a good mixer, or to commercialize their calling, are subtle lures that have trapped not a few. "Even the Son of man came not to be ministered unto but to minister." Mark 10:45.

(Continued on next page)

THE GOSPEL IN A SENTENCE

G od so loved the world that
He gave His

O nly-begotten

S on, that whosoever believeth
in him should not

P erish, but have

E verlasting

L ife.

SELF-ESTEEM

"In lowliness of mind let each esteem other better than themselves." Phil. 2:3.

"But humbly considering each other the better man." Phil. 2:3 (Moffatt)

"For if a man think himself to be something when he is nothing he deceiveth himself." Gal. 6:3

There are few things more disgusting than to see someone all puffed up with his own importance; and the saddest part of the fact is that he deceives himself (and no one else) and unfits himself for the greatest usefulness in the Lord's work. We can "adorn the doctrine of God our Savior in all things," in no better way than to wear a cloak of true humility.

SELF-PLEASING

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." Rom. 15:1 to 3.

There is a constant battle between what "self" wants and what Christ wants; between what pleases us and what is for the good of others. Too often we follow the line of least resistance rather than go against the current. It pleases "self" to rest on the oars. Husband and wife please themselves in various ways rather than give a thought to what might please the other. This is one of the reasons for so many divorces and the resultant unhappiness and heartbreak. We go the round of self-pleasing when we should be helping the poor, the sick, the unsaved. Pleasing others is a sign of spiritual strength. Indulging self at the expense of others is an evidence of weakness and is not the highest type of manhood, to say nothing about Christianity.

SELF-DEFENSE

"For this is thankworthy if a man, for conscience sake, towards God, endure suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But, if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called." I Peter 4:19.

It's rather striking that these verses should come from the pen of one who, in his early Christian experience, was so ready to defend himself and others. Doubtless he learned there was a better way.

Moffatt translates the last clause in the former quotation thus: "And this is your vocation." What a startling statement! My vocation is to bear it patiently when I suffer wrongfully.

This is diametrically opposed to the world view. It says, "Vindicate yourself, justify yourself, defend yourself, retaliate, take the fight to the other fellow."

There is no more convincing argument in favor of the Christ life than to patiently endure wrong treatment. This is one of the claims made for the early church. They suffered gladly for Christ's sake and the blood of the martyrs became the seed of the church. When one Christian died for the faith, a dozen sprang up to take his place.

It is fairly evident that our willingness to compromise rather than suffer is one of the chief causes for the relative weakness of the church in our day.

SELF-GLORY

"I seek not mine own glory." John 8:50.

"God forbid that I should glory save in the cross of Christ." Gal. 6:14.

"When thou doest thine alms do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may have glory of men." Matt. 6:2

At best the glory of men is vain, evanescent. It may be praises today and curses tomorrow. Seeking the glory of men is detrimental to spiritual life and tends to unhappiness and dissatisfaction. The latter may be avoided by those who keep their eyes on Christ, not on men.

One of the questions asked in one of the older catechisms is: "What is the chief duty of man?" The answer is: "To glorify God." Man cannot glorify God and seek glory for himself at the same time and be successful at both.

May our abiding in Christ be such a complete and real experience that He may have the pre-eminence, and "self" be completely in subjection to the Spirit of God.

Witnessing in Washington

(The following delegation spent the week of January 27 in the nation's capitol: H. B. Schmidt, Gerhard Friesen, Harley Stucky, Edward Miller, Eldon Graber, William Stauffer, and Robert Hartzler. The report of their activities and impressions is here presented by Robert Hartzler, of Goshen, Ind.)

The letters of protest against UMT which concerned people have been sending their congressmen during the past several weeks have had a profound effect upon the thinking of our legislative leaders.

That was one of the conclusions of a group of General Conference persons who spent the week of January 27 in Washington, D.C., lobbying against UMT.

The battle, however, is far from won. There remain many, perhaps a majority, of members of the House of Representatives who support the proposal. In congressional offices one meets predictions that it will pass and that it will not pass. The best judgment seems to be that the fate of the proposal is unpredictable at this point. Many letters must yet be written, especially in eastern and southern states, but also in all others.

Moreover, we should be informed that if UMT is defeated this year it will likely be introduced again next year, and the next. Testimony presented in the House Armed Services committee hearings was to the effect that the American Legion has been working 32 years to have a UMT law put on the books. It is unlikely that they and other supporters of the legislation will quit trying if they are defeat-

Drop the Sunday School

D. C. WEDEL

Drop the Sunday school! That is what we would do if we listened to the critics who claim that the Sunday schools are failing. They claim that little learning takes place in the Sunday school. This seems to be substantiated when college professors report an appalling illiteracy in matters of religion among their students. Even parents sometimes complain that they feel the time their children spend in Sunday school is largely wasted.

Look at your Sunday school. Would you say that it is failing? Our first answer is, NO. A second thought makes one wonder. Are there no failures in what we are doing? Are we as serious as we ought to be in our educational purpose? Do we know our young people and children well enough that we know how to lead them into those experiences to which they are entitled?

The Sunday school is an educational institution. If it fails to accomplish its task one should look for the cause of failure within the school. There are such obvious causes for failure as the lack of adequate materials, the absence of teachers, poor class-room facilities, or indifference to this phase of the church program. Let us consider additional attitudes which detract from the effectiveness of our Sunday schools.

1. There is real danger in only **promoting** the Sunday school rather than providing opportunities for growth. All efforts are bent toward increasing the attendance. Meetings of the staff and teachers are devoted to a discussion of how to attract more pupils. Attendance is important but some of the methods of promotion are sometimes questionable. Teachers may attract pupils by providing something more entertaining than the Sunday school materials. Sunday school classes can become a social club.

Some years ago I attended a class where most of the time was spent in whipping up enthusiasm for a larger attendance the coming Sunday. When all the speeches had been made, and all the stories told, and the announcements made, the teacher had some ten minutes for the "lesson."

2. Another attitude which dilutes education is that of accepting a low educational standard in the Sunday school. If public schools would accept the low standards of the Sunday school most parents would be shocked. Most Sunday schools use volunteer teachers but arrangements could be made whereby they would receive in-service-training. Each

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WITNESSING IN WASHINGTON

(Continued from page 117)

ed this year. Thus the price of freedom from UMT will be continued vigilance on the part of its opponents.

Following are some observations stemming from some thirty visits in congressional offices, many with the senator or representative himself, and others with members of office staffs:

1. One is at the outset impressed with the apparent integrity of our representatives in congress and of their earnest desire to do the right thing in this and other matters. They are, for the most part, sensitive to the will of the people, particularly those from the districts they represent, but they are also weighing the matter in the light of world conditions as they know them, and are seeking to see into the long term future.

2. One soon becomes aware that these men are looking at this and other problems from a point of view somewhat different from our own. They all cherish the concept of America as a great world leader and they all see Russia and communism as enemies of America. They therefore believe that, one way or another, America must be militarily strong. Most of them believe in and claim to work for high Christian aims for the world—development of backward regions, technical assistance, material aid, United Nations development, etc.—but the price they insist upon asking for these benefits is that the recipient surrender his soul to America. One detects paternalism which is understandably offensive to the rest of the world. There seems to be a reluctance to respect the personality and judgment of other peoples and an unwillingness to let America's case with the world rest upon its merits; it must be backed by force. America's policy must be made to dominate.

3. UMT has growing opposition in the House. Congressmen have received an unprecedented amount of mail on this and the Vatican issue. At least in the midwestern areas the letters have been overwhelmingly opposed to UMT. A number of congressmen who once favored UMT now are opposed to it. They believe that America has great military needs but they question whether this is the best way to meet those needs.

4. If the bill is to be defeated opposition to UMT must continue to increase, with such increase being reflected by a growing volume of mail. Some congressmen ventured the guess that when the opposition dies down, after having done its utmost, the issue will be hauled out for congressional action.

5. Grass root opposition has been much stronger in some states than in others. It seems to be necessary that something be done to get opponents of UMT in southern and eastern states especially to voice their objections.

6. Members of our churches who have already written to their congressmen on the matter ought now to write members of the House Armed Services committee. A little later, when the matter is up for actual decision in the House, it might help to write your congressman a second time.

He Must Increase, but I Must Decrease

J. M. REGIER*

This statement sounds very familiar. It is also a very familiar observation that we have all made. We can know the truth of a statement; we can observe the truth of it as it works itself out in the lives of others, but when it comes to experiencing it in our own lives, then it becomes very real. To be willing to say of another, "He must increase, but I must decrease," often requires great self-denial. Sometimes this experience comes into our lives gradually, and the one that is compelled to decrease may become quite envious.

Into the life of this writer the experience has come rather abruptly. He had to relinquish the chief work in his life, although he had planned to shift to other work in the near future. As a minister he was tied up in various committees and boards, and he had to withdraw from them all. He had felt that he was filling places of usefulness. Suddenly he felt himself stripped of all such work, and this not by choice. He was simply unable to carry on. The feeling of uselessness, when one has never wanted to be useless, is a real one.

The one from whom we copy this statement was forerunner of Jesus, John the Baptist. John had been very successful in his ministry. People flocked to him by thousands and he baptized them. But the time came when people observed that another figure came upon the scene. They said, "All men come to him." Then John said, "He must increase, but I must decrease." John took this transition of the affection of the people from him to Jesus very graciously. Not nearly all are able to do so. To many it is very painful to observe how new forces take over the tasks that had formerly been their's. The majority of people may experience this transition in their lives, but of those who are in public service it is possibly more noticable.

However, in many cases it may not be so apparent, yet the experience is just as real, and to many just as painful. A farmer may learn that he is no longer able to manage the farm and all that belongs to it,—and sometimes he doesn't see this but the son does,—and he realizes that he must slowly turn, not only the work, but also the control of the farm over to the son. It pains him, as much as he loves that son. And when he sees how that son is making use of all kinds of newfangled farming methods (as the father calls them) on the farm that the father had managed these many years, he is really worried. This applies just as truly to a business man and a minister. They feel a deep concern over that trust over which they had formerly been stewards. Gradually, however, they observe that the new stewards are doing a good job, and the neighbors also observe this. Actually, they had almost wished that these young workers might not succeed. Then to say in all sincerity, "He must increase, but I must decrease," is often preceded by a great inner struggle.

You can look back in history, down through the ages, and find that always old veterans had to surrender their field to younger workers. This we know and observe, but how much pain and anguish this creates in the older persons, we seldom realize. Usually our own strength and will-power is insufficient to conquer our ambitions, and make a complete surrender to God's will. We must pray till we are able to give in. We need much love as Paul says in First Corinthians thirteen: "Love knows no jealousy.... it is never selfish.... never resentful.... love is gladdened by goodness.... always eager to believe the best." (Moffatt)

One thing we want to realize: old workers are not utterly useless after their work has been turned over to others, as they often feel. Very often small tasks present themselves which will not merely enable the older ones to "pass time away," but really to make their lives useful. Pride dare not prevent us from rendering such services by performing these tasks. John says "I must decrease"; he doesn't say, "I must quit," although that time also comes, sooner or later.

When the time comes that the older people decrease and the younger ones increase, the responsibility that this take place gracefully does not all rest with the old people. This, however, is another problem. If we are surrendered to God, we will accept His guidance.

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*Recent pastor Johannesthal Church, Hillsboro, Kansas.

DROP THE SUNDAY SCHOOL

(Continued from preceding page)

church should have a leadership training program which operates every year.

3. The third attitude which is not conducive to effectiveness is that "anyone can teach in the Sunday school so long as he is of good moral character." There are other ideas which have attached themselves to this one. Some of these read like this: One does not need to study for Sunday school. Teachers don't need to spend time in preparation, especially if the story is familiar.

4. Many people believe that a good program in the Sunday school class does not need to cost the church very much. How strange that people should demand the best in the public school but expect to spend very little for Christian education in the church. Children will soon detect how important the parents think the Sunday school is by the lack of equipment or the cheapest of furnishings and materials.

Let us say to the critics that the Sunday school is a good educational institution and that we are constantly working to make it better. Let us unite in correcting the weaknesses of the Sunday school program and make it a more effective channel for the gospel message.

Mission

(Continued from last issue)

Moved that in answer to the India Mission's request to have **India Calling** appear as a supplement to **The Mennonite** we suggest **this** be delayed until further study can be made as to the needs of other fields, and we accordingly request them to continue responsibility for publishing **India Calling** for the present.

Moved that the Loan of $5,000 to the Board of Christian Services, due on July 10, 1951, be renewed with the stipulation that it is to be repaid on the same basis as specified for the Home Section loan, viz., 10 per cent of the original amount, or more, per year.

MEETING OF THE HOME SECTION BOARD OF MISSIONS

Andrew R. Shelly was asked to lead in prayer.

Moved that we favor the publishing of a Hand Book in mimeographed form to be used with all Home Mission fields, containing basic principles of our Home Mission policies such as:

A) Every Home Mission is helped to become independent and self-supporting, so that others might be helped.

B) Missions or congregations receiving counsel and financial aid are expected to co-operate with the Home Mission Section in their problems.

C) Loans are given to help groups get a place of worship. Such loans are part of a rotating loan fund and need to be repaid in a systematic manner. By this we mean a planned 10 per cent repayment of the loan or more, every year.

D) That Home Mission churches teach stewardship and tithing as means of developing Christian character and conviction.

E) That small missions or congregations may plan for special meetings and the Home Mission Section stands ready to help make such meetings possible by planning and finances.

That we encourage all Home Mission churches to support the Ministers' Pension Plan, the Home Mission Section to assume an agreed portion of the premium.

The afternoon session was opened with prayer by Suderman.

The whole matter of loans and repayments was discussed with the following action:

That we set this as a principle of the Home Mission Section, that congregations or missions having loans be expected to repay the loan at the rate of 10 per cent or more annually beginning with 1952. Repayments are to commence when the agreed period of grace, without interest, has expired.

Discussion centered about possibility of starting a field at North Battleford, Saskatchewan, to cover a three field spiritual service to the Mennonites who work in the mental hospital, to the patients as opportunity presents itself, and to the Mennonites and others living in the vicinity of the hospital at the edge of North Battleford.

Moved that an extensive search be made by the Home Mission Section to find candidates who would be acceptable and willing to take up work in Home Missions areas.

Moved that we recommend Home Mission workers to submit to medical examinations periodically as requested. If any expense is involved, this is to be submitted to the Home Mission Section for settlement.

Moved that we ask A. J. Neuenschwander to write a popular history of our Home Mission Work.

We request Dr. Quiring to explore the possibilities of starting a General Conference paper, by and for the Mennonites in the various colonies in South America, and that he report his findings to the Home Mission Section.

Moved that G. G. Epp and J. J. Thiessen be designated as a Canadian Committee to contact and engage, if possible, a spiritual leader to render a spiritual ministry to the recent immigrants in Canada, and that a suitable itinerary be worked out to cover this assignment. Sufficient time to be given for this assignment.

Moved that we continue our support to Mennonites in Germany, as in the past year.

Since Miss Niswander is not serving as Parish Worker for the First Mennonite Church, Philadelphia, we recommend that she be continued on the present status in survey work in the northeast part of the city, awaiting further development in Philadelphia or otherwise.

Moved that we give permission to the Mennonite leaders (Dr. Fast) in Emden to solicit funds by mail for their new church building. The offerings are to go through Mennonite Headquarters, properly marked.

Moved that the school problem in the Cuauhtemoc, Chihuahua, Mex., district be worked out in co-operation with MCC because of their contact with the Mexican Government.

Moved that we designate Rev. Jacob Isaak, Paraguay, and Rev. David Nikkel, Brazil, as delegates to the World Mennonite Conference in Basel, Switzerland, in 1952.

Moved that we allow the needed support for Voluntary Service Units in New York and Chicago and a smaller Unit to Paint Rock, North Carolina, if desired.

COMMITTEE ON EVANGELISM

Our committee has endeavored to keep contact with the various outlets of Christian service through auxiliaries of the church rather than to set up a new department. At the beginning of our work we distributed to all the pastors a leaflet entitled, "Evangelism Is a Spirit" and our committee has endeavored to kindle and to fan this movement of

Reports

the Spirit of God in our churches. Another leaflet was distributed encouraging the churches to encourage and employ the lay membership of the church in house to house visitation and personal evangelism.

We have encouraged the spirit of evangelism through the promotion of gospel tracts and this phase of the work is under the supervision of Rev. A. H. Schultz of Quakertown, Penna. We are also encouraging evangelism in the Sunday school, in young people's meetings, and the young people's retreats throughout our Conference. In co-operation with the Curriculum Committee of the Board of Education, the Evangelism Committee suggested a series of Sunday school lesson topics for the first quarter of 1952. These topics are so "slanted" that it will encourage the teacher and the pupil to think in terms of bringing men and women into right relationship with God through faith in the Lord Jesus Christ.

An important article, "1952 A Year of Evangelism," written by our secretary, Rev. W. F. Unruh, will appear in **The Mennonite** sometime between now and the first of January. Rev. John T. Neufeld will prepare a poster which will be sent to all the churches and we hope it will be prominently displayed and blessed of God for the encouragement of evangelism and for the salvation of many.

May God awaken us to our great responsibility and to a vision of America's greatest need and the world's greatest need that they be brought into right relationship with God through faith in Christ, thus giving them the new birth and the character and willingness to seek and to do the will of God.

> Moved that in accord with the action of the Executive Committee, the Board approve the recommendation of the Japan mission regarding establishing work in the District of Miyasaki, Kyushu, Japan, and that the Voths be authorized to move to that place.

Dr. C. Krahn presented the matter of the Jahrbuch.

> Moved that we continue the German Jahrbuch, for 1953.

The matter of sending delegates to the World Mennonite Conference, Basel, Switzerland, 1952, was discussed.

> Moved that since J. J. Thiessen and S. F. Pannabecker will also attend the Mennonite World Conference at Basel, we designate them too as representatives of the Board of Missions.
>
> Moved that the Board of Missions, Foreign Section, continue Miss Leona Cressman on the payroll at $75. per month. Further, that the General Secretary explore possibilities for service under the Home Section with special reference to the House of Friendship, this arrangement to be reviewed in three to six months.
>
> Moved that we adopt the resolutions presented by the Home Section of the Board of Missions and incorporate them in the minutes of the Board.
>
> Moved that we adopt the resolutions presented by the Foreign Section of the Board of Missions and incorporate them into the minutes of the Board.
>
> Moved that the Board of Missions give $50. to the Canadian Mennonite Bible College library for books on missions in appreciation of the hospitality extended while here in session.

The Chairman directed that the Board elect the Chairmen of the Promotion and Candidate Committees. Result of the election:

> Candidate Committee: S. F. Pannabecker, Chairman. The members of the Committee are: P. A. Wedel, J. J. Plenert, and J. P. Suderman.
>
> Promotion Committee: A. J. Neuenschwander, Chairman. Members of the Committee are: D. J. Unruh, W. Harley King, and J. J. Thiessen.

MINUTES OF THE MEETING OF THE FOREIGN SECTION OF THE BOARD OF MISSIONS

The meeting was called to order by the Chairman and opened with prayer by S. F. Pannabecker. Present were: A. E. Kreider, S. J. Goering, D. J. Unruh, J. J. Thiessen, S. F. Pannabecker as members of the Section, John Thiessen as General Secretary, and Mrs. A. M. Lohrentz and Mrs. Krehbiel of the Women's Societies.

Some consideration was given to the C.I.M. field, whereupon **it was recommended,** that the Candidate Committee give consideration to Dr. Elvina Neufeld and her fiance, Rudolph Martens, for missionary service in Africa, to be sent to the field in 1952.

This brought to our attention the candidacy of Dr. and Mrs. Arthur Thiessen and **it was recommended** that the Candidate Committee give consideration to Dr. and Mrs. Arthur Thiessen for missionary service in India.

In discussing the return of missionaries on furlough, **it was recommended** that the Board encourage missionaries returning home on furlough, if convenient to them, to attend the Mennonite World Conference at Basel, Switzerland, in 1952, and that we cover their living expenses while at the Conference.

The recommendations above are entered as actions of the Foreign Section.

> Moved that we ask the chairman to write a letter to Dr. and Mrs. Nyce expressing to them again our appreciation for the years of faithful service they gave to the work of the Board, and that a check of $60 be enclosed in recognition of the special services rendered by Mrs. Nyce.

The matter of Mission Board representation at the Basel World Conference was discussed with the following action:

(Continued on page 128)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor. Esko Loewen. Topeka. Indiana

The Work of Christian Education in Europe

RUTH CARPER

Through our contact with the European Mennonite groups and because of our work in community centers and children's homes, the last two years have brought increasing openings in MCC projects for work in Christian education. Children's homes require daily devotional materials or Sunday school lessons. Summer Bible camps, joint projects of French Mennonites and MCC children's homes will be in their third year this summer. Summer Bible schools in two German MCC centers will be in the second year. The lessons used for all these have been adaptations and translations of American Mennonite summer Bible school or Sunday school lessons. Weekly Bible classes for children are also held in the community centers and reports indicate enthusiasm and a growing demand for this sort of work in their program and a need of materials in Germany and France for carrying it out.

One might ask, why translate American materials? Have you nothing in Europe? In Germany and in France there is a disconnected supply of materials and lesson plans which are extremely elementary and uninteresting, giving the teacher very little guidance in teaching and the pupils little by way of explanation, illustration, or application of the lessons. Of material for young children there is almost nothing. That is why we have had to prepare our lessons from "scratch," and to make our own Bible story books with the aid of pictures which are gifts from America, with sackcloth, with much handwork, with the aid of mimeograph or carbon paper. This is difficult and time-consuming with no regularly hired translators and with no long-range course plans. There is, however, definite study being made on how to go ahead from here.

Although the openings for Christian education we have in connection with MCC work are not large scale, they are definite, and in their small way indicate that there is much more to be done which the Europeans in most cases do not seem at present equipped to develop alone. What we can do through MCC seems to be mainly to encourage in every concrete way possible the interest in Christian education which already exists among the European Mennonites, and to continue to carry on and develop our present opportunities in connection with neighborhood centers, children's homes, and the like. The MCC projects in children's work could usually be carried on without the help of European Mennonite young people, who, like we, are gaining from the work in experience, training, enthusiasm for further development of such work, and perhaps a missionary vision for the needs of those outside their own congregations.

There is a need that has opened to us in Europe without our own seeking for it; with your interest, prayers, contributions, the small start in answering it can be continued. When we pray "Thy Kingdom come," let us remember the children of Europe who are still young enough to be part of it. We have seen many times the agnosticism, doubt, and disinterest which come from a mere teaching of form and words. We have heard the testimony of it from people who were children years ago and whose ministers, parents, teachers filled them. The children are most ready to meet life, and when they come so eagerly to Christian sources to find it, as they do, we certainly may not fail them.

—European Relief Notes

Volunteers Needed in Colombia

Rev. Gerald Stucky has requested volunteers to help at the mission station in Colombia. Since it is difficult to send additional missionaries to South America, volunteers are needed there in winter as well as summer. Both men and women can assist in work at the mission home for children of leprous parents. Work to be done includes construction work, farming, clearing land for gardening, sewing, teaching English, recreation and assisting in spiritual ministry. The term of service is 60 or 90 days, beginning about March 15. (Regular summer unit begins June 1.)

Travel arrangements are made by Menno Travel Service. Travel is by air from Miami to Bogata. Expenses for the period of service will be about $450. Fifty to one hundred dollar travel scholarships are available to reduce expenses. This is an unusual opportunity to take part in foreign missions work and, in a difficult but challenging environment, help in the total program of telling the good news of the Gospel.

The program is sponsored by the Foreign Missions Section and the Young People's Union. If interested, write immediately to Edith Claassen, Director, General Conference Voluntary Service, 4614 Woodlawn Ave., Chicago, Ill.

Thank you!

Working With Mennonite Young People of South Germany

MILTON HARDER

An encouragement to the spiritual ministry in Germany is the progress which the South German Mennonite young people are making in rebuilding their ranks. The Mennonite young people, together with millions of other German youth, suffered much morally and spiritually during the last war. The Hitler youth movement captivated the school children and drilled its ideology into them. Its activities often interferred with church and Sunday school activities so that the influence of the church upon the children and young people was greatly weakened. The young men were, of course, all drafted for military service and in the latter years of the war even boys as young as fifteen and sixteen years of age were called into the army and some even saw front line action at this age. There were also compulsory work schemes for girls which often separated them from their homes and churches. Most able-bodied fathers up to middle age were also compelled to go into military service, leaving the mother to take care of the family and property the best she could. It is not hard to understand how under such conditions church training, and often alos proper home training, and most organized church activities broke down.

Thus, after the war there was not only an immense amount of material rebuilding to be done but also moral and spiritual rebuilding. Many of the Mennonite congregations in South Germany have again organized youth groups but the road to active, effective youth work is long and hard. The youth is faced with several basic problems. One is that there is lack of trained or experienced leadership to supply the necessary vision and zeal to carry the work forward. The churches in the Pfalz (Palatinate) area are very understaffed with ministers so that each minister must take charge of two or three churches, which gives him very little time to work with the young people. In the leadership problem, however, the effect of the American Mennonite College Student Exchange Program is beginning to be felt. Several of the returned students are already supplying leadership to their local youth groups.

Another basic handicap to active youth work is the general lack of a fundamental knowledge and understanding of the Bible, which, of course, is necessary for a vision of Christian service. This lack of knowledge is largely due to the lack of teaching during the war years. The young people realize this lack and are concentrating on Bible study in their local "Jugendstunden" (youth hours). This is certainly a step in the right direction.

Besides conducting their local "Jugendstunden," a youth group will occasionally sponsor a "Jugendtag" (youth day) to which the young people from the surrounding churches are also invited. These meetings are usually led by the ministers who also give the messages. Then to highlight the young people's program, two or three "Freizeiten" (retreats) are held during a year in the Pfalz area. These "Freizeiten" last from three days to a week and consist of Bible study, singing, and recreation."

Several service projects have also been undertaken by different youth groups. Their principle concern has been to help the Mennonite refugees in the East Zone by sending them food and clothing packages. Many of the young people have also taken part in the MCC sponsored Voluntary Service Camps.

The above is only a brief summary of some of the problems facing the South German Mennonite youth and of their activities as I have experienced them while moving among them during the past year. It was my privilege to share with the German youth some of the blessings which we the American youth have received. On the other hand, we can and should learn from them. I have gained great respect for the experiences which they have gone through and the problems with which they are faced. Their faith has been tested "as by fire" and they can give us many a warning. Christian fellowship will strengthen our mutual faith.

Youth Are Important

When our forefathers pioneered new lands and built new communities, one of the first things they constructed as a community was a school. Often the school came first and was used both as a school and for church purposes. This was done because youth are important. Parents and the older people of the community are always interested in the activity of youth. The church sees the great importance of youth when they establish a carefully planned primary Sunday school department, carry on a program of youth activity, build church schools, and church camps, plan service opportunities and do it all because youth are important.

The Young People's Union of the Conference is hard at work among youth, seeking to enlarge youth work on a sound basis. That is why there have been workshops, youth program helps, the prayer calendar, sponsorship of a family from Paraguay to study at Canadian Mennonite Bible College.

Today, the Young People's Union faces a deficit. Funds are seriously needed. Make your investment in youth by sending special funds to the Conference Office in Newton, earmarking it for the Young People's Union.

Book Review

GREAT IS THE COMPANY*, by Violet Wood
Friendship Press, 1947
169 pp., $1.50

This book is about a few of the great company who have translated the Bible or portions thereof into 1070 languages. The author mentions the influence of the Bible on poetry, art, music and literature. She devotes a chapter to the history and activities of the American Bible Society. She tells about the eagerness with which some peoples received the Bible and the hatred which others seemed to have for it. And she includes some fascinating accounts of the dramatic changes which occurred after the Bible was brought to distant shores. But her dominant concern seems to be to share her admiration for the painstaking devotion and inventive genius of this great company of Bible translators.

How does a missionary translate the gospel into a language that has no word for "love"? What ingenious and mysterious procedure did the university-trained Martin Luther use to make sure his Bible would be understandable to the common people? Why has the Bible survived and prospered in spite of efforts of antagonistic governments to make it a forbidden book?

For the answers to these questions and interesting stories about Jerome, Wycliffe, Tyndale, Carey, Judson as well as other missionary heroes, the author went to biographies, journals of missionaries and other documents. Dr. Francis Stifler of the American Bible Society gave permission to expand and dramatize some of the stories and ideas he had used on his broadcasts. Margaret T. Hills, A.B.S. librarian, helped in problems of historical research.

The work of the great company is not finished nor are its ranks complete. Those in the field are translating all or part of the Bible into one new language a month and new recruits are studying at language schools such as the Oklahoma University Summer Institute of Linguistics. Here translators-of-tomorrow learn the latest shortcuts for acquiring new languages. They study streamlined methods of the teaching of illiterate people to read and write. And they study the most scientific techniques of reducing unwritten languages to writing. The best training is none too good for the task before them. It is estimated that the Word of God is still completely unknown in 1000 languages.

The work of the author is an example of what can be done in the field of religious journalism by someone who has ability and training. After majoring in journalism in college, Violet Wood has written articles for scores of religious periodicals. Two of her books are **In the Direction of Dreams**** about Voluntary Service, and **So Sure of Life,** a biography of a missionary doctor. **—Harold Peters**

*On loan at Western District Library.

**Reviewed in THE MENNONITE, April 26, 1949.

A Letter About the Y. P. U. Missionary Education Fund

Rev. Henry Funk
Carman, Manitoba

Dear Henry:

I would like to write you some of my impressions about the Y.P.U. and its work here in the U.S.A. and Canada. The Y.P.U. had been my benefactor for a number of years. It has been more—as a brother they have received me and helped me, whose welfare was their concern. In their M.E.F. program they have given expression of their concern for others, less fortunate than they, and in a Spirit of love, unselfishly have helped young people from other countries to get a better education, that they might serve their brethren more efficiently and be better workers in God's vineyard.

Of one experience I would like to tell you, which made an indelible impression on me and which made me realize the responsibility that was mine toward others. It was at the General Conference meeting at Berne, Indiana, in 1947. I was present at the Y.P.U. meeting and the problem on the agenda was "How and Whom to help in this M.E.F program and what strings to attach to it." As the discussion was going on Rev. Marvin Dirks went up and said: "Why don't we just give and let the Lord have His way?" No pledge, verbal or written, could have been more binding to me than these words. This utter confidence in God's leading, that He would see to it that what was given in the Spirit of GOD would also be used in that way, put me almost to shame and I vowed that if the Y.P.U. had such faith in me and others like me, that I would do my best to be worthy of such trust.

I don't know if I will ever be able to repay the Y.P.U. for what they have done for me and still are doing, but in some way I shall help others as I was helped and thus pass it on, ever growing and increasing (in that way never closing the circuit of that help which was started by the Y.P.U.). I am very happy to hear that Jacob Duerksen is coming for further training to Canada. In our youth work in Fernheim, Chaco, Paraguay, I have learned to know him as a sincere Christian and a capable and willing worker in our Conference Youth Organization.

May God continue to bless the Y.P.U. and be with them in their efforts to reach out across national borders to extend the hand of fellowship to others.

Sincerely yours,
Jacob Friesen

Our Colleges and Seminary

BETHEL COLLEGE

Sydney R. Montague, former Royal Canadian mounted policeman, a philosopher and an adventurer, comes to Newton February 25, to speak on, "High Spots in a Life of Adventure," in the current Memorial Hall Series.

With a pleasing manner and masterful style, he is one of the most popular lecturers appearing before the American public today. Packed with interesting information and humor, his presentation reveals a unique philosophy of life summarized by one listener in the words, "law and order, peace and good-will."

Montague believes that the youth of today has new worlds to conquer and vast, still-unsuspected resources to discover. Great opportunities are waiting north of the Artic Circle for those who are bold and courageous to make the most of them.

Many favorable comments have been expressed relative to the new radio series, "Chapel Meditations," given by Bethel College.

Presented as a public service feature by Station KFH, Wichita, at 4:30 p.m. every Saturday, this program features a cappella choir music under the direction of Dr. W. H. Hohmann and the spoken word by Dr. Erland Waltner.

Listeners are urged to write to Station KFH, Wichita, giving their comments as to the value of such a public service feature. The continuance of this program on the present basis will depend largely upon such listener response.

MENNONITE BIBLICAL SEMINARY

January 31, Mennonite Biblical Seminary and the Woodlawn Mennonite Church reached its first major milestone in the campaign to raise forty thousand dollars for the purchase of the Swedenborgian Church building by March 1. John T. Neufeld, Business Manager, went to the Chicago Title and Trust Company with the first substantial payment made out to the Chicago Society of the New Jerusalem, the religious organization which has owned and operated this building since it construction in 1904.

While sufficient funds came in for the first payment towards the purchase of the church, the campaign will continue throughout the month of February in order to complete the total objective of forty thousand dollars. Among the interesting comments which have been written in the many letters containing checks for this program was the following: "When your letter was received I read it and forgot it, but one morning the thought came to me that a place such as the Seminary must be a beautiful spot right in the midst of a city like Chicago, and I realized that perhaps I could do a little something towards the purchase of the church. I pray that God will speak to others in a like manner, and that your appeal may be answered by many people." We are encouraged, inspired, and challenged by the many very fine comments which have come to us through these letters.

Meanwhile we want to express our appreciation for the semi-fast program which is operating every Thursday evening in various ways among the seminary fellowship here at Woodlawn in order that money might be contributed from our food budget. Among the unique methods being used is that of five couples who are eating together Thursday evening, along with a period of devotion and fellowship, and then contributing the money collectively to the building fund because of the very limited menu of the meal.

Could We Profit?

Of course you can't have Sunday school lessons without the Bible. But, does the Bible get enough emphasis so that our children know the material in the quarterlies is based on the Bible? Could the importance of the Bible be dramatized?

That the Bible is central in the educational work of the church is conceded everywhere. That this is the case is, however, not obvious from many activities carried on. The importance of the Bible needs to be made clear.

We are now confronted with a unique opportunity to dramatize the importance of the Bible. On September 30, 1952, the publication of the new Revised Standard Version is to be completed. In observance of this churches across the country are setting aside certain evenings when the importance of the Bible will be emphasized anew. Would our churches profit from such special observances?

Would it be of interest to our people to know that the printing of the new version will require 1,000 tons of paper, 2,000 gallons of ink, 140 tons of binders board, 10 tons of type metal, 71½ miles of 40-inch cloth, and 18,750,000 yards of thread? The 20,000,000 square inches of 23 karat gold leaf which will be used to stamp the spine of the Bibles could pave a street 24 feet wide and nearly a mile long. The Bibles, each only 1½ inches thick, stacked in one pile would tower 24 miles into the stratosphere—higher than 10 Empire State Buildings. It will require 410 machine days to print the Bibles, 915 man days to fold the printed sheets, and 3,580 man days to do the binding.

It is expected that the entire first edition will be sold within three months of the publication date.

Could we profit from the observance of this special event?

From the Nation's Capital

Arthur Jost, West Coast Regional Director of the Mennonite Central Committee and currently a Canadian citizen, was denied American citizenship by Superior Judge Arthur C. Shepard in Fresno, California, January 5. Jost is a conscientious objector, having served four years in Civilian Public Service, and applied for citizenship under the Internal Security Act of 1950 which permits an alien to become a citizen without promising to bear arms or perform non-combatant service if he can show that he is opposed to such service "by reason of religious training and belief."

Judge Shepard obviously protested the very idea of admitting conscientious objectors rather than trying to establish Jost's insincerity, a ground on which a CO applicant might be legally disqualified. Judge Shepard's denial was accompanied by the following scathing opinion, parts of which are obviously distorted:

"This is a man who will never know the dreary hopelessness of slogging untold miles in heavy mud through the black of night to meet rendezvous with death for the sake of his country's liberty.

"This man states that his forbearers fled from Russia to escape the persecution of the Bolsheviks on account of their religion... But he seeks to hide behind the bodies of other young Americans in order that he might have religious freedom without an effort on his part. If this man really believes his professed doctrine of nonresistance the court is unable to understand why he does not willingly return to Russia from which he came (Jost himself did not come from Russia), to there endure, in the weak, spineless, amoebic passivity he espouses and claims for his creed...

"Why should he desire citizenship in a country whose constitution clearly shows her policy to be to protect her citizens and homes by force of arms, if need be."

Jost's case was mistakenly believed to be the first conscientious objector case under the 1950 Internal Security Act. The number of conscientious objectors actually having obtained American citizenship under this Act is extremely small. Most of the proceedings have been long and involved.

Proposed Legislation Flatly Bars CO's

Although naturalization has been very difficult for conscientious objectors under the current act, the special provision for Co's should be much appreciated by people of our faith. Presently awaiting consideration by the Senate is McCarren's "Immigration and Nationality Act" which would flatly deny CO aliens the privilege of becoming American citizens. Before being admitted to citizenship every alien would need to promise "to bear arms on behalf of the United States when required by law, and to perform noncombatant service in the armed forces of the United States when required by law, and to perform work of national importance under civilian direction when required by the law..." This bill was approved by the Senate Judiciary Committee on January 28, 1952.

A similar bill was introduced in the House of Representatives by Francis Walter, and approved by the House Judiciary Committee January 24. The oath of allegiance contained in Walter's bill would also be considered questionable by many conscientious objectors. Both of the bills referred to are the result of some three years study and would make hundreds of changes in present immigration laws. Both are expected to face prolonged debate when considered by Congress. —**Elmer Neufeld**

M.C.C. News Notes

Recent Shipments Nearly One-third Million

The following shipments of Mennonite relief materials with a total evaluation of $323,394.07 left port during November, December and January of this year:

To Austria: 25 tons flour, 16½ tons clothing, bedding, shoes and Christmas Bundles. **To Germany:** 30 tons navy beans, 264 tons flour, 48 tons clothing, bedding, shoes and soap, 18 tons Christmas Bundles. **To Formosa:** 389 lbs. bedding, clothing and school supplies. **To Hong Kong:** 4½ tons Christmas Bundles, clothing, bedding. **To Paraguay:** 8 tons miscellaneous equipment. **To Jordan:** 16½ tons Christmas Bundles, clothing, bedding and shoes.

The ocean freight expense for these shipments amounted to over $18,000. A considerable part of this will be reimbursed by the U. S. government and the United Nations, but the current outlay must be borne by the relief fund.

MCC Headquarters Personnel Notes

David Karber of Blaine, Washington, has joined the MCC office staff, to assist in the work of referring conscientious objectors to civilian work which is approved by the government as work contributing to the "national health, safety or interest." The Presidential Regulations on the conscientious objectors' draft are not yet released, but preliminary contacts have been made with a number of State Selective Service Directors to determine more clearly the nature of the service which the church may be able to render to young men in connection with their assignment to civilian work.

Current personnel needs for the MCC include secretaries, particularly one with experience in mimeograph operation and some art work. A cook is needed for one of the MCC mental hospitals.

More Espelkamp Books Available

The MCC workers in Germany have sent additional copies of the book **Espelkamp** by Emily Brunk, which are now available at one dollar each or five for $4.00. This book, described by many readers as "an excellent piece of work," describes vividly the plight of the refugees for whom this new community is ebing developed. The part which the MCC workers have had in changing this former Nazi munitions depot into a Christian community is an example of the opportunities for spiritual rehabilitation which characterize many of the present relief projects in Europe.

Jottings

—**First Church, Berne, Indiana:** Our church joined seven other churches of the community in holding two weeks of evangelistic meetings the first weeks in January. Don Householder of Los Angeles, California, was the evangelist. Many conversions and re-dedications resulted. On Sunday, January 29, A. H. Schultz of Quakertown, Penna., preached at the morning and evening services. In the afternoon he also took part in the ordination service of Sam Sprunger, one of our members. Olin Krehbiel, pastor, gave the charge to the candidate. Several other ministers of the community gave brief words of admonishment. The newly ordained minister has accepted the call to serve as pastor of the Saucon Mennonite Church, at Coopersberg, Penna. He and his wife will be leaving for that place in the near future.—Martha Gilliom, Corr.

—**Burrton Church, Burrton, Kansas:** The church held its annual business meeting on January 6. J. V. Regier was reelected as deacon. The financial reports revealed that over $900.00 had been given to our various Conference causes. The Young Married Sunday School class is enjoying a monthly fellowship each third Thursday evening of the month. The Young People's Organization also has its monthly get-togethers. The Young People presented the Church with amplifying system, over which music is broadcast outside each Sunday morning a half hour before the opening of the Sunday school. On Sunday, January 20, Brother and Sister Tan, students at Bethel College, were in our midst. In the morning Brother Tan brought the message and in the evening Sister Tan spoke a little while to the congregation, after which Brother Tan showed some slides.—Corr.

—**First Church, Mt. Lake, Minn.:** Our pastor, L. R. Amstutz, has been re-elected to serve the congregation for three more years. A brief memorial service was conducted for those who departed this life during the year at the speical New Year service. The Annual Sunday School Convention was held on New Year's evening. The Catechism class met for the first time on January 20. The film, "God of the Jews" was shown January 20, in the evening. Our men's organization has pledged to raise $1,000.00 for the support of Harry Harder, a member of our church, who has volunteered to go to Paraguay for one year to train operators to run the new Bulldozer purchased by the men of the Northern Dist. Conference. The Adult Sunday School Department collections for the year amounted to 3,393.71. The Junior Department collection was $508.93. Special collection on Children's Day and Christmas Eve. amounted to $548.84. The grand total of the year comes to $4,451.48.—Mrs. Sam Quiring, Corr.

—**First Church, McPherson, Kansas:** Sadness entered our congregation so early in the new year by the passing of Mrs. John Wedel, January 6. In the absence of our minister, Roland Goering, Rev. Metzler, McPherson College, brought the morning message, January 6. In the evening Miss Rosadel Albert, McPherson, gave an interesting talk on her missionary work in Honduras. We were happy to share in the Relief meat canning project. "A Mighty Minority—Isaiah" was the topic of the inspiring message given January 13, by E. J. Miller, Moundridge. Morning devotions were given by pastor Goering, January 28-February 1 over the radio, Station KNEX, McPherson.—Corr.

—**Alexanderwohl Church, Goessel, Kansas:** We had Evangelistic meetings December 9-14. Peter Dyck, pastor of the Eden Church, Moundridge, Kansas, was our special speaker. The church choir presented their Christmas program in the evening of December 23, directed by Prof. James Bixel from Bethel College. Christmas Eve., December 24, the Junior Sunday School classes, gave an interesting Christmas program. Christmas Day, December 25, the morning service was by our pastor, P. A. Wedel. Christmas second Holiday we had D. C. Wedel as our guest speaker. In the evening of December 31, the Senior C. E. presented a Sylvester program, interesting topics and musical numbers were given. Our Annual Business meeting was January 1. In the morning a short New Year's service was held followed by the Business meeting. January 6-10, our annual Week of Prayer was observed.—Ruth Banman, Corr.

—**Huttertal Church, Freeman, S. Dakota:** The young people of this church have recently met to organize and form what is called "The Young People's Fellowship." The main objective of this is to reunite the young people into the body of Christ. A constitution was written. Meetings are held each week consisting of special music, topics and discussions on various subjects. Special programs are given on the first Sunday of each month. January 9, a special series of meetings were begun on the various phases of our Mennonite heritage; how it was started, and our beliefs. The meetings are conducted by Russel Mast, pastor of the Salem Mennonite Church of Freeman, S. Dakota. These meetings are sponsored by the young people and are very well attended.—Paul M. Hofer, Corr.

—**Flatland Church, Quakertown, Penna.:** The Flatland C. E. Society held a farewell social for Robert Neill, a member of the church who is going into the service in the near future. —Mrs. H. R. Ahlum, Corr.

—**Faith Church, Greensburg, Kansas:** We are happy to report the progress being made on our new church building. We did appreciate the help of H. T. Neufeld from Enid, Oklahoma. January 20, we were grateful to have Irwin Goering and Roy Henry as our guest speakers. In the month of December our pastor Boese held a series of meetings in the Ebenfeld church near Montezuma, Kansas. The months of January and February, the Ladie's Aid have taken as a special project men and boys' clothes together with the regular relief sewing. January 25, the Bethel Mennonites, Calvary Mennonites, together with our church canned 1,463 cans of pork and beef for relief.— Corr.

—**Bethel College Church, North Newton, Kansas:** The new year started with a Fellowship Dinner at noon, followed by the Annual Church Meeting. Our pastor, Lester Hostetler, read his resignation which is to become effective April 15, 1952. He has accepted the pastorate of the Bethany Mennonite Church, Freeman, S. Dakota. We as a church request your prayers as we look for a new pastor. The newly formed Children's Nursery held during the church services is a great help and is much appreciated. Two of our members, Henry Quiring and Mrs. Anna Leisy were called to rest in January, 1952. Our School of Missions which is held each year, is studying Latin America this year. The sessions have been well attended and are much enjoyed. Our scope of mission work is ever broadened by such meeting.—Mrs. Galen R. Koehn, Corr.

Into the Beyond

MENNO C. BASINGER, of Columbus Grove, Ohio, and member of the Ebenezer Church, Bluffton, Ohio, was born June 15, 1875, and died January 22, 1952.

MRS. MATILDA (BACHMANN) EWY, of Parlier, California, and a member of the First Church in Reedley, was born March 15, 1883, and died January 23, 1952.

WILLIAM H. OVERHOLT, of Wadsworth, Ohio, and member of the First Church of Wadsworth, was born May 28, 1879, and died January 31, 1952. He had served as choir director of the church.

BELLE KERN PHILLIPS, Chicago, Illinois, and member of the First Church of Chicago, was born April 10, 1874, and died January 31, 1952.

MISSION BOARD REPORT

(Continued from page 121)

Moved that Rev. John Thiessen be the representative of the Mission Board of the General Conference at the World Conference in Basel in the year 1952 and that the amount of $500 be made available for that purpose.

Moved that in view of the increasing importance of the new conditions in India and Japan, John Thiessen be requested to visit the Congo Inland Mission field in connection with his trip to the Basel World Conference and that this be followed with visits to the India work and the new field in Japan and such other points of interest to the work of the Board as might later be designated.

A letter was read from David Habegger expressing the view of himself and wife regarding the situation which has arisen on the Montana field in which they feel there is no place for them without displacing workers who are already there. In view of this they suggest that they be released from service on the Montana field.

Moved that we express appreciation of the spirit of the letter of David Habegger requesting release from the Montana mission field and, under the circumstances, agree with the request, hoping that, if and when field conditions may warrant, they will be open to considering a call to return.

YOUNG PEOPLE'S UNION

We thank the Lord that He is speaking to our youth and uniting them for the work of the church. We realize that a strong youth movement means a strong and aggressive church. The youth are seeking to bear the burdens of the Conference and they desire to see the church expand its efforts in these uncertain days. We feel our present youth program is what our youth want and that it is of the Lord. It puts an emphasis on Christian Faith and Life, Christian Fellowship and Christian Service.

We would appreciate project suggestions from the Board of Missions. These suggestions should be sent to the chairman of Christan Service, Rev. David Schroeder, 103 Furby Street, Winnipeg, Manitoba. We exceeded our Budget of $3,800.00 this past year. Most of our expenses lie in our publications: The Youth Section of **The Mennonite,** Program Materials, Prayer Calendar, "20,000 Hands," and the Youth Manual.

From my travels this summer in behalf of the Y.P.U., I have accumulated the following concerns, which pertain to our mutual concerns:

1. I note a "spiritual lag," we have trained Christian Youth who are not being utilized in our church program.

2. There is a general desire on the part of our youth for a more aggressive mission program.

3. This is largely due to a lack of information. A monthly mimeograph report may encourage our churches as to our efforts, needs, prayer concerns, and financial load.

4. We cannot afford to lose our students in non-Mennonite schools.

Please enclose this label when writing

5. We must adjust our program to include them as well as those who are trained in Bible Schools. It might be that a year of service in our churches might help to win them back, if that is necessary.

6. We need to encourage consecrated young people to establish churches where there are no churches.

7. The workshop method may be beneficial in orienting missionaries and prospective missionaries to our mission policies and mission fields.

8. We appreciate what is being done in financing Mennonite Fellowships.

—Kenneth Bauman

COMMITTEE ON MISSION PERSONNEL

The purpose of this committee was given as formulated by the General Conference Session held in Freeman, S. Dak., in August, 1950: "The Committee on Mission Personnel shall promote an active interest in and training for full-time Christian Service in Mission fields at home and abroad."

Moved that the General Secretary of the Mission Board prepare quarterly letters to be sent to young people and students who are interested in entering full-time service in the foreign and home mission fields.

Moved that S. F. Pannabecker, in co-operation with the General Secretary, be responsible for the working out and publication of a pamphlet, in behalf of the Committee, listing the total mission personnel needs, the missionary qualifications and the procedure of application. The pamphlet to be for general distribution.

Moved that we urge the General Secretary to see that the Personnel Committee's concerns regarding needs and qualifications for workers be presented at all Young People's retreats using committee members to help in this.

Moved that we encourage the General Secretary in the preparation of prayer reminders of our new missionaries, eventually also of all our missionaries. Such reminders should include a picture of the missionaries, the field address as well as the address of our General Conference Headquarters.

Moved that the General Secretary be requested to keep the members of the Personnel Committee informed as to prospective candidates using a list of names or cards as he finds it suitable.

—Mrs. A. M. Lohrentz, Secretary

* * *

Unless we make democracy and brotherhood a social and spiritual reality at home, we cannot hope to translate them into vigorous and consistent policies abroad. **—Benson Ford**

MENNONITE
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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Remember now thy Creator in the days of thy youth.
Ecclesiastes 12:1

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SPECIAL YOUTH ISSUE

This special Youth Issue is dedicated to our young people. It has been planned by Esko Loewen, editor of the weekly "Mennonite Youth" section of THE MENNONITE. We hope it will be read with profit and found helpful to young and old alike. —J.N.S.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear Editor:

I heartily approve of your suggestions in regard to "Church Weddings" in the editorial column of The Mennonite of January 29. I believe we have slipped fast and far in secularizing this solemn event.

It certainly would have a wholesome influence and a stabilizing effect if the church or conference would take a guiding hand in this matter and not leave it entirely to the fancy of youthful inexperienced planning.

Further, a word in regard to Church Architecture by Mr. Ewert in the Feb. 5 issue of The Mennonite. Mr. Ewert evidently does not find the Fortress Type of church tower in good taste as his term "most incongruous" indicates. This same objection has been raised before in our church periodicals. One could say it is a matter of taste and therefore not in the realm of argument. . . .

Let me suggest a few arguments for it: Matthew 16:18 Jesus says, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Does this not definitely suggest a fortress, a bulwark against all that the adversary can throw against it? A haven of rest and a protection from the enemy of our souls?

Martin Luther's song, "A Mighty fortress is our God," expresses the same thought.

On the practical side, this type lends itself perfectly in church planning: as entrance stairways and last but not least a huge loud-speaker amplifying music and message to all four directions.

—Jacob L. Friesen
Mt. Lake, Minn.

HELP WANTED

A Mennonite farmer in Newton area wants some steady help for work on livestock farm. A three-room house is available. The owner prefers a longer-term possibility, but would consider someone who can stay at least through the summer.

A Mennonite near Greensburg, Kansas, wants steady help for dairy farm. Housing is available. This is also good opportunity to help strengthen our Mennonite community there.

Interested individuals should get in touch with Elmer Ediger, 722 Main Street, Newton, Kansas.

Of Things to Come

March 3—Spring Quarter opens, Freeman Junior College

March 3—Spring Quarter opens, Bethel College

March 3-7—Annual Bible Lectures, Bethel College

March 4—Spring Quarter opens, Mennonite Biblical Seminary

April 4-5—All School Play, Bethel College

April 6—Palm Sunday

April 6—Seven Last Words, Bethel College

April 13—Easter Sunday

April 24-27—Middle District Conference, Wayland, Iowa

May 1-4—Eastern District Conference, Quakertown, Pa.

May 4—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.

May 4-11—National Family Week

May 25—Commencement, Mennonite Biblical Seminary

May 26—Alumni Day—Honors Chapel, Bethel College

May 27—Commencement, Bethel College

June 2—Commencement, Bluffton College

June 3—Commencement, Freeman Jr College

June 12-15—Pacific Dist. Conference, Reedley, California.

July 5-9—Canadian Conference, Altona, Manitoba.

Aug. 10-15—Mennonite World Conference, Basel, Switzerland

CALLING OUR CHURCHES TO PRAYER

After having gone as far as we can go in registering our Christian conviction in Washington, let us continue to call upon the Lord in prayer. There are grave days facing our nation and the Mennonite Church. We therefore call upon our churches to observe Sunday, March 2, as a day of repentance, prayer, and fasting, that God may be pleased to avert the danger of our country going the road to military dictatorship. Yes, we need a turning to God in Washington, but we also need a turning to God at home.

Olin A. Krehbiel,
Conference President

WESTERN DISTRICT WOMEN'S MEETING

Student Union Room, Bethel College
March 4, beginning at 9:30

Miss Wilhemina Kuyf will speak on "Missions in China" in the fore-noon. Miss Margaret Jahnke will speak on "Relief Work under MCC," in the afternoon. There will be special music and other features.

—Mrs. Roland J. Bartel, Sec.

Editorials

by **ESKO LOEWEN**

IS THE CHURCH INTERESTED IN YOUTH?

Emphatically! The churches may be under the leadership of older people. The officers of the church may be elder members, but the church is interested in youth. Think of all the things the church does in interest of her youth. There are Sunday Schools for the purpose of "reasoning together in the way." There are youth organizations bearing one of several names such as youth fellowships, C. E. Societies, Jugendverein. There are camps owned by the churches for youth retreats and this is largely a development of the last decade among our district conferences. There is Voluntary Service, short term and long term, foreign and home, mission service and social service. This is a program developed in the last twelve years. There are schools, Bible Schools, parochial schools, colleges and the seminary. There is nurses training in our hospitals. If anyone inquires whether our church is interested in youth, the answer is "emphatically!"

IS THE CHURCH'S WORK AMONG YOUTH EFFECTIVE?

Here is where we have our reservations. One of the greatest missions jobs we have to do is with our own youth. Every generation must be won anew to Christ. If one single generation lost the message, the church would be dead. How well are we doing?

We sometimes wonder. One half of our youth going to college do not attend our own schools. So much of our leadership is drained off into other areas and away from the church . The cry for qualified leadership on the mission field, in the schools and churches, in the hospitals and on the service fields seems always to be heard. Our church grows, but there seems to be only a feeble evangelistic outreach beyond our own.

Yet, on the bright side of the picture is the account of one after another of our youth giving their services to the Kingdom. The seminary group is growing in numbers, the service fields are being supplied, mission workers are going forth, churches are being supplied with pastors ,schools are getting leaders.

Recognizing these facts, it must be admitted that much remains to be done in bringing youth into a vital relationship with God in the church. Some are responding, some are interested. Others are not.

WHERE IS THE WEAK LINK IN YOUTH WORK?

When you talk with people about church work, again and again comments are made to the effect that the Primary Sunday School departments are doing excellent work. They seem to get a response, there seems to be definite achievement. But, when the young scholar leaves the Primary Department, somehow the program sags, their interest lags, there is a drift in the life of the young person and his church connections are rather feeble. After he has his own family, sees his responsibilities, and becomes a responsible member of the community and church there is a revival of interest.

It is this period of adolescence and young adulthood about which we must be concerned. How can we as a church offer a program during this period of life that is as challenging and fulfilling as is the Primary Department for children and the general church for the older adults? How can the Christian faith be presented to this age group so that it ministers to the needs and is as vital as it is for those of other ages?

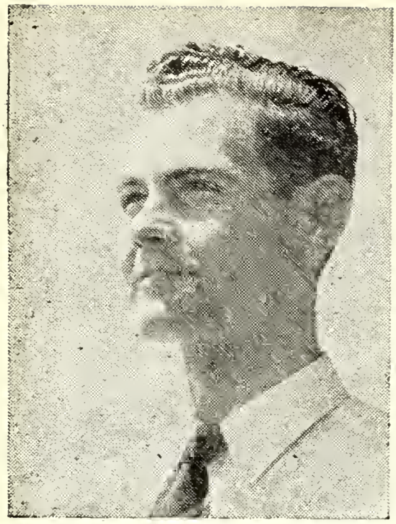
The Young People's Union has grappled with this problem through the years. Recognizing the fact that the church provides much for this age group in the form of retreats, voluntary service, schools, and other youth work on district and conference levels, there is yet room for serious effort at the local level.

Some local groups seem to have a real vitality. Others are at best only moderately active. Universal, perhaps, is the cry that school and other community activity hampers church youth work. What can be done to make local church youth work what it should be?

The Young People's Union has studied this question for five or more years and has concluded that the task now of the Y. P. U. is to help foster local youth groups that have a real vision of what Christian youth are and what they can do.

As a result of this a YOUTH MANUAL has been prepared and published dealing with this very question. This Manual, written by Elmer Ediger, was first used at the Workshop held at Winnipeg last November. The Manual deals with the work of local youth groups. It divides local youth work into three sections: one area is that of Faith and Life which deals with doctrines, belief, and personal commitment; another area is Service which deals with putting faith into action, witnessing, working for the kingdom; the third area deals with Fellowship, our relations with others socially, with other races, other nations. These divisions can be explained in another way: Faith and Life deals with our relationship with God. Fellowship deals with our relationship with our fellow men. Service deals with our outreach in putting the Word into action. Do our local youth groups perform this function? If not, we are failing to make our Christian faith all it is for our youth.

The Manual, incidentally, is available in limited quantities at present from Rev. Esko Loewen, Topeka, Indiana. If you have need for a copy, let your need be known. You will be supplied as soon as possible.



That I May Know...

KENNETH BAUMAN

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

—Phil. 3:10

A knowledge of Christ was the burning desire of Paul. It was not simply a passion of the moment but it was a passion that possessed his entire life. This knowledge of Christ was not secondary to all other demands made upon his life but it was life itself. To know Christ is to know life, for Jesus is "the way, the truth, and the life;" to know Him and the power of his resurrection is to experience life's power; and to know Him and the fellowship of his sufferings is to participate in life's sacrifices.

CHRIST

The primary concern of Paul, therefore, was to *know Christ*. But there seems to have been a barrier to the fulfillment of this desire. His religious heritage and background, which should have brought him to a knowledge of Christ, was the hinderance to his knowing Christ. Before men, Paul could have boasted of having gone through the right ceremonies, being a member of the right denomination, having been raised in the right family, having received the right religious training, possessing the right concern, for he defended his church and living the right life, in that he obeyed the law. Though others may have put their confidence in these things yet Paul sought to know Christ. Let us, like Paul, be careful in what things we place our confidence as to knowing Christ. Ignorance of Christ is the sole reason for being puffed up with a vain confidence. We must be careful lest those things which by right should bring us to Christ are actually the hindrances to knowing Him. There is no substitute for a personal experience with Jesus. Ritual and self-righteousness is a far cry from knowing the reality of Jesus Christ.

Before Paul could really know Jesus Christ he had to count all those things in which he could glory or boast in himself, as loss. Not that these things do not have their place in the spiritual life but their place must always be secondary to Christ himself. Paul counted all things lost that would gain merit for himself. This means that he counted himself lost, having no merit, in order that he may win Christ. He lost everything that he might gain everything in Christ; in that Jesus Christ is all. His confidence no longer rested in his own righteousness, which he found in obeying a human system, but his faith now rested in Christ's righteousness as being able to satisfy his yearning heart to know Christ. Irrational though it may seem, nevertheless faith in Jesus Christ is the only way to knowing Him.

CHRIST'S POWER

After knowing Christ personally Paul's further desire was to *know Christ's power*. He wanted to possess the power over sin and death that Jesus experienced in rising from the dead. And in desiring this power Paul was seeking the basic answer to the spiritual life, that is, power over sin and death. Paul had counted himself lost in order to win Christ and in winning Christ he gained a new life. This new life was Christ's resurrected life. The more Paul knew and experienced Christ's life flowing through him the greater was his knowledge of Christ's transforming power. Paul was not satisfied in simply having a Christian experience but his continued desire was to possess the Christian Life; the overcoming life, the abundant life, the overflowing life. Perhaps the reason Paul accomplished so much in his Christian life was because he knew so much about Jesus Christ. The nominal Christian is simply satisfied with a knowledge of Christ but the growing and overcoming Christian is he, who like Paul, continues to thirst after a knowledge of Christ's resurrection power. The knowledge that is answered in, "Christ liveth in me."

CHRIST'S SUFFERINGS

Paul not only sought a knowledge of Christ and His power but he is numbered among the few who desire to *know* the fellowship of *Christ's sufferings*. There is a wide circle that includes the believers in Christ, a smaller circle that encompasses the overcomers in Christ, and a still smaller circle that numbers the sufferers with Christ. This yearning of Paul to know the fellowship of Christ's sufferings sounds strange to our ears. We who know so much

The Call to Youth of Mission Work

JOHN THIESSEN

Our Lord Jesus gave a brief yet most challenging outline to the disciples about their range of duties;—"Jerusalem, Judea, Samaria, the uttermost parts of the earth." A spiritually alive church or conference heeds that inspiration. Praise God, our General Conference has and does heed it, too. Our conference was organized in 1860 for the purpose of doing mission work. That motive has continued to be strong in the conference as a whole. However, some congregations within our fellowship have been slow in grasping this motive or reason for our existence. But it is very gratifying that more and more of our congregations wholeheartedly align themselves with this great conference purpose.

At once, after the organization of our conference, work was started "in Jerusalem." Daniel Hege was traveling among our congregations, elevating, by the grace of God, the spiritual lives of scores of individuals. Other so-called "home mission" workers followed. That work still goes on, thank God.

At that first conference session a Mission Board was elected which was to seek candidates for work among the heathen. After much prayer, searching, and waiting, Samuel Haury, then a student in our seminary at Wadsworth, Ohio, was found. The Board sent him to the Arapahoe Indians in Oklahoma. The work he established still goes on, and we have very devoted Christian brothers and sisters among the Arapahoes. Soon another key man was found. This man was Dr. Rudolphe Petter, a master of languages, who rendered very fruitful work among the Cheyenne Indian Tribe. Among the Cheyennes, too, we have many faithful Christians. At about the same time that Dr. Petter went to the Cheyennes, Rev. H. R. Voth went to the Hopi tribe in Arizona. There, too, we have several live congregations.

But our heavenly Father had still a greater mission program outlined for our conference. Through a most grievous famine in India, in 1897, our Lord awakened our conference to go with material and spiritual bread to that land. We obeyed, and some thousands of India's people have received Christ through our united effort. At present we have over 4,000 living church members there. But there are still about a million in our own conference field who do not acknowledge Christ as their Savior.

In the first decade of our present century Rev. H. J. Brown was directed to China by the Spirit of God. He obeyed, and shortly a large field in southern Hopei province, with a population of two and a quarter million souls was assigned to us, under the empowering of Him who died that man may live. In China today, as far as we have the facts, are nearly 3,000 Christians in our own conference field. May God direct international affairs so that we may soon be able to work again in China.

Then again our heavenly Father directed the attention of our mission leaders with crystal clearness to "Judea" and "Samaria". We woke up to the spiritual needs of the hundreds of thousands of souls in the cities of our own land who are without Christ. We entered that work. Then our people in Russia ran into the traps of the evil one, and we

(Continued on page 135)

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of ease, lethargy, and conventional living; so little of discipleship, cross bearing and the fellowship of Christ's sufferings. It was Paul's acquaintance with Christ and his power that stimulated him to desire a more intimate knowledge of His sufferings. The better he knew Jesus Christ the more he realized that this heart of love was a suffering heart. A heart that suffered and died for the sin of the world. A heart that was moved with compassion as the throngs laid their sick and needy at his feet. It was the knowledge of Jesus daily pouring out his earthly life in death, a death which led him to Calvary, that made Paul desire to daily die with his Master. Here lies the true motivation for genuine Christian love and service. It is only those who know Christ and the overcoming power of His indwelling life that can enter into this intimate fellowship of suffering for men's souls and needs. And as we also seek to know this fellowship of Christ's suffering we must never forget that its answer is found in our unquestioned and prompt obedience to Christ's every command. It is in explicit obedience to Him that we experience the fellowship of his sufferings. His concerns then become ours, His work our work, and His sufferings our sufferings.

This longing to know Christ in all His reality is not limited to a few, but it is the heart beat of the world. A world that is bowing down to machines, to educational institutions, to ethical standards, to organizations, to religions and to men. This is our present seeking world, to whom we have been called to present Christ. Our world needs to know Jesus Christ. This can only become a reality when our church and its youth really know Jesus Christ as he truly is. The answer to a longing world is found in Christians like Paul; who know Christ, who possess His power, and who willingly suffer with Christ to relieve the world's spiritual and physical sufferings.

The Place of Retreats

CLAUDE F. BOYER

Our General Conference is realizing the value of positive contributions made by the young people within the various churches. Many churches are recognizing young people by paying attention to their needs and problems. Many are realizing the great value of the older folk co-operating with the young people in working out a satisfactory solution to each of their problems. There are, however, churches where young people, with problems basic to their emotional and spiritual development, can find no solution, nor any outlet for expression of individual or group desires. The church must meet her obligation to young people; their needs and desires must be fulfilled. If she should fail in this obligation, the church will lose the energy, vitality, and vigor of the young people.

Often the question is asked: "Do retreats have a place in the life of the church?" Or some, assuming that it does have a place in the life of the church ask: "Is our present retreat system worthwhile?"

There must be something demanding, drawing, and directing in the word, "retreat". Otherwise, why does a group of young people in one community collect and sell hundreds of pounds of paper, sell dishes, clean a church, have a bake sale, in order to finance the purchase of a cabin at the retreat grounds? Why does another group of young people prepare and present a special program in their church, and use the offering for the purchase of a cabin? Or why do young people save money from allowances, or procure jobs to earn money to pay their expenses for a few days at a retreat?

The word "retreat" suggests an act of withdrawing, or retiring. It signifies seclusion into a place of privacy. There is still another use of the word. In the Roman Catholic church a "retreat" signifies a period of devotion in which the faithful retire from worldly affairs, say specified prayers, listen to sermons, confess and receive the sacrament of the Eucharist. It is granted that our retreats are of a different agenda, but basically the purpose is the same.

Retreats Have A Sincere Program

It has been my observation that retreat programs are set up, not to satisfy the fancies of a vacationer, but rather the desires of a sincere person. An individual who is concerned about missions, youth programs, personal problems of faith and life, and current problems in church and state, comes with the hope of receiving aid. The solutions to all problems may not be there; however, the sincerity of the teachers in their classes, the sincere counseling with them, as well as with fellow-retreaters makes for a well-balanced enlightening period of retreating.

Retreats Have A Christ-centered Program

My second evaluation is my most important one. Someone has said: "Young people, today, have no time for Christ; they are too preoccupied with thoughts of athletics, philosophies, and science." I disagree! Such a person has not had the privilege of seeing young people make a clear, understanding decision to accept Jesus Christ as Master and Savior. Such a person has not seen a group of fifty young

(Continued on page 139)

The New Service Program

ELMER EDIGER

Before us lies a new alternative service program. In a year from now hundreds of you young men will be finding yourselves in many communities in "ordered" employment or in approved service under the MCC. What results from this program depends in a large measure upon the many individual parts being done well **and** being fitted together well. As a former CPS director says, this new program will be much **more difficult** to piece together for Christian effectiveness. There are many more risks in dealing with unpredictable local draft boards and in the more individualized assignments. But, this director adds, this new program has many improvements over the older CPS pattern and it also has **more potential for Christian effectiveness.** To realize this greater potential we must all come closer to Christ through faith. We must seek every avenue to overcome the individualized approach of this new program by uniting our work, our testimony, and our life with others like-minded.

What happens is much more than an individual matter of those who will serve. Much more than two years of individual lives is at stake here. You who go out to serve are not going alone. The Christian church, the Holy Scriptures, and the Holy Spirit have produced you. You are part of a spiritual chain reaction that was set off in the stream of mankind by God Himself in Christ Jesus. That is a fact to meditate upon. As you enter alternative service you go with the forces of this stream behind you.

Not only your convictions but also the program you enter is more than an individual concern. Most immediately, those who have served in relief and Voluntary Service in these last years have had a real part in paving the way for the non-governmental service this new program will likely allow. All those who served in World War II CPS including the home church folks have had a tremendous part in preparing for these present provisions. Although CPS had its **obvious weaknesses, CPS was a great step forward for the government and to us as a church.** CPS helped to demonstrate as no previous alternative service before, that ours is not just a refusal to kill but at the heart of our stand is a positive love which desires to be as constructive as society will permit. What CPS contributed to this alternative service program was due to the earnest effort of many who had **faith** and tried to transform the first required mile by a concerted effort **to do good** within the limitations given. What will be your contribution to future alternative service programs?

To complete this perspective on your individual alternative service we must also realize that our fathers in Europe bought the foundation stones for this program with their blood. This program depends upon religious liberty. Religious liberty arises and continues only when men stick to their God-given convictions in the face of name-calling, threats, and actual taking of life.

When one gets this perspective on our convictions and our new alternative service program, then one can hardly say, "I'll get my time in and earn as much as I can." And the home church can hardly say, "This time we have no responsibility for the program."

Let us unite to overcome the risks and dangers of this more individualized alternative service. Let us unite to transform these legal demands for alternative service into a program which is constructive as possible in meeting human needs.

WANTED

Sunday Schools or *Youth Groups* who will support the Voluntary Service fund at $25 a month, the cost of one worker.

Churches to have regular offerings to help cover increasing costs of Voluntary Service.

Individuals who missed CPS and this draft who can regularly give $5, $10, $25 a month of earnings for others who earn nothing.

Our Voluntary Service fund is low, very low. Let's build up this fund so we can take all who may apply now, and perhaps under the new alternative service.

—Elmer M. Ediger
Board of Christian Service

THE CALL TO YOUTH

(Continued from page 133)

helped them, spending millions of dollars. This work occupied nearly two decades, and is not yet finished.

The Lover of Souls would not let us rest with what He had entrusted to us. We were constrained to join the Congo Inland Mission in Africa, a field of a half million souls. In this area in Africa are approximately 12,000 living church members today. But our Lord said: "On, march forward". We entered Columbia, South America, where today we have a small but vigorous group of Christians. Still, "on, on," and we saw the open door in Japan. We obeyed and entered. Already, in one year, there are souls who rejoice in personal salvation.

Praise God for all these souls saved; yet let us strike our breasts, because in all these areas comprising our conference fields, there are still some five million without Christ. "Is it nothing to you, all ye that pass by?" (Lam. 1:12a)

Besides all the above, what does our Lord say to us regarding the 600,000 mentally ill in our own land? The thousands of homeless migrants? The many thousands of our negro fellow citizens? The Jews among us? Our homes for the aged? Our hospitals? Our schools? Our unshepherded congregations? And what of our Sunday Schools? C. E. work ? Local Gospel work? Our personal stewardship conviction? Our mission challenge is enormous! Let's pray and dedicate ourselves to the task.

A Mother Visits a Voluntary Service Unit

AGATHA M. KLASSEN

For years Gulfport, Mississippi was only a place on the map, its location very vague, at that. I knew the Mennonite Central Committee maintained a Voluntary Service Unit there and that there were many "underprivileged" white as well as colored folk in that area. But suddenly Gulfport became "animated" and people with real characters, some of whom we knew. Interest grew as information increased. We must go there——we must see for ourselves. There were obstacles, but I believe God made that trip possible.

We left Newton, Kansas, on December 22 and on the evening of Dec. 23, we were met at the Gulfport depot by the jeep station wagon from Camp Landon. That marked the beginning of a never-to-be-forgotten week of fellowship, activity, fun and inspiration. We lived with the campers—we worked, we played, we went caroling, we studied and prayed.

As one observes the rough unfinished interiors of the barracks in which the unit members live—arranged for utility, not luxury—one seems to hear an echo of words spoken long ago by the Master: "What went you out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses." Truly, these volunteers were not living in kingly abodes by this world's standards—but one sensed that they were concerned with the business of their heavenly King.

At the time of our visit one group of boys was busy building an addition to a Community Center in Gulfport's colored area. This new addition is to house a library for colored children, and I was very happy to learn that the books were to be entirely new—for once, no ragged cast-offs from white children. Another group was completing the plumbing in a newly installed cafeteria in a colored grade school. The girls in the unit carry on the essential work of the camp—such as cooking, dish-washing (here the boys get their turns evenings also), laundry work, washing, ironing and mending. Over and above this, they conduct story hours and children's Bible classes, supervise recreational activities, visit homes, giving whatever type of service might be needed. This latter service frequently includes much needed cleaning up of homes—if some of these miserable shacks may be so called. Indeed, in many cases they are little more than an excuse for a human abode. Perhaps a broken-down bus body houses a family of eight—no door, windows out, the baby sick. The utter poverty of the large class of "underprivileged" is shared equally by whites and colored. The subsoil is so poor that gardens, which would be such a blessing, are practically impossible, even if shiftlessness and irresponsibility were not rampant.

In the home visitation, the workers are confronted by the ever-present problem of racial prejudice, the extent of which it is difficult for us to perceive. The colored folk fear embarrassment if seen "kow-towing" with whites. The whites, of course, for the most part, make sure not to be included in mixed groups in any projects. Very rewarding is the gratitude and heart-warming friendships of the children (and this is most ap-

(Continued on page 140)

Voluntary Service

Our General Conference Voluntary Service:

Summer or winter short term service.

New folders being sent to churches in early March.

Write Edith Claassen, 4614 Woodlawn, Chicago 15, for more information.

A Voluntary Service Committee under the Board of Christian Service and YPU works for all conference boards and organizations to administer selection of projects, recruiting of workers, and supervising of unit life.

The conference Board which "sponsors" a particular project is responsible for outlining the work project and underwriting the expenses.

Our Mennonite Central Committee Voluntary Service:

MCC Summer Service: Folder coming to all pastors.

MCC One Year and Longer V. S.:

For men and women not related to the draft, but also

For men who want alternative service (not yet official).

MCC PAX Service Units:

Overseas builders units for Io's (not yet approved as alternative service). $25 per month from the man, and $50 from the Conference and local church together.

For application blanks see your pastor or write Voluntary Service, MCC, Akron, Pennsylvania.

The Board of Christian Service advises MCC V.S. through a representative elected by the Board.

YOUTH WORKSHOP in Winnipeg

Last November 26-27 at Winnipeg, Manitoba, between eighty and one hundred youth representatives gathered for a Youth Workshop. British Colombia, Alberta, Saskatchewan, Manitoba and Ontario were represented as were the Districts of our churches in the States. From Idaho to Pennsylvania and all points between found representation at the Workshop.

The purpose of the Workshop was to seek ways of promoting a vital, strong local youth program in our churches. The approach to this task was on a workshop basis, that is the group gathered together for the Workshop were to go through the activities of a local youth group, they were to consider themselves a local youth group. The pattern followed was the one sponsored by the Young People's Union, that of a three-fold division into Christian Faith and Life, Fellowship and Service.

The group at Winnipeg worshipped together, they had discussions, they dined together, they sang, put on programs, gave an afternoon in service to needy people. In this manner, they experience in two days what the local church's youth program can be.

The three areas of a youth fellowship's activity are described in the following pages. They suggest the manner in which local groups can organize themselves.

Christian Faith and Life

When we met in Winnipeg for our Workshop, we tried to imagine ourselves as a large local youth group and how we might organize and operate in the local Mennonite Church. We divided the total group into three smaller groups, each representing a different area of concern in planning for the welfare and the activity of the whole group. The three groups were named: the Christian Faith and Life Group, the Christan Service Group, and the Christian Fellowship Group.

Ours was the Christian Faith and Life group. Our group was especially interested and concerned about matters like: the individual's faith and commitment to Jesus Christ and the Church, the individual's spiritual growth, his understanding of the Faith, of the teaching of our Church, the life of prayer and worship, the study of the Bible, etc., etc. In short, we were concerned with the spiritual life and its meaning for the individuals of our whole youth group. The Apostle Paul defined the concern of the Christian Faith and Life Group when he wrote to the Colossians, "And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God." (Col. 1:9,10. SRV)

We were responsible for all the periods of devotion and worship at the Workshop. These we planned and prepared, giving different individuals the opportunity to lead. These also showed different ways in which devotional services can be conducted. In the morning, before meetings, we planned for a prayer service.

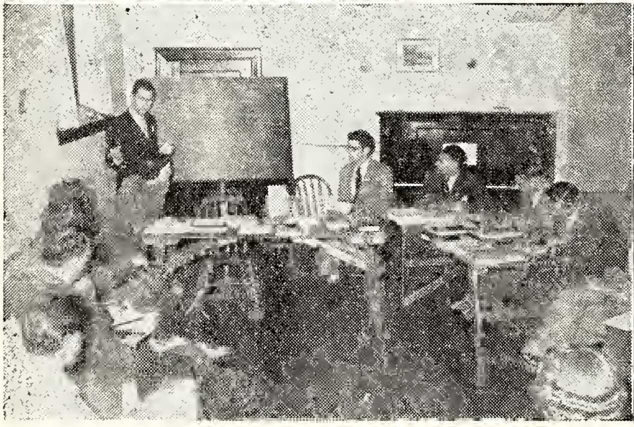
The Workshop provided time for some discussion periods. On the first morning (Monday) our group raised some of the many problems that our young people have concerning their spiritual life. Many problems appeared: some young people lack a personal experience with Christ and the feeling of being committed to Him; others have taken this initial step but have not grown farther in their faith and do not know clearly what the Church believes and what Christ's call means for daily living; to some the Bible seems uninteresting and personal devotions present a problem rather than pleasure; interest in some youth services is lacking; etc., etc. When we had listed some of these problems we tried to look squarely at them and determine some ways in which we might minister to them.

We were in charge of two evening services. The first afternoon we worked hard and planned a youth service on the theme *"Christ's Call to the Youth of Today."* This was an evangelistic service which we planned carefully and which gave many young people an opportunity to participate. It proved to be a rich experience for the whole group. Everyone agreed that a similar service could be planned in any local church which might effectively be used to encourage some youth to commit their lives to Christ.

Another discussion period found us trying to further outline concrete steps which we might promote in trying to solve some of the problems which had been raised the day before. We shared ideas on how we might make our youth programs and services more meaningful and interesting. The discussion that we experienced on this matter proved so interesting and helpful that we decided to encourage the use of discussion periods for the local youth groups. We planned together how we might promote young people's Bible study and prayer meetings. We considered some plans through which we might encourage personal devotions and the study of the Bible.

Finally we planned a closing public worship service on the theme of *"Personal Dedication to Christ."* Thus our Workshop closed. We had worked together, three groups in one, trying to build a vital Christian Youth Fellowship. We felt inspired by the presence of the Spirit of the Living Christ among us and we were all challenged to see how we might in a like manner build an active Youth Fellowship in our local church.

Workshop Pictures



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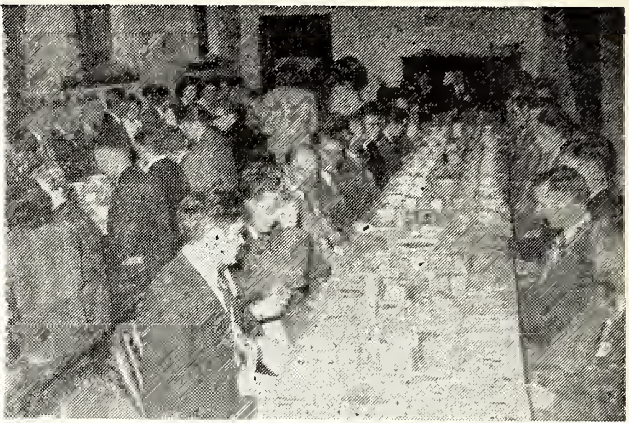
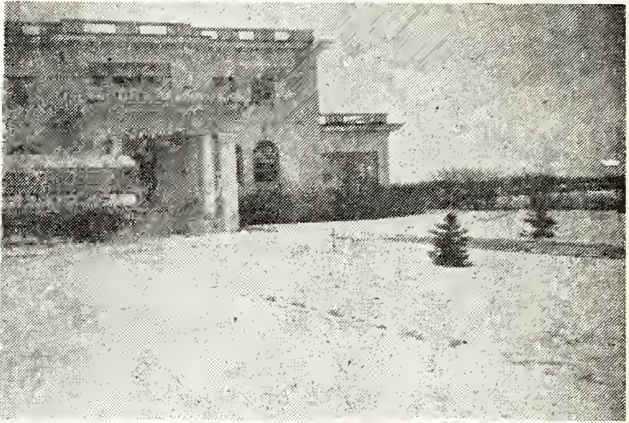
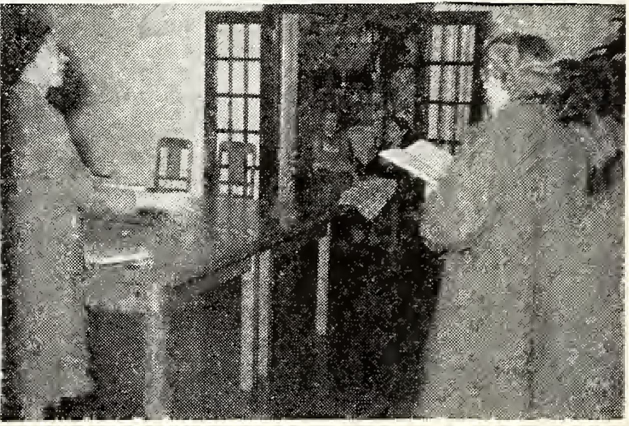
Top—A group of the nearly 100 who attended the Winnipeg Youth Workshop. All the Canadian Provinces were represented as well as eight states from California to Pennsylvania. The group is on the steps of the Bethel Mission Church.

Middle—A period of serious discussion was spent each day as the group divided into three sections: Faith and Life, Fellowship, and Service.

Bottom—After the Workshop, representatives from the Provinces and Districts of the Conference spent two days in a Council meeting planning future work of the Young People's Union.







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Top—To sit around a table and break bread together is always a treasured part of such an experience as a Workshop. The informal fellowship created new friends.

Middle—As a service activity, the Workshop sent a group out by bus, to the Bethesda Old People's home on the banks of the Red River.

Bottom—Singing is an important part of group experience. Here the group sings to the people in the Bethesda Home.

Christian Fellowship

Woven in and throughout the experiences and events at the youth meetings at Winnipeg was a wonderful sense of real Christian love and fellowship. During those days everyone experienced what a marvelous thing Christian fellowship really is. The broad scope of fellowship was felt as we experienced it in group prayer and worship, in earnest discussion of mutual problems, in the casual heart to heart talk, in the lovely chatter during free periods, in the hearty participation in group singing, in the united service for others, in the wholesome laughter about the table, and even amid the noise of dishwashing.

Here is well exemplified what Christian fellowship actually is. It is maintaining Christ-like social relationships in all areas of life. Fellowship deals with the Christian way of living, working and spending leisure time. When "Fellowship" is mentioned, many think only of parties and picnics, but this is only a very small segment of the whole concept of Christan Fellowship. It is important that we recognize the whole area, and it is imperative to the development of well-balanced Christian lives. As Christ used every social contact and activity to draw men closer to God, so Christian youth should use them today. It is this duty that makes Christian fellowship "Christian." This should be the purpose and emphasis of the Christian fellowship area in your home church.

But, how shall we do it? Where shall we start? Let us look at the things we do in our leisure time. Recreation should not be just time-killing, but it is an opportunity for mental, spiritual, and social growth. If these higher values of recreation are to be maintained at all amid our pleasure seeking world, Christian young people will have to provide it. There are no possibilities in the area of social parties, hobby nights, dramatics, music, reading, nature hikes, service projects, and many other recreational avenues. After all, the Christian life is not a series of "don'ts," but there are many ways of expressing the real joyousness of being a Christian.

Other areas of action in your home church would be with boy-girl relations and marriage. Do you ever have programs dealing with these problems? Are there adequate wholesome dating activities in your community? The church has a responsibility here. In the area of fellowship with other Mennonite youth, have you had exchange programs or parties with them? Do visitors feel like strangers in your church? A good aim for any young people's group would be to get to know Mennonite youth from every area in your district. This idea of fellowship should also be fostered interdenominationally. In the area of the fellowship of different age groups with the church, all should be made to feel a definite responsibility to the total church fellowship. Fellowship in the home is also a needy area. In the area of fellowship with other races there is an ever increasing problem in some communities. We Mennonites believe we should love all men, but do we show this love also in this area?

These are some of the general problems youth face today. It is the purpose of the Y.P.U. to build a well-balanced program for youth with the goal in mind to create unity of purpose in Jesus Christ. These are just a few suggestions—not nearly all—possibly they do not apply in your local group. Then use your own ideas—be creative. There are many unexplored possibilities in the area of friendship and love in social activities. Remember, the goal is "to glorify God in all our fellowship activities," whether they be on the personal, local, district or conference level.

THE PLACE OF RETREATS

(Continued from page 134)

people place burning candles upon the quiet waters of a lake, signifying by the floating of the candles into the center of the lake, the giving of their lives in complete dedication to the cause of Christ. Such a person has not witnessed groups of young people about a campfire singing "Living for Jesus" or "Jesus Calls Us, O'er the Tumult". Nor has such a person been approached by young people with questions concerning faith, salvation, the Cross, and the Resurrection. Youth does have time for Christ; the retreat program offers youth the opportunities to meet Christ, and make decisions for Him.

Retreats Have A Church-centered Program

My third evaluation is closely connected to the second. A decision for Christ is important; however, it is necessary to belong to a group of like-minded people, for discussion of faith and life. Fellowship is a necessity for a well-balanced Christian life. The Church presents this to the young people. By "Church-centered" I do not necessarily mean sect-centered, although I believe Mennonite young people should be made aware of their heritage. Young people are finding their place in the Church. Much of this is due to the fact that the retreat program is set up so as to instill within the minds of those attending, the fact that they are important to the Church. Retreats serve the purpose of preparation for more effective living and work in their particular churches. If the retreat program realizes the value of the Church to the degree that it attempts to incorporate within its program a sense of mission and service to the Church, should not the Church realize the significance and rightful place of retreats in her life?

Retreats Have A Service-centered Program

My final evaluation of retreats is that they are "service-centered" programs. By that is meant the instilling within the young people a sense of the needs of the world. Christ makes certain demands of Christians, not the least of which is service. The more young people learn concerning Christianity, the more they realize their privilege to serve God by serving their fellowmen. Young people are being made aware of the needs in Mental Hospitals, migrant camps, church schools, peace teams, and missions. The acceptance of Christ, presents a challenge to meet these various needs, whether it be through Voluntary Service, Sunday School Work, or Education.

Christian Service

A third area of emphasis at the Winnipeg workshop was the field of Christian Service. We believe that if we have faith in Christ and have accepted Him as Savior and Lord of our life it will express itself in a life dedicated to the service of others. To explore more fully what this service should be and how we should go about doing it a group at the workshop spent all their time in a discussion of service.

Throughout the discussions there was the feeling that we as young people should be more concerned about it because of the importance Christ attached to it. He said "Whoso will be great among you let him be your servant," and He gave to His disciples the great commission to work in His Name. Matthew 28:18-20. God expects to accomplish His purpose in and through us. We are to be vessels fit for His use. We are to be available to "go" and to "tell."

The group was very careful not to be advocatnig work for work's sake. The work done by the young people should rather be as a result of their faith and an expression of their faith in Christ. The work done should have purpose and aim with each project meeting a specific need. It should be Christ-centered service done in a spirit of prayer.

The discussions also touched on the needs in the field of service. It was felt that more should be done to challenge our young people to serve. More should be done to bring to the young people, individually and collectively, the needs that need to be met and the opportunities for service that are open to us.

To make things even a little more real to us three service projects were organized by the service group. One afternoon all the workshop participants were divided into three groups with one group visiting the Home for the Aged about 12 miles outside of Winnipeg, another group donning overalls to paint a large room in the church basement, and a third group visiting the home of Mr. and Mrs. Isaac Fehr, the only blind couple with children in Winnipeg. This group helped to clean house, do some baking and painting of woodwork and other general duties.

All of us felt that we had just begun our discussion when the workshop closed. Much more time was needed to do justice to the entire field of possibilities before us. However, these two days have opened our eyes to what needs to be done and has given us a greater desire to be found faithful in the service of the Lord.

A MOTHER VISITS A V. S. UNIT

(Continued from page 136)

parent among the colored children) when they realize that the friendship and goodwill of the Volunteers is genuine, and they count for just as much as the white children.

The days are almost invariably mild to comfortably warm even in winter. However, nights are frequently really cold and as we sat around the red-hot "monkey stoves" fed by that near-miracle fuel, "grease wood," we couldn't help asking, "What do the families in the doorless shacks do these frigid nights—how do they live through it?" The answer—"Well, it isn't cold enough to actually freeze them to death, so they keep on existing." But it continues to be a haunting thought.

Significant it was to discover that many different Mennonite groups were represented in the unit; Krimmer Mennonite Brethren, Mennonite Brethren, Evangelical Mennonite, Old Mennonite and General Conference. These varying backgrounds, however, were no cause for friction, but rather, seemed the signal for mutual appreciation. Frank questions and discussions about differences and reasons for them, yes—out of which grew a greater understanding and a fine sense of broadening fellowship based on the realization that we are one in the essentials. Here lies the hope for a more united Mennonite front—for more whole-hearted cooperation in the building of God's Kingdom here on earth.

I have wondered ever since my Gulfport visit—aren't a lot of us adults in a "rut" as far as our thinking and spiritual progress are concerned? Might there be a way for us oldsters to experience something similar to what the Voluntary Service program offers our young people to get a "shot in the arm" of much needed spiritual pep?

—Reprint from "Missionary News and Notes," February, 1952

ONE QUESTION

Did you ever enjoy teaching? All of us have had those experiences in our teaching when everything seemed to go well. We came from this experience with a glow, and determined that we would make every session of the Sunday school just like the one we had just experienced.

When you stopped to consider what had happened it was difficult to find one answer to the question. There were probably several reasons why you were effective as a teacher. Perhaps the pupils had slept better than on previous Saturday nights, or it was your new dress or the new necktie that made you feel better. Probably it was the particular lesson which seemed to suit your ability and consumed your interest. Add to this the way the pupils responded to the curriculum experience they had and you have two factors which make for a delightful teaching experience. Other factors which may have contributed also were the following. Your time for each activity worked out just right. Some truth you were pointing up suddenly burst into flame. Perhaps you felt that you were reaching your aim or objective which you had set for the pupils. You felt closer to your pupils and to God.

What is your answer to the question of how to enjoy teaching? Some of the points mentioned in the above paragraph may help you find your answer.

—D. C. Wedel

Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

After long anticipation the Jacob Duerksens of Paraguay have arrived at our school. We are indeed happy to have them with us, and hope that they will be greatly helped by our school as they prepare themselves for more effective service for our Lord.

January 29, the Missionary Band had invited Mrs. Coppelman, one of the leaders of Child Evangelism in Winnipeg to speak to their group. She spoke of the history and also the importance of this work and appealed for more workers to assist in the instruction of the children in the city. At present 16 college students are assisting in the teaching of these classes of children in private homes throughout Winnipeg.

The student chapel service, conducted by the students varies from time to time. Last week this service was largely of a musical nature. The theme of the program was, "I will praise the name of God with a song and will magnify Him with thanksgiving." (Ps. 69:30)

MENNONITE BIBLICAL SEMINARY

February 10, was a moment of considerable challenge to all of us here, because the Woodlawn Mennonite Church had full possession of the Swedenborgian Church building, where we will now have the privilege of conducting the regular morning worship service in the sanctuary. We rejoice in the Christian stewardship which has made this initial step possible, and pray that response will be available to complete the payments during this present campaign for forty thousand dollars. The speaker for this Sunday was J. Roth Goodall, Director of the House of Friendship, Kitchener, Ontario. Earlier in the week he addressed the combined student body of our two affiliated seminaries, giving the remarkable story of the grace of God as it has worked among the Jewish people of Kitchener.

We were glad to have the General Conference Home Missions Committee with us recently, composed of Lotus Troyer, Herbert Rozhart, Roy Ummell, and R. L. Hartzler. We also had the candidate Committee and Executive Committee of the G. C. Board of Missions meet here, including J. J. Thiessen, Sam Goering, A. J. Neuenschwander, J. J. Plenert, Phil. A. Wedel, D. J. Unruh, and S. F. Pannabecker.

At the Practical-Work discussion this week we found that our students are serving in many different ways among the Mennonite churches in Chicago, in other denominations, and in inter-denominational work. These assignments include those of full time pastors, assistant pastors, Sunday school teachers, leaders of boys' groups, girls' Bible Club teachers, week-day Bible school teachers, rescue-mission evangelists, conference administrators, and Christian witnesses among refugees in our neighborhood. We rejoice in this practical work program and pray for its improvement and development in the years ahead.

BLUFFTON COLLEGE

Bluffton's new auditorium-physical education building, Founders Hall, was opened to the public for the first time February 5. The program consisted of three basketball games, music by the men's glee club, a conducted tour of the building, and special honors to those who were connected with the college in its early days. It was estimated that from 1500 to 1800 people attended the opening events. The capacity of the building is estimated at in excess of 2000 when used either as a gymnasium or as an auditorium. Considerable work is still to be done on the building, especially on the kitchen and social room. Plans are being made for a formal dedication May 30 as the opening feature of commencement week activities.

Rev. John Thiessen, Executive Secretary of the General Conference Mission Board, was a campus visitor February 13, 14. He spoke at a joint Gospel team meeting, presented a missionary appeal as a chapel address, and interviewed students interested in going into mission work.

Dr. Paul R. Shelly represented the Board of Education of the General Conference at a meeting on Christian Education held in Columbus the week of February 11.

President Ramseyer carried on solicitation work in the Washington, Illinois, community during the week of February 17. He also represented the college at a meeting of Bluffton College alumni, former students, and friends living in the Chicago area, held at Mennonite Seminary, February 23.

FREEMAN JUNIOR COLLEGE

The response to the choir programs on the radio Sunday afternoons at 3:45 is quite favorable with listeners writing from central Kansas. The radio choir is composed of students and teachers, housewives, farmers and businessmen and has practices weekly. In addition to this selected group the full college choir gives an occasional program, and the men's quartet also has programs, the next one by the quartet to be on February 17.

The college men's quartet is composed of John Suderman of Mt. Lake, Minnesota, James Waltner, John Waltner and Marles Preheim all of Marion, S. Dakota. In addition to the radio concert they give program's in the neighboring churches and plan a few days tour for Easter vacation.

The activities of the Interstate Academy Conference are being held on the Freeman campus this year. In December the Forensics meet was held with Abe Krause, Lois Mechels, Winona Waltner and others placing events. On February 8, the basketball tournament was played here with Freeman winning second place in the conference of five schools. Milton Goering, coach and physical education director, received the second place trophy for Freeman.

On March 21, Freeman will be host to the music

(Continued on page 142)

M.C.C. News Notes

Draft Regulations Expected Soon

The draft regulations pertaining to the ordering of conscientious objectors to work contributing to the "national health, safety or interest" have now cleared the various government departments which have concerns in this matter, and we are advised that they will likely be ready for the President's signature soon. Only a few minor changes have been made from the earlier confidential copy of the regulations which had been provided for study by the church leaders.

After these regulations are officially issued, the Selective Service Headquarters will need to send directives to the local boards before drafting begins.

Germany: Need Greater or Less?

Reynold Sawatzky, one of the relief workers who is particularly engaged in material aid distribution in Germany, makes the statement in his last report that among refugees the need now is as great as at any time since 1947. Even today there are those who flee westward into Germany for refuge, and these people are destitute. Many others who have been refugees for longer periods have been unemployed and with the wearing away of the meager resources they have had, they too become destitute. It is true that more people in Germany are becoming self-sufficient, even among those with refugee background; but among the "neediest of the needy" there are yet conditions that well justify the churches in North America to sacrifice for carrying relief "In the Name of Christ."

Sweet Water in the Chaco

From the MCC Experimental Farm in the Paraguay Chaco comes word that a new well has been completed, one which yields sweet water. This is a rare occurrence in the Chaco, for many of the wells there yield salty water which is not suitable for drinking.

Relief in Austria

The Christmas Bundles could not be distributed in Austria by Christmas time, but on January 12 three groups of 200 children each came to the YMCA auditorium in Vienna to receive their wonderful gifts. Relief worker Norman Wingert writes: "We have only one regret. It is that the 600 boys and girls in America who gave the 600 gifts could not be seated in the auditorium gallery to witness the scene of 600 lovable, war-mauled Austrian children actually taking into their hands the multicolored Christmas Bundles. It was heart-warming, thrilling, touching."

The workers in Austria also recently distributed 170 comforters in three refugee camps. On each Saturday evening they conduct a Bible study hour in a private home.

Christmas Bundles "Successful" in Formosa

The February report from Formosa (Taiwan) states that Christmas Bundles reached the island in time for distribution before Christmas. Some were given to children at a Leper Colony; some to children in an orphanage; some to blind children; others were distributed in the schools and elsewhere. Many of these children had never before had a new set of clothing, and many had not had a New Testament. Glen Graber summarizes "We consider the distribution of these 300 Bundles a most successful project. It may seem a bit early but please put MCC Taiwan on your list as requesting Bundles for 1952."

OUR COLLEGES AND SEMINARY

(Continued from page 141)

festival. Each school will be represented with bands, choruses, instrumental and vocal groups. A One-Act play program is planned for April and will round out the Academy Conference activities for the year.

BETHEL COLLEGE

Rev. Russell Mast, pastor of the Salem-Zion Mennonite Church, Freeman, S. D., was the guest speaker in chapel last week, Thursday. He spoke on the importance of the individual standing for his convictions and making a positive contribution to the world.

On Monday Rabbi Joseph Utschen of the Beth Sholom congregation, Topeka, spoke in chapel in observance of Brotherhood Week. Speaking on the subject, "The Religious Philosophy of the Jew," Rabbi Utschen made the observation that the Jews and the Mennonites have something in common in that both have had to suffer for their convictions. Asserting that the strength of the Jew has been his religion he said that ethical monotheisin characterizes his religious philosophy. He believes in God and the good life. For him all of life should be suffused with spirituality.

Selective Service Headquarters have announced that students who intend to take the Selective Service College Qualification Test in 1952, should file application at once for the April 24 administration of the test. An application and a bulletin of information may be obtained at any Selective Service local board. Applications must be postmarked no later than midnight, March 10, 1952.

Quarter final examinations for the winter quarter began Tuesday, Feb. 26, and end Wednesday. The spring quarter will begin Monday, March 3. New courses to be taught in the spring quarter are Biochemistry, an upper level course taught by Menno Stucky; Introduction to Emergency Relief, taught by Dr. Robert L. Gering; and Human Growth and Development, to be taught by Dr. M. S. Harder.

Night courses which are especially available for extension students are courses in Visual Aids, Journalism, Introduction to Emergency Relief, Advanced Red Cross First Aid, and Language Seminar. Enrollment for the spring quarter has now begun and will continue through February.

The physics and chemistry departments of Bethel College are planning a joint meeting Thursday evening, February 21, to which natural science students of surrounding high schools will be invited. Beginning at 7:30 guides will conduct the visitors through the physics and chemistry laboratories and the radio and broadcasting rooms. A program of physics and chemistry demonstrations will begin at 8:00 p.m. Other college students and friends of the college are also welcome to this program.

We aren't made more saintly by putting on a miserable look.

Jottings

—First Church, **Hutchinson, Kansas:** Our congregation has taken part in the "Canning for Relief" project. Three hogs were purchased and a number of our members helped with the canning, which took place near Yoder, Kansas. Dr. and Mrs. B. J. Stucky of Hutchinson, who recently returned from a tour of Europe with the Menno Travel Service, gave an illustrated report at our C. E. Program. Due to Dr. Stucky's serious illness at Bad Durkehim, Germany, they were unable to make the tour through the Holy Land. Our Mission Society is at the present time making layettes for the African Mission Field.—Mrs. Abe K. Friesen, Corr.

—**Tabor Church, Newton, Kansas:** We observed Prayer Week in January by having ministerial students from Bethel College come to speak to us. They were Norman Dalke, Elmer Wall, and Norman Bergen. Beginning with the new year we have adopted a Family Night Bible Study plan, meeting every Wednesday evening. There are classes for pre-school children, grades one to four, grades five to eight, young people's class, young married people's class, and older adult class. Our pastor, H. B. Schmidt, made a trip to Washington, D.C., last week, to witness against Universal Military Training.—Corr.

—**Deer Creek, Oklahoma:** Our Annual Business Meeting was held January 13. Will Moyer was elected deacon; Ed Reusser, Trustee. A catechical class will begin soon. Our young people had a Candlelight watch night service at the parsonage. Our new building is now under roof; the windows being in, and the gas is piped in so we can work "in any kind of weather." Three children were presented for Consecration-Dedication Services, January 27. They were: Steven Ray, son of Mr. and Mrs. Eugene Reusser; Bonnie Neal, son of Mr. and Mrs. Ed Reusser; Ralph Carson, son of Mr. and Mrs. Waldo Krehbiel. Mr. and Mrs. John Goebel celebrated their 51st Wedding Anniversary, January 31. Mr. and Mrs. Valentine Schnebele, their 40th Wedding Anniversary, February 17. Used clothing has been contributed for relief, and the women are making twelve layettes for Africa.—Martha J. Landes, Corr.

—**Grace Mennonite Church, Lansdale, Penna.:** The annual Father and Son Banquet, sponsored by the Brotherhood, was held at the Teleford Fire House, Monday evening, January 28. A feature of the evening was the film "Hidden Treasures." Sunday school and church workers were installed by the Pastor, John J. Plenert, at the Sunday morning services, February 3. Miss Elsie Pfister, Missionary to Kentucky, brought the message at the morning service, February 3, and at the Women's Missionary Society meeting, Tuesday, February 5. —Mrs. Ronald Phillips, Corr.

—**Bethany Church, Kingman, Kansas:** On February 1-3, a "Deeper Life" Bible Conference was held with J. J. Regier, A. R. Shelly and John B. Graber as speakers. Saturday evening was set aside as youth night. Three sessions were held each day and those who attended were richly blessed by the messages and special music. On February 10, the C. W. program committee arranged for Ed. Kaufman to speak here. His illustrated talk on Egypt was most interesting and informative.—Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** At our annual Brotherhood meeting, January 15, many important decisions were reached and one of the greatest was the revision of the Church Constitutions. W. A. Krause was re-elected as chairman of the church board. One of the old pioneers of the Mennonite settlement passed away February 5. He joined with the local church soon after its organization. Henry Krause died of cancer. Erwin Wedel, a member of this congregation, brought the Sunday morning message, February 3, 1952. Reverend Wedel is the director of the Pioneer Mission among the negroes in Jackson, Mississippi.—Corr.

—**Bethel Church, Hydro, Okla.:** Marvin Eck, Co. manager of Go Ye Mission, presented the great need they are facing. More workers are needed badly. Many people in our own state are mired in darkness and sin, having never heard the gospel. Pictures were shown of the workers and their means of travel. Reverend Kaufman is bringing us great messages on the book of "Malachi." View points, concerning UMT have been written and sent to officials. Wilfred Ewy, Corr.

—**First Church, Upland, California:** Our church observed "Home Coming Day" on November 25. Harold Fassnacht, president of La Verne College, LaVerne, Calif., was the guest speaker and spoke on "Let Us Give Thanks." The dinner was served by the Serving Others Circle. The net collection was $237.00. Union Thanksgiving services were held in our church. Dr. Brubaker of the Upland College spoke on "The Habit of Thanksgiving." In the evening of December 9, the Women's Missionary Society sponsored an annual Thanksgiving program. The guest speaker was Mrs. Carol Shaver and she told of her experiences as a missionary in India. Sunday evening, December 16, Bishop Joe C. Driver brought the message. Mr. and Mrs. Driver visited their daughter and family, Mr. and Mrs. Harley Evers. The annual presentation of "The Messiah," was given Sunday afternoon, on December 23, by a community group. The Sunday school children and the church choir presented a Christmas program of songs and pagentry Sunday evening, December 23. On December 30, Elmer Basinger brought the evening message. January 13, La Verne Rutschman brought the morning message and in the evening he showed slides of the General Conference mission work in Colombia, where he and Mrs. Rutschman have spent four years. Ernest Kuhlman spoke of his experience in China and Germany on January 9. In the evening of January 16, we had a pot-luck dinner and after the meal the annual business meeting was held. Reports and the election of officers for the coming year occupied the evening. The installation of the new officers was conducted by our pastor, Reynold Weinbrenner on Sunday morning, January 27.—Mrs. J. A. Hiebert, Corr.

—**Deep Run Church, Bedminster, Penna.:** Pastor J. Herbert Fretz just finished a series of five sermons on the Ten Commandments. A sacred concert by the Deep Run Doylestown Chorus, directed by Millard Detweiler, was given on January 27. Marvin Rosenberger, president of C. E. Union, was guest speaker at our Adult C. E. meeting last month. Approximately 50 accepted the invitation to visit and enjoyed fellowship of the Calvary Mennonite Church near Souderton recently. Many made their witness against Universal Military Training and sending an Ambassador to the Vatican, by writing to our Senators and Representatives at Washington, D.C. About 150 attended the annual congregation Fellowship Dinner, February 7. The speaker was Nevin Schellenberger, pastor of the Tohicken Reformed Church. Helen Gross is doing secretarial work for the pastor. Robert and Myrtle (Wasser) Amstutz have moved to Hartford, Conn., where Robert has entered Hartford Seminary. Marvin and Betty Wasser expect to enter the Mennonite Seminary in Chicago this coming summer where Marvin will continue his preparation. Both men plan to enter the church vocation of Christian teaching.—Corr.

Into the Beyond

AUGUST CARL WINSKY, of Coeur d'Alene, Idaho, member of the Newport Church, Washington, was born September 26, 1868, and died January 19, 1952.

G. G. KROEKER, member of the Bethesda Church, Henderson, Nebraska, was born June 10, 1887, and met death in an automobile accident, January 22, 1952.

Whoever Receives One Such Child in My Name

[In a letter accompanying this article, Henry A. Fast, European MCC director, says in part, "Unfortunately MCC work like this, as well as its other services, are being hampered by declining contributions from churches at home. I do not believe this means our people are becoming spiritually less tender toward the needs and hurts of their fellowmen, but I don't want to allow this to happen either. I am sending this to you with the hope that readers of THE MENNONITE will be stirred to new sacrifices of love and to more earnest prayers for the work."]

Today we visited the homes of the children who will be coming to Bad Duerkheim for the next three months. It was a two hour drive along the beautiful Rhine River to Mainz. The gray stone houses so closely bordered the narrow cobblestone streets. Overcrowded conditions of Germany rob homes of the grass-covered lawns which are so familiar to Americans. Approaching the battered city of 115,000 we were told several thousand were refugees. These people had fled or had been driven from their homes hundreds of miles away. They could give us varied reports of their past ten years experience.

We found Frau Eifler herding a few sheep on this cold frosty morning. We had to stoop to enter the homely shack her husband had made after they were bombed from their home the fourth time. He provided the best within his means and then was killed two months ago. One could see this struggling widow attempting to provide a comfortable home for her family of seven with an income of forty-four dollars a month. This shack situated in mud and surrounded by trash would be discouraging for any person, but this optimistic mother is to be congratulated for her unfailing effort.

The knock on the next door was unheard as we entered the cold, dark hall and followed the sound of the voices. A bit skeptical at first, the young mother permitted us to enter her cold room and she soon answered the questions asked in a gradually friendlier tone. A pitiful sigh left her lips as she reviewed the seemingly futile effort she was making to clothe, feed, and provide fuel for her family of three in the two small rooms. "Yesterday I bought 4.20 DM (one dollar) worth of wood but that won't last long. Where will I get the next?" However, ere we left, it was "Thank you, thank you, I'm so glad Heidi and Mary Louise will have a comfortable place to live for three months."

In a stone barracks in a large kitchen without running water and bending over a small gas range we found Ursula's mother preparing dinner for her family. We could see our breath as we spoke for the temperature was near freezing. The love of a mother was evidenced by this simply dressed lady as she proudly spoke of her seven-year old daughter coming to the Erholungsheim at Bad Duerkheim. "Then we will be three living in the two rooms," she said, "we have a thirteen year old son."

Please enclose this label when writing

We stopped at Helga and Geisla's home to say "Hello." They had lived with us previously. Due to the results of the war their father has poor health and cannot have a regular job but ambitious as he is, he washes for the U. S. Army. So within this tiny kitchen were strung clotheslines filled with Kaki colored clothing. The humidity was high.

On the two-hour drive home we reviewed the experiences of the day. The gratefulness of these families for the opportunity their child will have to live a normal life for three months. In spite of the dark dingy homes, one seldom heard complaints. More frequently they expressed their gratitude for having a roof over their head. There were husbands missing and killed but their interests were, "How can I provide for my family now?" The low incomes must be stretched like rubber to provide the bare necessities.

We were returning to sufficiency, fuel, food, and clothing provided by the American Mennonites. We are preparing to say "Aufwiedersehn' to fifty children who have been here for three months, returning to insufficiency, want and need but with rosy cheeks, new vigor and a gain of five to ten pounds. With continued American assistance we can help two hundred children in the next year, but let me say not only the children but their parents too.

—Ella Mae Hooley

The Welfare Offices with whom we work are concerned that this place continue. On our last visit to Zweibrucken we were asked to pay a visit to the medical doctor who examines all the children from that city before they come and after they return. He questioned us concerning the menu and the regular program of the day. We wondered, "What now?"

He proceeded to tell us that from no other Erholungsheim he has known do the children return in such excellent condition. Not only from the physical standpoint but "sie sind auch Geistig reger und Aufgeschlossener." (They are mentally more alert and open-minded.)

The Welfare Officer from Mainz asked, "How long will you stay in Bad Duerkheim? I hope it will be for some time. The Mennonites and I may not believe exactly the same but I know you have faith in that which you believe; therefore, I will always send children to your Home, Catholic and Protestant. We do believe in the same God."

—Lucinda Snyder

The harder the place, the more He loves to show His power.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

To this temple where we call Thee,
Come, O Lord of hosts, today:
With Thy wonted loving-kindness
And Thy fullest benediction
Hear Thy people as they pray,
Shed within its walls alway.

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COVER PICTURE

The Clinton, Oklahoma, Mission Church is located two miles from the town of Clinton. It was dedicated on April 22, 1951. Rev. and Mrs. Arthur Friesen are the General Conference Mission workers there, and Guy Head-of-birds is a native worker.

Rev. H. B. Neufeld and Arthur Friesen designed and supervised the new church building. The structure includes rooms for Sunday school and kitchen service.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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PRESIDENT SIGNS NEW DRAFT REGULATIONS

On February 20th President Truman signed the regulations under which conscientious objectors will be assigned to civilian work contributing to the maintenance of the national health, safety or interests. Before any drafting of CO's can begin, Selective Service will need to send to local boards copies of the new regulations together with more specific administrative directives and some new forms. Young men classified I-O should wait for further information before they seek to work out service plans with the local board.

Copies of these regulations have been sent to all of the ministers and to the Peace and Service representatives in congregations having such designated contact members from their congregation. Full text of provisions will be published later or can be had immediately by writing to the Peace Section, MCC, Akron, Penna.

Two main features of the new provisions should be noted.

1. Work can be for a government agency or non-profit agencies such as certain institutions and services of the church. Non-profit for the church must benefit the public in general rather than their own membership alone. It cannot be strictly missionary work or such service which aims specifically toward increasing church membership. Payment for the work of conscientious objectors will be the normal pay of the agencies for whom they work at rates equal to those doing similar work.

2. In terms of assignment, CO's can wait until they are "called" or they can "volunteer." To do work for non-government agencies such as the MCC, individuals will likely need to volunteer rather than wait until they are called. Volunteers will need local board approval for their work before their time counts toward the required two years of service. Information will be released whenever individuals can begin to volunteer.

Several major observations can already be made as to how this program may work out. The provisions are potential for a good program. For the first time, some of our regular church work may be counted toward this required service. We hope local boards will help to give this new program a fair trial. To this end we need to pray for them, be patient, and seek to win understanding and cooperation.

A major difficulty will be the individualizing effect by the very nature of the new provisions. We urge all of our I-O's to work with each other and the church to make for a stronger Christian fellowship and the most worthwhile contribution possible.

—Elmer M. Ediger

Of Things to Come

April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 24-27—Middle District Conference, Wayland, Iowa
April 25—All School Play, Bethel College
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 4-11—National Family Week
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3——Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
July 5-9—Canadian Conference, Altona, Manitoba.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland

MENNONITE SCHOLARSHIPS

For the coming summer four scholarships will be offered to qualified Mennonite leaders to attend the Interdenominational School for Rural Leaders at Garrett Biblical Institute, June 23 to July 25. These scholarships cover the total amount of a room in the dormitory and tuition. The courses are for credit and on a graduate level. Candidates should be College graduates. Preference will be given to persons in active ministry, interested in the rural church life of our denomination. A total of eight quarter credit hours can be earned in the five week period. Last year 14 denominations were represented in the student body coming from 20 states and 2 foreign countries. Applications should be in by May 1. If interested, write to Ed. G. Kaufman, President, Bethel College, North Newton, Kansas, the person named by Garrett Biblical Institute to nominate Mennonite candidates for these scholarships.

Editorials

EXCEPT YE REPENT

The season of Lent should be a period of penitence. It is not a time for talking about other peoples' sins but for humble confession of our own. For all have sinned and come short. We need forgiveness—

For our lack of gratitude and thanksgiving to God.
For saying, Lord, Lord,
  but not doing the things He commands.
For being satisfied with mere form
  without the inner spiritual force.
For talking glibly about goodness,
  and living it so feebly.
For doing the things we should leave undone,
  and failing to do what we should have done.
For our prejudices and discriminations
  against the other children of God.
For placing ourselves first and God tenth.

For trying to substitute works for faith,
  and piety for goodness.
For resisting the promptings of the Holy Spirit.

For thinking our own reformation
  can take the place of the New Birth.
For being dying embers instead of flaming torches.

For wanting to be so proper
  that we fear to be called fools for Christ.
For making Christ feel unwelcome in our homes,
  and embarrassed in our company.
For our critical and censorious attitude
  toward those who differ from us.
For our failure to be good witnesses for Christ
For our self-importance and conceit,
  our smugness and self-righteousness.
For our sharp and unkind words
  both to our loved ones and others.
For being hardened against the sorrows and needs
  of others.
For being so busy with small things,
  that we have not time for things eternal.

For all these sins—and many more—dear Lord, deliver us and forgive us. Create in us clean hearts and renew right spirits within us.

ON STEPPING ASIDE

Every year there are a number of changes in the places of leadership in our church and conference work. Older men step aside and make way for younger men. Some do this so gracefully that ever afterward they are respected and honored and sought after. Others do it so reluctantly and only under some form of compulsion that they are apt to spend the rest of their days in a feeling of bitterness for being pushed aside.

All young men agree that older men should withdraw before the cause suffers. But often when these same men come to the point where they should step aside they are blind to the need of doing so. They count themselves a distinct exception to the general rule. They may even make themselves believe they would be quite willing to step aside but there just seems no one who could do the work quite as well as they are still doing it. This is a peculiar deception all too common.

Retirement ages vary, but it is better to gracefully make room for others before people wonder why we do not.

A Second Question

D. C. WEDEL

Did you ever have a horrible time teaching? All of us could cite occasions when we felt that our teaching was ineffective. Pupils were restless, inattentive, bored, interested in doing everything else but what we wanted them to do. Perhaps we went home that Sunday morning determined never to teach again.

When we arrived at home we had gathered reasons why our experience had been horrible that morning. We named the following: "The weather is so unfavorable." "The space is so limited." "The parents show no interest." "The editors did such a poor job of writing the lesson materials." These reasons came to mind easily.

The reasons mentioned in the above paragraph were probably true and some additional reflection would have brought to light many others. Perhaps there were some mistakes which could be attributed to the teacher. Look at the following list of mistakes which teachers have named as common reasons why the teaching experience can be horrible.

1. Putting off preparation of the lesson until Saturday night.
2. Insufficient commitment to the task of teaching.
3. Reading the lesson to the class from the magazine.
4. Bluffing, to try to make up for the lack of preparation.
5. Trying to work without materials (no quarterlies or Bibles, etc.).
6. Teaching without an objective or lesson plan.
7. Talking at pupils rather than with them.
8. Letting conversation "get off the track."
9. Asking questions so obvious or trite as to be dull.
10. Showing irritation.
11. Forgetting to ask for the things you asked pupils to bring.
12. Finding no enthusiasm for the task.

What suggestions would you add when you answer the question of why a particular teaching situation was horrible. There are some other answers. What is yours?

Silver Trumpets

H. D. BURKHOLDER*

The children of Israel were ready to break camp and journey into the wilderness. In Numbers 9 we are told that God would lead them forth with a pillar of cloud by day and a pillar of fire by night. According to Numbers 10:1-10 they were to receive additional instructions through the blast of the trumpets. The content of these verses refer to three things; namely (1) The Trumpets (2) The Trumpeter and (3) The Trumpeting.

THE TRUMPETS

The trumpets served as the voice of God and were used to reveal the will of God. As such they were representative of the Bible, the Word of God.

A. The Number

"Make thee **TWO** trumpets of silver." (v.2).

The Bible consists of two trumpets—the Old and New Testaments. However its message is one. Please note that the trumpets of chapter 10 gave forth the same message. The entire Bible has but one message—Jesus Christ and Him crucified, risen and coming again. The Old Testament trumpet declares, "Messiah is coming," while the New Testament trumpet says "He has come and He is coming again." Furthermore, the God of the Old Testament is the God of the New Testament. The love of God and the wrath of God are prominent in both portions. "He is the same yesterday, today, and forever." "I am Jehovah, I change not."

B. The Nature

"Make thee two trumpets **OF SILVER.**" (v. 2).

They were trumpets "of silver." Throughout the Old Testament silver is frequently associated with redemption. To be sure, we are not redeemed with silver and gold but by the precious blood of Jesus. Nevertheless, the silver sockets of the tabernacle were made from redemption money, thus man's approach to God was made possible through redemption.

The silver trumpets—the entire Bible—unfolds God's great message of redemption through the blood of the Lamb.

C. The Unity

"Of a whole piece thou shalt make it." (v.2).

The Holy Spirit directed approximately forty men over a period of 1,500 years to record an infallible and unified message. "The New Testament was in the Old concealed while the Old Testament was in the New revealed." The two are complimentary rather than contradictory. "Of a whole piece thou shalt make them."

THE TRUMPETER

"The sons of Aaron shall blow the trumpets." (v. 8).

The mind of God could only be revealed through priestly nearness and communion. Although every believer is a "priest unto God," and can know and proclaim the will of God as revealed in the Scriptures, it is, nevertheless, still God's plan to call forth special trumpeters; namely, the minister of the Gospel.

A. Called

Moses was asked to set aside the tribe of Levi (Numbers 8:5, 6) for priestly purposes. The Apostles were called away from kindred, country and capital to trumpet forth the Gospel. It should please the Holy Spirit and the Church to set aside a Paul and a Barnabas for the work of the ministry.

B. Purified

The priestly family had to be purified before it could serve (Numbers 8:7). The Lord needs clean vessels in order to give forth the unadulterated gospel of Christ.

c. Consecrated (Numbers 8:10)

The "laying on of hands" is comparable to the consecration referred to in this verse.

D. Commissioned (Numbers 8:15)

The Lord's commission—"go—tell"—becomes effective after one has been qualified by a call from God, a pure and holy life and a complete surrender to God and His will.

A Levite thus commissioned was responsible for every blast of the trumpet. It was also the duty of each Israelite to give heed to the message delivered by the trumpeter. To move without the sound was to move in the dark; to refuse to move when the sound was heard, was to remain in the dark. It was not a matter of opinion, but a matter of obedience or disobedience to the Word of God.

THE TRUMPETING

The very best trumpet (the Bible cannot be improved) needs the breath of a living person to cause it to be heard. Almost anyone can make unintelligible sounds on a trumpet; however, it takes a called, purified, consecrated and commissioned life to declare an intelligible Gospel.

What is the nature of my trumpeting? Does it attract souls to myself or to Christ? Is it the social Gospel trumpet or a mere denominational horn? May it truly be the full gospel trumpet of Christ which will influence the social order as well as include those teachings emphasized by Bible believing peace churches.

It is one thing to make a lot of noise and it is another thing to be a mouthpiece for God: a mouthpiece which honestly and sincerely declares the whole counsel of God.

In Israel, the trumpet sounds had various degrees of significance. According to Numbers 10:10 they were to "blow the trumpet over the sacrifices." In verse 3 a certain blast invited them to assemble "at the door" and in verse 5 another blast signaled them to "go forward." Atonement by blood; an invitation to come to Christ the door, as well as Christian growth and progress are all included in faithful trumpeting.

Let us heed the clear trumpet blasts of His Word. The obedient heart will rejoice when the "trump of God" shall sound, while the disobedient heart will cry for the rocks and stones to fall on him. For the former it will be a glad **morning,** while for the latter it will be a sad **mourning.**

***Pres., Grace Bible Institute, Omaha, Nebraska.**

Excerpts from India Letters

The theme of our Missionary Conference was 'The Unfinished Task,' still, in the various messages, 'Union with Christ,' 'Seek Things Above,' 'Winning Young People,' 'Unoccupied Fields,' 'Unfinished Task in China,' 'The Unfinished Task of Reconciliation,' brought out strongly the need for greater growth in the individual Christian in the Church. Growth is, praise the Lord, in evidence, but there is room for more. Join us in prayer for this, join us in prayer for the newly chosen officers, as well as for those who have been, for all who have responsibilities, be it in a small way or in a great way, be it in the Church Conference, in the local church, in the school, in the hospital, out in the district, in the home, or elsewhere.

A matter of great joy is the safe arrival of Miss Augusta Schmidt, and with her, the two new missionaries, Miss Esther Wiebe, Aberdeen, Idaho, and Dorothy Andres, Meadow Lake, Sask. They arrived in Champa on the evening of the last day of Missionary Conference.

We are happy they are here. The new girls are stationed at Korba for these winter months of language study, after which they will go to Landour for further study. Let us remember them in prayer.

—Helen Kornelsen, Jagdeeshpur, India

This year's conference was a time of special blessing. We were very conscious of the presence of God's Holy Spirit in our midst. At times it hurt, as it always does when the Holy Spirit comes in convicting power. Sometimes that is the only way God can get us to stop and take spiritual inventory of ourselves. Pray that this conference year might be the richer in spiritual fruitfulness because of the blessings received.

Work at the hospital goes on much as usual; sometimes very busy and sometimes less busy. We have two classes of compounders this year instead of our usual one and that of course means a double load for those of us who are teaching. At present our Indian doctor is away for three month's post-graduate study in surgery. Even though that makes it busier for us still we are happy for this opportunity for him. During the past year we have added several new members to our staff, three of them our own local girls.

On July fourteenth of this year we celebrated our hospital's silver Jubilee. We had an interesting program wtih the general secretary of the Christian Medical Association for India, Burma, and Ceylon as our guest speaker. I am happy in my work and covet your prayers for an even closer walk with my Lord.

—Anne Penner, Champa, India

Can it be that we have insured our property and belongings against fire and loss, and not our life and love against eternal destruction?

It's Happening in Colombia

GERALD STUCKY

How long does it take to build a church? Undoubtedly the answer depends on what kind of a church you are referring to. Yesterday I saw one of the finest sights of co-operation and church building that I have ever witnessed. For two years we have been having meetings in Cachipay in a small rented room. For some reason or other we will now have to surrender the room that we have been renting—but it seems to be the Lord's doings for it has inspired the believers to build their own church. Yesterday they and we gathered in Cachipay with shovels, picks, hammers, wire, logs, bamboo, etc., and with marvelous energy and goodwill erected a temporary structure that will serve as our church building in Cachipay. It is nothing very elaborate to say the least, but the believers are happy with it and I believe that the Lord too is pleased. It is a tremendous contrast to the elaborate Catholic Church in the town, but we know that true worship of God depends not on the size nor the cost of the church building but rather on the hearts of the worshipers. Our building fits perfectly into the thought of "The Little Brown Church in the Wildwood," for all around it are banana trees and wild growth. As you can know, the structure built yesterday is temporary—this year we hope to lay the foundations and begin the building of our permanent structure.

But a more real church than the one just mentioned is also in the process of construction. It is with praise to God and with thanksgiving in our hearts that we write of the formation of the Evangelical Mennonite Church of Colombia. On New Year's Day many believers and friends came to witness the official formation of this branch of the Church of Christ. After an impressive service of worship and communion, the believers were given the opportunity to become charter members. Of the more than 50 that have been baptized thus far by our Mission, about 30 were present to sign the charter. Others that could not be present at the meeting have signed the charter since that date. We are so glad for what God has done through the witness of His children here. There is no mass evangelism here, but the process is rather that of you win the one next to you, and I'll win the one next to me. Brother Arthur Keiser who has been in charge of evangelism this year has given many classes and the believers have witnessed faithfully, and the Holy Spirit has given the increase so that in this year we were permitted to baptize more than in the other four years combined. This year we have seen blessed harvest fruits of seeds that have been growing during the years.

The papers in the States and here have carried many stories of persecution here against the evangelical believers—and in truth it is most difficult to be a believer here. The believers in Anolaima have

(Continued on page 155)

The House of Friendship

J. ROSS and SHIRLEY GOODALL

Christmas night a group of our Jewish friends filled the Chapel as we gathered to remember 'Chanaukah' and tell them of the birth of the Messiah of Israel. During the evening Brother C. F. Derstine spoke on the subject 'Seven Reasons for Appreciation of the Jewish Race.' Our Brother told our Jewish friends the Gospel story very simply and very plainly. Many asked questions after the message, the feelings of all were expressed by one learned Jewish man 'we want to hear more of Jesus Christ.'

The Saturday evening after Christmas a similar group gathered in the basement auditorium of a Toronto Church. Brother Merritt, the Pastor of the Church, and a lover of our Jewish People spoke on the subject 'Why I, a Gentile, am a Christian and a follower of the Jewish Messiah.'

A young Jewess who accepted Christ at the mission a few months ago and who testifies "I am trusting the Lord, wherever He leads I will go," is confined to the Sanitorium.

There are three other young ladies in the same hospital room, all Gentiles. Our sister's testimony, in spite of pain and suffering, has been the means of interesting these girls in the Word of God. The four of them now have regular daily Bible study. We have had the joy of giving these girls Bibles, of reading the Word with them, and of praying with them. As we think of these four girls we remember the words of Paul; "The Gospel of Christ—the power of God unto Salvation—to the Jew first and also to the Gentile."

We want to share with you a part of two recent letters received from Eunice Fenderson in Jerusalem.

"The coffee, salmon, oats, flour, tea, are all highly prized as most of it we cannot get here. It is such a blessing to be able to give our needy Jewish families some of these things they need. It helps them see the love of God. The Lord has used it to the opening of several homes and hearts to the message of salvation."

"You will be happy to know that eight of the Hebrew New Testaments were gladly accepted by a group of Orthodox Jews, and they are earnestly reading them. One said he has read it through and wants to read it again, and asked for a Hebrew commentary on it."

We want to thank each of you for your cards and greetings; it warmed our hearts to hear from so many of you. Our greatest thrill came from the cards and letters from men, now scattered over the country, who had met their Savior at the House of Friendship. Some sent gifts to help 'some other fellow in need.'

This letter is being written on a Monday morning. We thank God for four young men who responded to the altar call yesterday afternoon in the Chapel and accepted Christ as Lord and Master of their lives.

We covet your prayers for the five Gospel services held in the Chapel each week.

In the Making

Dr. Miller was a neighbor to us in India for many years. The poem expresses the experience and observation of many missionaries. It speaks of "these least" Matt. 25:40. May this poem serve to give us all more courage and hope and faith in our Lord's cause. —J.T.

"I found him playng in the dust,
A naked child with unkempt hair,
I worked for him . . . in faith and trust
And said, perhaps . . . a great man's there
In the making!

The years went by. I saw him grow.
I watched him in his work and play.
The casual comers could not know
The dusty lad I'd seen that day . . .
In the making!

And now . . . he takes his place with men
Of learning, wisdom and renown.
O, what delight to see him, when
He looks for boys in field and town . . .
In the making."

—G. E. Miller

From the Nation's Capital

The opposition to UMT is being felt by Congressmen. Chairman Richard B. Russell of the Senate Armed Services Committee has urged supporters of UMT to "carry on a little more thorough campaign" so "public opinion won't look so one-sided" to Congressmen. In Senator Russell's opinion the churchmen's opposition to UMT is "very, very misleading." Senator Schoeppel's office reports that never before have they received so much mail from Mennonites in Kansas.

At the time of this writing the House Armed Services Committee's UMT bill has been reported to the House of Representatives, with debate expected to begin February 26, and perhaps continuing for a week or several weeks before a vote is taken.

The Senate Armed Services Committee has completed its hearings on UMT during which 52 organizations and 5 individuals presented testimony, with 33 of the organizations opposing passage of the proposed bill, 14 favoring passage, and 5 offering amendments but taking no stand on the bill as a whole.

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Learning and Doing

LOIS AND PETER VORAN

Extracts from a letter from the Vorans, workers in Japan. —J. T.

As most of you know we are in Kobe, one of the major port cities in Japan. This is to be the stopping off place for our missionaries as they attend language school. Our actual field work will be in Kyushu, the southern large island of Japan. We need use of the language to spread the gospel because the direct contact is lost through the use of an interpreter. If he is not familiar with the things of the Spirit the entire work is hindered. We praise the Lord for victories already won in spite of this handicap but look forward with great eagerness to the time when we will be able to speak the language. Three hours a day are spent in school with three different Japanese teachers who speak nothing but Japanese. At first it was just utter confusion but now it is beginning to sound like something someone might be using in ordinary conversation. The school was started by the Southern Presbyterians for their missionaries but by requests from others they enlarged their staff of teachers and teach many who are in the Lord's work. We praise God for this school and the opportunity to attend.

Our outlet for service is through English Bible classes. Many Japanese are eager to learn English and missionaries have been contacted as teachers. These are reading classes so we use the Bible as the text book. We do praise Him that the interest of many is changed from English to the things of God. He has given us two souls already in this ministry in the three Saturday evenings that we have taught. Pray for Yamada San and Konda San, two young men who have accepted Christ as their Savior, that they may grow in the knowledge of Him. One question that many ask is, "How do we believe in Jesus to be saved?" To believe in faith is strange to them because they have so many gods, idols and shrines visibly before them. How we pray with Paul in Ephesians 1:17, 18, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you (them) the spirit of wisdom and revelation in the knowledge of Him; the eyes of your (their) understanding being enlightened;. . ." Pray for this work and for us as we labor for Him. Pray for the converts because they have thrilled us by saying, "We will go and tell our interested friends what you have told us and if they need more help we will bring them to you that they may believe in Christ too." Praise God for this zeal! Does it not put us to shame?

Deep-freeze lockers are nothing new; we have had them along the streets, with steeples on them, for years.

Our First Month in Japan

PAUL W. BOSCHMAN

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and he shall direct thy paths." (Prov. 3:5. 6)

When my wife and I started life together we made this promise our own. Inasmuch as we have trusted and acknowledged our Lord he has directed our pathways, and now these pathways have led us through many wonderful experiences to the land of Japan. "He is faithful that promised."

On Monday, November 26, 1951, LaVerne, our daughter Beverly Ann, and I boarded the SS PRESIDENT WILSON in San Francisco and set sail for Japan. Except for the last few days the voyage across the Pacific was exceptionally calm. We landed in Yokohama, December 12, at 9:00 a.m. as per schedule.

Missionary W. C. Voth, met us at the Yokohama pier and was of great help to us in getting our baggage and freight cleared through Japanese customs. It was here in the customs house that I got my first lesson in Oriental patience. It took us from Wednesday morning until Friday noon before we could proceed on to Kobe. . . .

FIRST IMPRESSIONS

One of the first things that impressed me when we arrived in Yokohama was that the Japanese people are so small. We have also been impressed with the small shops, and low doorways, and the conspicuous absence of tall buildings here in Japan. They tell us that the larger cities of Japan were over 80 per cent destroyed during the war. Then too the frequent earthquake tremors prohibit the building of tall structures like one sees in America.

A third and very profound impression is the notable absence of church steeples. In America I have often been inspired when I saw the many church steeples tower high above the rest of the buildings, pointing heavenward. Here the opposite is true. One cannot help but feel that in a land where there are no churches there Jesus Christ is a stranger. . . .

LANGUAGE STUDY

January 7, we enrolled as students at the Kobe Language School, located on the third floor of the Presbyterian Seminary. At the present time we have 15 teachers and 67 students coming from 17 different denominations. Classes meet only in the mornings, preceded by a short chapel period. From the very first day we hear and speak only Japanese during the class sessions and get the grammar from the books. The language is difficult but not impossible with the help of God.

I believe that the language study is a very important aspect of our work here in Japan. The success or failure of our future work will depend on how well we acquire the language now, for the language is the instrument that we will use to convey the message of salvation to the people.

From the Board

For an insight into the workings of our conference, we want to share more with you from the annual meeting of the Board of Christian Service which was held at Winnipeg, from November 29 to December 1, 1951. The first day was spent by the board of twelve as a whole hearing reports. During the second day, the three sections of the Board met separately to consider problems and bring recommendations. On the third day the board again met as a whole to make final decisions.

This new board deals with the relief, mental hospitals, homes-for-aged, peace, voluntary service, and mutual aid works of our Conference. To handle this large scope of activities, the Board of Christian Service membership is sub-divided into three committees as follows:

Hospitals and Relief:	H. A. Fast Peter J. Dyck William T. Snyder Robert S. Kreider
Peace and Service:	Albert Gaeddert Robert W. Hartzler Bertha F. Harder J. A. Dyck
Mutual Aid:	J. Winfield Fretz Julius Franz William Stauffer Harry M. Detwiler

All except Julius Franz and H. A. Fast were able to attend the Winnipeg meeting.

Since the meeting was held in Canada, a special effort was made to correlate our Canadian District Conference efforts with those of the General Conference in these three areas of service. The Canadian District Peace Committee was represented by H. T. Klaassen and J. G. Rempel; the Canadian Board of Colonization by J. Gerbrandt; and Voluntary Service in Canada by Menno Bergen. Brethren J. H. Enns and Benjamin Ewert of Winnipeg also attended many of the sessions. Repeatedly, Board members commented on the great value of meeting in Canada with the representatives of our Canadian District Conference.

The General Conference Executive Committee had earlier recommended that the Deaconess Society cooperate with our Conference through the Board of Christian Service. Two sisters were invited and attended these Board meetings, Sisters Lena Mae Smith and Helen Ruth Epp. The Deaconess program of the Conference is making big changes in their program for a broader and greater ministry for the Kingdom.

The three auxiliary organizations of our Conference which cooperate with our Board of Christian Service on various projects had representatives present for certain sessions. David Schroeder represented the Y.P.U.; Mrs. A. M. Lohrentz for the W.M.A.; and J. S. Schultz for the Men's Brotherhood. Also visiting some of the sessions were two District presidents: Elbert Koontz of the Western District and Irvin Richert of the Middle District.

Below we present certain items which will help to give a picture of the three days' deliberation. More details will be given in future issues. Much of the discussion was concerning MCC relief and other activities. It is the Board of Christian Service which elects representatives to the MCC, who is responsible for and to our Conference for our part in this large work.

1. With regard to several long-standing funds, the committee on hospitals and relief recommends that the "Paraguay Student Fund" of $124.27 be made available to the current YPU Paraguay student project.

2. The Committee on Mutual Aid was asked to investigate a long-standing fund called "Mennonite Settlers Fund." If this was not given for a specific project, then it is to be absorbed into the revolving fund of Mutual Aid.

KANSAS FLOOD RELIEF

3. The Committee on Hospitals and Relief agreed that the Kansas Flood Relief fund be made available to the Topeka Voluntary Service Unit for construction in that city subject to the approval of this Committee.

4. Contributions marked "Board of Christian Service" has been distributed at the end of each month according to budget, i.e., Relief and Hospitals, 72%; Peace and Service, 15%; General Board Expense, 11%; Mutual Aid, 2%. Resolved that contributions received for the "Board of Christian Service" be divided proportionately between the committees of the Board on the basis of annual budget except that "Board of Christian Service" contributions be used to cover such deficits, also on a proportionate basis.

5. J. Gerbrandt, J. J. Thiessen, H. T. Klaassen, J. Winfield Fretz, J. A. Dyck and Elmer Ediger were appointed to discuss the Canadian support of the Board of Christian Service.

6. Reports from the MCC representatives, H. A. Fast and Albert Gaeddert (elected from this Board) were read and discussed so that counsel which reflects General Conference thinking might be given to the MCC in its planning of the 1952 program.

7. Elmer Ediger as proxy for H. A. Fast on the MCC Mental Health Service Committee reported on the over-capacity operation of Brook Lane farm, the MCC mental hospital in the East; on the satisfactory first year at Kings View Homes on the West Coast; and plans for the Central Area hospital to be built near Newton, Kansas.

CENTRAL AREA MENTAL HOSPITAL

8. Resolved that our Board of Christian Service confirms their approval for the establishing of a Central Area Mental Hospital and recommend that our churches support the project. (More information later)

Christian Service

9. Resolved that the Executive Committee of the Board of Christian Service together with our General Conference representatives on the MCC Central Area Finance and Promotion committee be responsible for the planning and implementation of the financial solicitation program for the Central Area Mental Hospital Project.

10. Resolved that in the near future, an open meeting be held for our Conference people at which the project be presented.

11. J. G. Rempel from the Canadian Peace Committee reported on "Non-resistance and Service in Peace and Wartime in Canada," pointing out:

a. the great progress made in getting a united representation to the government
b. the failure to prepare more for the last war
c. the help they are now getting through the provincial peace conferences

12. The Canadian Peace Committee members present expressed their desire to work closely with the General Conference Peace Educational program and also their desire that opportunities for Voluntary Service be presented as widely as possible through the efforts of the General Conference Peace and Service Committee.

13. J. Winfield Fretz made observations on his South America visit as they related to the work of this Board.

REVISED DEACONESS PROGRAM

14. Sister Lena Mae Smith presented the plans for a revised Deaconess program.

a. Wider field of vocations than nursings, i.e., relief, missions, etc.
b. Provisions for limited term basis of five years as Assoc.-Deaconess.
c. Broader educational program, if possible an A.B.
d. Work in close cooperation with Board of Christian Service and Western District in establishing this program.

The discussion which followed endeavored to clarify why the deaconess program had not grown and what would need to be done to make growth more likely.

15. Resolved that the Hospital and Relief committee assume responsibility and sponsorship for the Deaconess service and assist the Bethel Deaconess Home and Hospital Society in developing plans for the enlargement of the Deaconess service. (More explanation later)

16. Concern was to be expressed to the Council of Boards regarding the large appropriation necessary to cover the deficit of unpaid subscriptions to *"The Mennonite"* under the "Every Home" plan.

17. Resolved that our congregations be encouraged to contribute cash with each gift in kind (other than clothing) for the purpose of defraying handling and distribution costs as arranged with the MCC. (More information later)

18. Resolved that we express our concern to the MCC that if possible they regularize the time of their annual meeting. If it happens that the MCC meeting is to be held before our annual Board meeting, then our MCC representatives should correspond with the Board members to get counsel on program emphasis for the next year.

SPECIAL CONFERENCE STUDY

19. Resolved that a conference be held to study our peace position and its implications.

20. Resolved that the Peace Committee make the initial plans for such a conference on "The church, war and the Gospel" and circularize the rest of the Board for suggestions and that the executive committee of the Board approve final plans.

21. Resolved that hereafter PAX volunteers chosen from our conference; that we as General Conference pay $25.00 per month, the volunteer $25.00, and the congregation (or by other local arrangements) provide for the remaining $25.00 per month. The Executive Secretary of the Board was asked to help in the approach with local congregations so that the man did not need to approach the church by himself. (More explanation later)

22. Resolved that matters relating to distribution of peace and other literature by our Board in South America be cleared through J. A. Dyck, our Canadian member of this Board, in order to avoid unnecessary duplication.

23. Resolved that we secure from the District Peace Committees and other sources suitable peace materials to be printed in tract form in both German and English and that they be distributed throughout the General Conference at the rate of about one per month and that they also be sent to the South American Mennonites whenever advisable.

24. Resolved that we convey our thanks to the Board of Education and Publication for the numerous applications of the doctrine of love contained in the Sunday School quarterlies, but to ask the board to consider whether they would not resume the practice of having one lesson per quarter specifically on the doctrine of love and non-resistance.

25. The Executive Secretary was asked to prepare a list of qualified available leaders in the field of peace education and to provide such a list in *The Mennonite.*

26. It was agreed that the oratorical contests again be sponsored this year with prizes of $25 and $15——one set of prizes for all of Canada and one each for the three U. S. colleges. J. A. Dyck is to be responsible for the Canadian program; the secretary is to notify the American colleges.

PEACE AND SERVICE REPRESENTATIVES

27. It was agreed that we ask our Executive Secretary to continue to promote with vigor the Peace and Service representative program.

28. Resolved that circulations of the Reporter to all ministers should be continued.

29. Resolved that the Peace Committee should send 1,000 copies of *Verlorene Sohne* by P. J. Klassen, and 1,000 copies of Rempel's catechism on peace, to the South American Mennonites, and that J. A. Dyck assume responsibility for seeing that this is done.

30. Resolved that 15,000 copies of the General Conference peace statement adopted at Souderton be printed for general distribution throughout the conference churches.

31. Resolved that the Board of Christian Service convey to Mrs. J. S. Schultz and her colleagues of the Bluffton cutting room the deepest appreciation for the past and continuing service. (Her report revealed that during a period of eight years, 101,127 yards of material had been cut for relief service purposes—or approximately the distance from Chicago to Harrisburg, Pennsylvania, or from Chicago to Kansas City!)

HOMES-FOR-AGED INFORMATION

32. Resolved that Robert Kreider be made responsible for compiling information on General Conference-related homes-for-the-aged and in behalf of the Board keep informed in new developments in the field of homes for the aged.

33. The report on the loans of the Mutual Aid Committee indicated that the general financial situation of the loans was commendable.

34. The Mutual Aid Committee agreed to explore further the possibilities of developing a program of financial loans to Conference workers and college faculty members for the purpose of acquiring homes. A report on this matter is to be given at the next annual meeting. It was also suggested that the Committee should investigate the possibility of providing assistance in Mennonite community building around MCC and Conference service projects wherever this seemed advisable.

35. Dr. T. O. F. Herzer of the Canadian Pacific Railway was introduced to the group by William Snyder. He spoke briefly reviewing their close working with the Mennonites since the 1920's. He expressed his feeling that he is our co-worker in this service of the Lord.

36. Resolved that the Canadian Conference treasurer, at present H. T. Klaassen, Laird, Saskatchewan, be authorized to receive Canadian funds for the Board of Christian Service.

37. Concern of the Canadian constituency was expressed that for the size of the MCC program, there should be a much larger representation on the MCC as a whole.

38. Resolved that the Board of Christian Service representative on the MCC take up the question of representation with the MCC.

MCC REPRESENTATIVES ELECTED

39. H. A. Fast and Albert Gaeddert were re-elected to serve as General Conference representatives to the MCC.

40. J. Winfield Fretz was re-elected to serve as General Conference representative to the Aid section of the MCC.

41. Robert Hartzler was elected to serve as General Conference representative to the MCC Peace Section to replace Albert Gaeddert.

42. Elmer Ediger was elected to serve as the General Conference representative to the Committee on Advice and Control for MCC Voluntary Service.

43. H. A. Fast of our Board is already in Europe and it was not felt necessary to send another person as an official Board representative to the World Conference of Mennonites in Basel, Switzerland; but it was agreed that H. A. Fast should be the official delegate.

FOR PARAGUAY MENNONITES

44. Resolved that the Board of Christian Service ask the MCC Aid Section to call a meeting of Aid Section and those interested to discuss problems and to explore a way of moving ahead on economic development among Mennonites in Paraguay.

45. Resolved that we approve plans for the members of the Board of Christian Service visiting systematically among the churches of their respective areas in the promotion of Christian Service interests.

46. By common consent it was agreed that we ask William Snyder to have the "MCC Services Opportunities" sheet sent to Board members, the District Peace and Service Committees, and the District Conference presidents.

47. Resolved that we express to the Mennonite Central Committee the gratitude of this Board for the opportunities we enjoy in the MCC of Christian service in cooperation with other Mennonite bodies.

We are deeply grateful for the fine spirit of the meetings and leading of His Spirit in the planning. We appreciate the more regular support of many congregations. Our workers in Europe and South America are pleading for more finances to help those in need. Truly this work needs your *faith-full* support.

—**Elmer M. Ediger**

Where Cross the Crowed Ways

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

Sharing in a Great Venture

JOHN T. NEUFELD

The people in this picture are students, staff members and friends of the Mennonite Biblical Seminary. They are folding, packing, and preparing for mailing approximately 15,000 letters, appealing for funds to purchase the church building for the Seminary. A Mennonite minister shared this venture by printing the letters free. The Mennonite Press addressed the letters and now hundreds, perhaps thousands are sharing their resources by giving for the purchase of the church. To date almost one-half of the total cost has been donated in less than two months.

What is the Meaning of this?

It means that as of January 31, our Seminary offices and library are in our own building. It means further that the Seminary now owns its own church building for worship, fellowship and the spreading of the gospel.

It means that we have established a lighthouse in a needed area of mixed nationalities such as Japanese, white and colored. Already Sunday school, Vacation Bible School, Week-day children's classes and visitation work have been started.

It means that we have established a new lighthouse in a world center and that we believe we have a great message for the people of our land and for the whole world. "Ye are the light of the world. A city that is set on a hill cannot be hid." Matthew 5:14.

What the total implications are we can only see in faith. It may be that the energetic spreading of the gospel of Jesus Christ, the gospel of salvation and peace may even be the deciding factor that will save our country from total ruin. One thing is certain and that is that many will hear the gospel of salvation and will be saved from this wicked and adulterous generation and will praise God in all eternity for this.

Sometimes we cannot sleep for joy in the thought that God has allowed us to have a part in this venture.

You, too, can share and enjoy the blessing of sharing.

Be diligent in prayer that God may lead.

Pray that additional workers may be found, gifted with the Spirit of God to help in the carrying on of the great work of the Lord.

Share by giving so that the total cost of the church may soon be covered.

Praise God from Whom all blessings flow.

IT'S HAPPENING IN COLOMBIA

(Continued from page 149)

suffered much because of continuous opposition. In Cachipay there has been opposition and persecution, but the Lord has been good to us here and has raised up many, many friends in the town who have served as a sort of a "buffer" between the fanatics and the protestant believers. It may be because of the persecution, or perhaps it is in spite of it, that the seed is growing. The seed is being sown and watered, but we earnestly need the prayers of those at home to bring things to fruition.

Our basic project here is still our school and home for the healthy children of leper parents. This year we have more children than ever before. During the past five years the response of these children to love and to the gospel has been very gratifying and the Lord has been working in our midst. This year we have three national teachers teaching in our school, and in our building program we have begun the building of a kitchen and dining hall. There is still much to be done, much territory to be taken and many souls to be won. We believe that prayer will open the door to Colombia, to new avenues of service and to the greater extension of His kingdom. We are happy to represent the Kingdom of God and—you, in Colombia.

UNIVERSAL MILITARY TRAINING

(Continued from page 150)

The Senate Armed Services Committee is reporting its bill just before the deadline, February 21. Chairman Russell has stated, however, that he does not intend to bring it to the floor of the Senate until the House has voted, provided that the House vote comes before the middle of March.

Our prayers, letters, and other expressions of opposition are not yet too late.

—**Elmer Neufeld**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Student Volunteer Movement Conference

Every four years, the Student Volunteer Movement has a Conference over the Christmas holidays to which students go from colleges in the U.S and Canada. This year, the Mission Board made it possible for interested persons to attend, and the colleges sent delegates. Attending the sessions at Lawrence, Kansas, were students from the Canadian Mennonite Bible College, Winnipeg, Bethel College, and Bluffton College. Two separate reports on this conference are given in the following pages.
—E.L.

. . . by a Bluffton Delegate

MARY RICH

Those of us who had the opportunity to attend the 16th Quadrennial S.V.M. Conference at Lawrence, Kansas, heard some of the most prominent religious speakers of our time. They tried to give us as much information and inspiration as they possibly could in such a short period of time. We had three main speakers at every morning and evening session. Then every afternoon we attended the seminars of our choice, in the regional and vocational fields. Every morning after the main session we broke up into groups of ten to twelve persons, called mincon groups, to discuss the speeches we had previously heard or else to discuss any particular problem that we had in mind. I think these hours of discussion during the conference were some of the most interesting and valuable hours of the conference, because we brought out questions that were of personal significance to each one of us. Due to different opinions of persons from various social and religious backgrounds, we were better able to evaluate our own convictions and beliefs. I think, also, that many of us got more from the speakers after we discussed them, as others brought out things that one of us might not have recognized or understood the meaning of at the time.

A part of two afternoons was spent with the other Mennonites at the conference at our denominational meeting. Although there were a very few of us we had a grand time getting acquainted and discussing the responsibilities of our church. These meetings were led by John Thiessen, and Professor Waltner of Bethel College. As a group we defined the elements of value of the conference in terms of: (1) Information, (2) heightened awareness of Christian responsibility, (3) testing of our Mennonite faith, (4) personal contacts, (5) techniques—mincon groups, etc., (6) inspiration and worship experiences, and (7) literature available.

The seminars were of special importance, I believe, because there were persons called resource leaders who could give us direct and personal information on what that particular group was interested in. The European seminar which I attended emphasized the responsibility of the church in regard to direct needs, the importance of looking ahead, and the development of a Christian community. European work camps were also discussed, and a great interest was shown in that area.

The main speaker of the morning sessions was Dr. Ranson of Ireland, General Secretary of International Missionary Council. His series of talks was on the "Saving History" and "The Redeeming Community." He stressed the idea that the meaning of history actually lies beyond history. Our Christian hope is based on something that has already happened. The process of fulfillment within history depends on God's conquering the individual person. A redeeming community is one that is embraced by the fellowship of love. It is a community of hope, action, and obedience. **You cannot have God as Father without the church as Mother.**

Other very challenging and inspirational messages were given by Dr. Frank Laubach, Dr. Singh of India, John R. Mott, who wrote **The Larger Evangelism** and who was one of the founders of S.V.M. in 1896, Dr. Truman Douglas, and Dr. Mackay, who gave the last address on the theme of the conference, "Christ's Kingdom—Man's Hope."

The student panel at the last meeting more or less summarized the meaning of the entire conference. It was brought out that there is a mission for each one of us no matter what we do or where we are. We must all spread the kingdom of love and share our faith with others. We must realize the will of God, and as students must listen to God's immediate calling to us to prepare us for a further calling in the future. We must, essentially, really that "Christ's Kingdom is Man's Hope."

. . . by a Canadian Delegate

LEO DRIEDGER

This year our General Conference provided the opportunity for a number of our colleges to send delegates to the 16th Student Volunteer Movement quadrennial conference, held in Lawrence, Kansas. The S.V.M for Christian Missions is a movement of students and senior friends committed to the task of making Jesus Christ known, loved, and obeyed in every sphere of life and every part of the world. Its members are joined in a common declared purpose "To serve Christ in the world mission of His Church."

SVM is one of the oldest student movements in America, having its origin in 1886 when one hundred students at a summer conference, volunteered for foreign mission service. In its 65 years it has been instrumental in sending more than 20,000 men and women into significant Christian service around the world. It has also given to many tens of thousands who have not entered formal missionary service a large and compelling vision of their responsibility as Christians in a world-wide church.

Well over two thousand college students from all over Canada and the United States representing forty denominations, gathered to discuss the theme "Christ's Kingdom—Man's Hope." At least two hundred foreign students from forty-five countries were present.

The conference was concerned wtih one question, "What is the job to which God calls His Church in the world of 1952?" There is a need to better understand the nature and claims of the Christian faith, Who is Jesus Christ and what does He call us to do? There is a need also, to be clear about the situation and issues in which we have to make our witness, and see the church at work in them. What is the real struggle in the world,—how does the Christian community work in it? How do we participate most effectively in the total job to which God calls the church today?

These questions were faced in big auditorium sessions where outstanding Christian thinkers, world church leaders, and younger Chrsitians from Asia, Africa, Latin America and Europe, as well as North America addressed the whole conference. Daily seminars of fifty to a hundred students were held, where we looked at the Christian mission to geographic areas, and occupational fields with the help of experts. Small informal discussion groups of twelve to fifteen called mincons (conference in miniature) were a means of coming to grips with the basic issues the conference raised for us. Evening firesides, personal interviews with leaders, Christian drama and moving pictures all helped to make the four and one half days most profitable.

Not only does a conference such as this help ones thinking, but it also creates a bond of unity and friendship which is the dire need of our church today.

1. Our thinking has been helped. When one meets so many people from so many countries, then one gets to see a little better what the world church really is.

2. The kingdom of Christ is the work to which every Christian must be a part. In unity there certainly will be strength.

3. After discussing so many problems over the world, one comes to see that it is really only Christ as a final solution.

4. Christianity, one realizes is really the only religion that has a solution for the problems of the world.

5. Christianity will stand even though the western civilization fails.

6. It is not a matter of us sending out and dominating, but a matter of sharing with the people of other countries. We must not thrust on them our civilization, but our Christianity.

7. We do much talking in Christianity, we came to a conclusion, but so often we do not do enough about it. The world wants a faith that they can see as well as hear.

8. We need not be too much worried about our talents either, God can use what we have if we put it at his disposal.

9. We need to be in constant fellowship with the Father so as to be led by him. Our church and mission fields also need a vital connection.

10. Especially did the conference stress that we be a witness wherever we are. God can use us only if we are faithful in little things now.

11. Our first mission it was stressed, is that we go to school and prepare well.

I think that the conference was a great success. There are of course many liberal churches with whom we could not agree, but there are many who really are very sincere and have the kingdom of God in mind. As a whole the conference was very well organized.

Many of the students present, favored such acts as dancing, smoking as all right, which certainly does not have a place in our principles. This cannot be endorsed for it is not Christian. The speakers as a whole, I feel, were very sincere and certainly brought home to us the vital messages of Christ.

If, after four years from now, someone got the chance to attend such a conference again, I would certainly encourage him to go, for it was time and money well-spent.

Workers Needed in Arizona

EDITH CLAASSEN

Volunteer workers are needed to help erect a Mission School building in Arizona. This building will be used for the education of Indian children to "train them up in the way they should go," to share with them the Good News of the Gospel before their very strong culture has made this a difficult task. This school will also be used for children of missionaries. Construction will begin soon, probably sometime in March. Work will continue until September 1.

Workers of all kinds are needed to help with the construction. If you cannot serve throughout the entire period, perhaps you can help for two or three months during the six-month period. Full details will follow soon in future issues of this paper. Think about this matter. Can you help in this significant part of the total program of missions?

The Chain Reaction of Giving

HANNO KLASSEN

". . . but the greatest of these is love"
(*last words of I Cor.* 13)

I guess the question of where the first atomic chain reaction took place is not yet settled. Was it in Chicago or in Germany?

I had the privilege to observe another chain reaction, not the one which has the ultimate purpose of blowing the world to pieces—the one which Satan started; but the one started by Christ Himself—the one which united the world. He touched the hearts of children and parents and behold, a divine chain reaction took place. The fusion which sets off this line of chain reactions is compassion and in this particular line, the first observable link was the preparation of Christmas bundles for the needy children of the world.

I saw the first reactions since I was in the States at that time. I observed how families directed their attention, carefully and thoughtfully to the children of their underprivileged neighbors in Japan, Paraguay, Germany and many other places of the globe. In doing so, joy came into their own hearts.

By Christmas time I was in Germany and saw the steps of this chain reaction farther down the line. It was in a Mennonite Voluntary Service work camp in Salzgitter, one of the most downtrodden areas of Germany. There we were building a "Haus fuer Alle" (home for everyone). It is to be a home for the homeless young people. An endless stream of refugees pours from the Russian Zone into the western part of Germany. Boys and girls with empty hands and empty hearts, completely disillusioned, look for a new start. But the territory where we worked offers them no hope either. Factories were dismantled and people are unemployed. Refugees live in dynamited bunkers and half-rotten barracks in unbelievable conditions.

Then we received word that two thousand children of this area were to receive Christmas bundles and our gang was to have the privilege to distribute them. Can you imagine what a lift our whole work received? We praised God and worked twice as fast in order to be ready for the distribution.

The next link was the welfare organizations of the area—those welfare workers who had to visit the "cases" where official governmental help was necesary. Those people face daily the misery of the families but don't have enough means to change the circumstances. A beam of light came into their daily task when we asked them to furnish names of the most needy children for a Christmas bundle distribution. "In the Name of Christ" they heard...

Another link was the city officials. We asked them to furnish rooms and to print the invitations for the children. The man in charge dropped everything on his desk and phoned to make the arrangements. He asked for the wording of the invitations. "In the Name of Christ" was the last sentence. He stopped writing and looked at me for a moment, then he came over and we shook hands and I left. Later he wrote us a letter and said: "On behalf of my fellow workers I would like to express our joy for being able to assist you, though in a small way, in your programme of bringing happiness and help to those in need."

Do you see the chain reaction of love—how one link after the other reacts and receives joy in helping others? Finally the distributions were made. How shall I describe them? But I don't think they were the last link; there was more distributed than mere gifts. Those children heard that Christ was born in poverty and as a gift to everyone. They experienced that children far, far away, cared for them. People who lived in better circumstances, speaking another language, also loved this Christchild and remembered those who were in need.

I imagine the chain reaction of love is still going on among those children. It is endless since Christ himself started it.

Which power do you support? Do you pay high taxes for atomic research to start the Satanic chain reaction, or do you link up with the chain reaction of love where Christ Himself brings everlasting peace?

Two girls are at work loading a wheelbarrow at the "Haus fuer Alle" project in Salzgitter, this is a part of the chain reaction of good will.

YPU Financial Report for December

The following report will indicate that the YPU Financial condition remains acute. An enlarged program accounts for it in part. Continued support will be greatly appreciated.

Financial Report for December

Balance, Dec. 1, 1951		$(709.55)
Receipts in December		180.60
Tot. amount fr. Jul. 1-Dec. 1		1,882.61
Percentage of budget of $4,000		47%
Bal. Dec. 31, 1951 (deficit)		(1,446.54)
General Fund	(2,113.26)	
Miss'y Edu. Fund	(46.75)	
Notes Payable	600.00	
Vol. Service	93.47	
	$(1,466.54)	

Our Colleges and Seminary

BETHEL COLLEGE

Rev. David C. Wedel, Executive Secretary of the Board of Education and Publication of the General Conference Mennonite Church, Newton, has been named president of Bethel College, to succeed Dr. E. G. Kaufman, as announced by the officers of the Board of Directors of the College. Wedel succeeds President E. G. Kaufman, who retires from the presidency August 1, after twenty years of service to the college.

A son of Rev. and Mrs. C. C. Wedel, of Goessel, D. C. Wedel is a graduate of Bethel Academy before it was discontinued as well as a graduate of Bethel College in the Class of 1933. Upon his graduation from college he attended Colgate-Rochester Divinity School at Rochester, New York, graduating in 1936.

Called to the Halstead Mennonite Church in 1936 he served this church as its pastor until 1946. He had in the meantime begun to serve Bethel College as Assistant in Ministerial Training, teaching courses in church administration. In 1946 he joined the faculty of Bethel College as a member of the Bible department staff. When P. S. Goertz was granted a leave of absence in the summer of 1947, D. C. Wedel became acting dean for the school year 1947-48. In 1950, President E. G. Kaufman was granted a leave of absence whereupon Wedel was named Acting President for 1950-51.

He has in the meantime continued his graduate studies at the University of Chicago Divinity School and at the Iliff School of Theology in Denver. His research dissertation deals with the contribution of C. H. Wedel, the first president of Bethel College, to the Mennonite church.

His concern in the promotion of various church interests led him to assume such positions of responsibility as president of the Western District Conference for several terms, member of the Board of Emergency Relief and of the Board of Education of the General Conference Mennonite Church, and member of the Board of Directors of Bethel College.

A popular teacher and speaker, he has been in demand at youth conferences, church education institutes, and teaching and preaching missions in local churches. During the past year Wedel has served as Executive Secretary of the Board of Education and Publication of the General Conference Mennonite Church, with offices in Newton.

Mrs. Wedel, the former Martha Quiring, is active in community and church work. Mr. and Mrs. Wedel have two children, Eleanor, a student in Newton Junior High School and Judith, attending the Cooper grade school.

As to plans and policies of the College for the coming year Reverend Wedel says: "There will be no basic change in policy in the administration of Bethel College. Every attempt will be made to serve the young people, not only of the Mennonite Church, but also of the city of Newton and surrounding community."

In succeeding Dr. E. G. Kaufman, D. C. Wedel will become the sixth president of Bethel College. Besides E. G. Kaufman, former presidents still living are Dr. J. H. Langenwalter, North Newton, and Dr. J. E. Hartzler, Goshen, Indiana. C. H. Wedel, the first president, died in office in 1910, while Dr. J. W. Kliewer, who retired in 1932, died in 1938.

FREEMAN JUNIOR COLLEGE

The College Class in Church History under Orlando Goering went to Sioux Falls Sunday, February 10, to visit various churches. The class attended Catholic Mass at St. Joseph's cathedral, then went to services at the Baptist church. In the afternoon the services of the Jehovah's Witnesses were attended.

Rev. Virgil Kleinsasser of Yale, South Dakota, spoke in chapel on February 13. Rev. Kleinsasser is commissioned to go as a missionary to Africa with the Sudan Interior Mission and expects to leave in March.

Dr. Juul Altena spoke to the faculty at a fellowship evening on February 11. Dr. Altena is head of the education department at Yankton College and teaches Art at Freeman. For her doctor's degree she made a study of the European school systems and how they compare with ours. This was also the subject of her discussion with the faculty at the fellowship.

Carlton Eldridge, blind tenor of Springfield, Ill., Junior College, will be the last and final number on Freeman College's Entertainment Series. Mr. Eldridge is well known for both sacred and secular recitals and has sung in many oratorio renditions. His appearances as an oratorio soloist include a Messiah part last December at Bluffton College and over 45 other performances in the Messiah.

MENNONITE BIBLICAL SEMINARY

February 20, classes were dismissed during the entire morning period to consider the challenge of foreign missions. During each of our academic quarters we dismiss class for united discussion on some burning issue of the day which has a basic relationship to Christian students preparing for the many avenues of service in our time. This forum was both inspirational and practical, presenting the challenge of missions as well as the ways and means in which one prepares for service.

Pres. Pannabecker will go to Bluffton College on March 7 to speak with students interested in attending seminary next year. He will also address the Bluffton College faculty on the Board of Missions of the General Conference and how it functions under the new constituitonal arrangement.

Sunday, February 17, the Woodlawn Mennonite Church changed its time of service. We will be having Sunday school at 10:00 o'clock and church at 11:00 in order to have a greater outreach to people in the neighborhood.

Jottings

—**Bethel Church, Perkasie, Penna.:** Installation services were held January 27. The pastor, Lester Janzen gave a challenging message to the congregation, after which the following were duly installed: Edward Lederach, Junior deacon; Trustees, Leroy Rosenberger, Wm. Keeler, Jr., and Walter High; Secretary, Russel Keller; Treasurer, Wm. Keller, Jr. The Ladies' Society has just completed payment of a more than $600 carpet for the Sanctuary, and have the past month procured a new electric sweeper for the use of the caretaker. They have also pledged fifty dollars to the church treasury. The congregation purchased a parsonage on Third Street last summer where our pastor, Lester Janzen, now resides. "My Morning Prayer" Dear Father, God, to thee we pray; guide thoughts and feelings all this day; may all our actions be just right and lead us by Thy Heavenly light.—F. E. L., Corr.

—**Salem Zion Church, Marion, S. D.:** Thirteen young people are receiving instruction in catechism. Sunday, February 10, Ronald von Riesen, president of Freeman Junior College, conducted the morning worship service in the absence of our pastor, Russel Mast, who held a special week of services at the First Church of Christian, Moundridge, Kansas. At the monthly meeting of the Women's Missionary Society Thursday, February 7, cut garments were distributed for sewing.—Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Our congregation had its annual business meeting the third of January. Our pastor, John E. Kaufman, was granted a ninety day leave of absence because of illness. The Kaufmans are now living in North Newton in their new home. It is reported Reverend Kaufman is improving. J. B. Schmidt, pastor emeritus, has been filling the pulpit during our pastor's absence. Missionary Ivan Deckerts have again left for their field of service. The men of the church have re-decorated the basement of the church.—Corr.

—**Zion Church, Elbing, Kansas:** J. G. Rempel, of Rosthern, Sask., brought the morning message January 27. The ordination service for C. J. Dyck who has accepted a call to the pastorate of our church, was held the afternoon of January 27. H. J. Dyck, our retiring pastor, who has served our church for the past 30 years and has been a minister for 50 years, was the chairman of the service. J. G. Rempel, pastor of C. J. Dyck's home church of Rosthern, Sask., was in charge of the ordination service. The main address was given by Erland Waltner. Peter J. Dyck, pastor of the Eden church of Moundridge was the speaker of the joint meetings of the Burns, Emmaus and Zion churches the week of January 27-February 1.—Corr.

—**Mount Olivet Church, Huron, S. D.:** Our church adopted the "Every Home Plan" at the annual meeting of the church which was held on January 1, 1952. **The Mennonite** will be sent to 43 homes and **Der Bote** will be sent to 5 homes. The Hutterthal Mennonite Church of Carpenter, S. D., gave a Christian Endeavor program in our church on January 13. Personal Work was the main emphasis of the program. The church was packed to capacity.—B. J. Nickel, Corr.

—**Grace Church, Dallas, Oregon:** P. K. Flaming of Oxnard, California, brought the morning message on January 6. He has just recently returned from a trip to Germany. A Union service of all the churches of Dallas was held in our church the following Monday night, at which time Reverend Flaming showed pictures and related many interesting and heart touching incidents of life and the church as it is in Germany today. Reverend Wiens of Reedley, California, brought us a series of messages from January 13 to 15. Other speakers for the month of January were J. M. Franz of Salem and J. B. Warkentin of Dallas.—Mrs. A. E. Schellenberg, Corr.

—**Meadow Church, Colby, Kansas:** Work on the new church building is progressing rapidly. On February 3, slides of different voluntary service fields were shown to the congregation. January 13, a Gideon representative was in our midst.—Mrs. Homer R. Goertzen, Corr.

Please enclose this label when writing

—**Emmanuel Church, Pratum, Oregon:** Ernest Kuhlmann gave the message the evening of February 3. He spent forty years in China and now is on his way to Germany to spend the rest of his days. The Ladies' Missionary Society recently had Mrs. Turnidge as guest speaker. She told of her experiences and impressions in Palestine. Mrs. Olga M. W. Geriag of Salem passed away on January 28. The funeral will be at this church on January 30.—Corr.

—**Brudertal Church, Hillsboro, Kansas:** Our annual Week of Prayer was observed during the week of January 6 through January 13, and the meetings were well attended. We are beginning the year by learning a memory hymn each month. The memory hymns for January and February are "Come, Thou Almighty King," and "O Power of Love," respectively. On Sunday evening, January 20, A. R. Ebel from Tabor College gave an interesting talk on "Colored Glasses."—Corr.

—**Friedensberg Church, Avon, S. D.:** On New Year's Day the annual meeting of the church was held. A good spirit of mission was seen in all the reports. January 13, brother and sister Ben Unruh had invited the church to their home to help them celebrate their 55th wedding anniversary with a short program. John H. Dirks, brother to Mrs. Unruh and Ed. Duerksen gave short messages. Also special music by the quartet and relatives was given. About 80 had been present. The day before had been brother Unruh's 80th birthday. Sunday, February 3, Alex Jantzen, the American Union Sunday school missionary from the Watertown district, gave the message. In the evening, Arden Wipf, from Huron, who is organizing Bible clubs in the High Schools gave an interesting message. He is planning to go to Africa as a missionary.—H. C. Ewert, Corr.

—**Bethel Church, Inman, Kansas:** The farm home of Rev. and Mrs. Dietrich Friesen was completely destroyed by fire on the evening of January 31. The family was not home when the fire started. Willing helpers were able to save much of their household goods. Mr. and Mrs. Simon Wiens left on February 2 for Topeka, where Mr. Wiens is a foreman for a group of MCC flood relief workers, and Mrs. Wiens is helping with the housework in the MCC unit house. Some remodeling has been done in the church where-by two additional Sunday school rooms were arranged. Curt L. Regehr was the contractor.—Mrs. A. F. Enns, Corr.

—**Bethesda Church, Henderson, Nebraska:** Our congregation helped Arnold Nickel, our pastor, celebrate his birthday on Thursday, January 31, after prayer meeting. A short program was directed by William P. Siebert. Refreshments were served in the church basement by the women of the mission societies. An offering was taken and given to Brother Nickel as a gift from the church.—Mrs. Pete Wall, Corr.

—**Garden Township, Hesston, Kansas:** Since Brainard, Kansas, is without a church, Virgil Dirks, one of our members, has been busy holding services regularly there. About 65 have been in attendance. Verma Vogt, our missionary to Japan, set sail on the "China Bear," February 14. The ladies' sewing circle has been enjoying all-day meetings in the new church basement. We are having the project per month plan. In December, the ladies brought thread; for January women's and girl's stockings; and in February they contributed infants' undershirts. J. J. Regier, Portland, Oregon, will conduct evangelistic meetings in our midst, March 2-9.—Corr.

Into the Beyond

MRS. MARY B. DILLER, of Lima, Ohio, and member of the Ebenezer Church near Bluffton, was born June 11, 1870, and died February 3, 1952.

HENRY FREY of Newton, Kansas, member of the Zion Mennonite Church, was born April 27, 1871, and died February 19, 1952.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Miss Margaret Jahnke, of Herbert, Saskatchewan, is seen shaking hands with a refugee woman who has received clothing from an MCC Center in Europe. The woman is trying to express her gratitude and joy for having received this help.

O brother man, fold to thy heart thy brother;
For where love dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with rev'rent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

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SUMMER SERVICE ANNOUNCEMENTS

Packets of Summer Service folders presenting our General Conference program have been mailed to each pastor. Write Board of Christian Service, 722 Main, Newton, Kansas, if your church was overlooked or if you as an individual wish to have a copy. Our MCC Summer Service folders will soon be released from Akron.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Class I-O Not Discontinued

There have been letters from a number of communities saying that local boards claim that Class I-O has been discontinued, and that men must go into Class I-A-O.

It is true that Class IV-E was discontinued some time ago, but Class I-O was established in its place. Class I-O gives exactly the same recognition of conscience as the former Class IV-E, but it denotes liability for civilian work instead of the former deferment.

It is not true that all conscientious objectors must be placed into Class I-A-O. Those opposed to all forms of military service should seek Class I-O, unless they are qualified for a deferred class. If men are placed into Class I-A-O or I-A against their will, they may make appeal within ten days for Class I-O, or for a deferred class for which they feel they are eligible.

Relief Gifts for Arab Refugees

More than six tons of clothing for relief have been contributed by the congregations of the Franconia Conference in Pennsylvania during the past month, to be sent to the Arab refugees in Jordan (Palestine). In addition to the generous collection of clothing, they also gave offerings of funds. The special needs of these people were presented to the congregations through word from Ruth Lederach who is now on the field, and others who had actually witnessed the need of the people and were deeply moved to help.

These gifts will be distributed by the Mennonite relief workers, and will reach people who are in genuine need; but they will not fill all the need. More such collections of materials and funds in many congregations are required in order to make possible continued relief ministry in this field and other areas of the word.

Meat Canned by Kansas Churches

Eight congregations in the Moundridge, Kansas, area recently made a fine contribution toward the relief foods needs for this year, by processing 9,151 tins of pork and beef for relief. The meat was contributed by members of the congregations and the work in processing and canning was done by volunteer help. Additionally, several congregations took special offerings to be used in relief work.

The canning was done in the portable canning machine operated by the MCC, and various local facilities contributed to make the work possible, including the use of the 4-H building.

Of Things to Come

March 22—The Vacation Bible School Workshop, Memorial Hall, North Newton, Kansas.
March 29—The Vacation Bible School Workshop, Oklahoma Bible Academy, Meno, Oklahoma.
April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 24—General Conference Sunday.
April 24-27—Middle District Conference. Wayland, Iowa
April 25—All School Play, Bethel College
May 1-4—Eastern District Conference. Quakertown, Pa.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
July 5-9—Canadian Conference, Altona, Manitoba.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland

FARM FOR RENT

A 165 acre, grain and livestock farm in a long established Mennonite community in Illinois is available for rent to a young Mennonite experienced in farming. Crops raised are corn, wheat, oats, and soybean. For further information write Elmer Ediger, Board of Christian Service, 722 Main, Newton, Kansas.

WANTED: A MENNONITE FARMER

A Mennonite college graduate now teaching has a 200 acre farm in Vermont with excellent pasture, woodland and 38 acres tillable soil. Farm has excellent buildings including a twelve-room house. Farm is equipped for chickens and a twenty-head dairy. Owner is willing to work out joint arrangement in livestock. Write Elmer Ediger, 722 Main St., Newton, Kansas, if interested.

Editorials

REPENT AND BELIEVE IN GOD

The Lenten season is a time for penitence for our sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But we must not stop with repentance only. An empty heart but invites disaster. We must have a living faith in God. We must open our hearts to the Holy Spirit and be born again; changed unto His likeness. We become new creatures in Christ.

Then our hearts become His dwelling place. He abides in us and we in Him. He rules and directs our lives. We rejoice in this communion and fellowship in Him. We respond to His call for service. We gladly share the good news of the Gospel with those who know it not or believe it not.

So we repent of our sins, and in faith accept the costly forgiveness through Christ on the cross. We are born of the Spirit and become new persons and lead a new life. Our hearts are open to God; our wills are attuned to His; our lives are dedicated to His will. We are saved to serve.

WHY I COME LATE TO CHURCH

I really love sleep more
than I love the worship of God.
It may be all right to be on time,
but I am too immature to plan it properly.
I don't care about the "opening exercises,"
and an hour is too long to sit still.
Some say coming late is disrespectful to God,
but I don't have much respect for Him anyway.
I like the idea of being marked "tardy"
in the record of the Great Teacher.
This is my way of showing the world
that I do not consider religion important.
I want to set an example for my children,
so they also form the habit of being late.
I'm never late to work, but making a living
is more important than making a life.
I'm always in time for a train,
but I am not going anywhere, spiritually.
I'm prompt in keeping important appointments,
but I consider an appointment with God unimportant.

Christian Education is Basic

LLOYD L. RAMSEYER

In view of the great needs in other fields, is education really important enough to command our support? With thousands of displaced persons and a large proportion of the population of the world without enough to eat, are we justified in giving for education rather than using all of our available money for human welfare? There are still millions who have not heard the good news of the gospel of Jesus Christ. Is not the need to send missionaries more urgent than the need to maintain our church schools?

Such questions are being asked in good faith and in all seriousness by many devout Christians. What they often fail to see clearly is the basic character of Christian education. The writer of Proverbs recognized education as basic when he wrote, "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6) The ancient Jews recognized its importance too, for it was written into their law that they should teach their beliefs diligently unto their children. (Deut. 6:7)

Education is basic to the maintenance of the domestic church itself. Young people will believe as they have been taught. If they are taught that we live in a mechanistic universe in which God is not needed, how will they become devout members of our churches? If they are taught that man is the master of his own destiny and that there is no power outside man upon which he is dependent, how are they to be led to accept Christ as their Savior?

Unless young people are taught to give an ear to the cries of the suffering, they are not likely to lend support to relief and welfare activities. We live in a brutalizing century. Things that shocked us in 1940 are now taken for granted. Unless young people are consciously taught to be concerned about their fellowmen, the work of our Christian welfare agencies cannot succeed. Mere knowledge of the number of displaced persons or the plight of the suffering will not move men to give aid unless they have been taught that what they possess is to be shared with those less fortunate.

Mission work is the backbone of the church. Without it the church not only fails to grow but it recedes, becoming cold and lifeless. No one who has carefully studied the New Testament can fail to recognize the central place of the missionary enterprise. Yet people will support missions only to the extent that they have been taught the importance of bringing the gospel to those who have not heard it. If their education is chiefly secular, if in their studies they look upon the various religions in a purely objective way, with one religion considered on a par with another, they will neither give themselves to mission work nor will they sacrifice to support missions.

Christian education, then, is basic to the other tasks of the church. To fail to adequately support church schools and other types of Christian education because of other urgent needs is to view the work of the church in a short-sightedway. If missions, peace and relief, and other functions of the church prosper now, it is because their supporters have been taught to consider them important. Unless we continue to support an educational program which stresses their importance they will not continue to prosper. Christian education is basic to the entire program of the church.

The Church and Conscription

RUSSELL L. MAST*

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel." Isaiah 31:1.

There are many reasons for opposing conscription. But the question which concerns us now is, what stake has the church in this burning issue? At what points does this cut into the teachings of Christ? How would it interfere with the spiritual strength of our nation, which the church still believes is the only ultimate strength of a nation?

1. To begin then, the UMT bill now before Congress WOULD PLACE IN JEOPARDY THE SPIRITUAL INFLUENCE OF THE HOME. The church has always recognized the home as its greatest ally in the religious nurture of a growing person. The church must be in the home and the home must be in the church. Neither one can be strong without the other. The moral and spiritual strength of a nation must be nurtured within the growing person within the home, until that person is firmly established in character. The home is the seed bed of the nation's moral and spiritual strength.

This normal and necessary process would be placed in serious jeopardy by the present UMT bill. For as you may know, it provides that every young man at the age of 18 will be called for six months of military training, to be followed by seven and one-half years in the Reserves. During this period he would be subject to call at any time and as often as the Pentagon desired. This seven and one-half year period is not to be thought of as superficial or perfunctory, but in the language of the Commission it is to be "efficient and vigorous."

In other words, the homes of America are saying to the government: "You take our boys at the most critical stage in their moral and spiritual development, at the time when they are just beginning to make great decisions for themselves; you take them and herd them into army camps, and teach them the arts of killing." Can the church be silent at such a proposal? Can the church be silent when 800,000 18-year-olds are taken out of American homes each year, to live in army camps? Can the church consider THAT the foundation of enduring national strength?

2. Now let us add to the picture, by saying in the second place, that the UMT bill now before Congress PROVIDES NO MORAL SAFEGUARDS FOR THE YOUNG MEN WHO ARE INDUCTED. In the commission report there is a section on "Moral Welfare." The commission recognizes there is a problem, but it admits that it has made no provision in its legislation. It has made no provision regulating gambling or drinking or prostitution, which are three of the commonest vices of army camps. These are facts too well known to require further elaboration. Will the church raise no voice in protest against this?

But the church does believe, and has always believed that the foundation of enduring national strength is the moral life of its people. The church does believe with its Bible that "Righteousness exalteth a nation, but sin is a reproach to any people." The church with its Bible believes, "If a people shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

What do you think will happen to us, when each year 800,000 of our teen-age boys are placed in environments where morals go by the board? Can the church remain silent? Will it not raise its voice to protest?

3. Let us add again to the picture and say in the third place what we have hinted at before; the UMT bill now before Congress WOULD MILITARIZE AMERICA. All of us know that Mennonites in their various migrations came to this country to escape the militarism of the Old World. But this is not true only of Mennonites. It can truthfully be said that this country was established by people who had a vigorous aversion to militarism and all its works. These shores have always been a place of refuge from the militarism of the Old World.

One of the most alarming developments in the last dozen years is the staggering growth of the professional military caste. With peace-time conscription, that military caste will grow still more, and America will indeed become a different America.

Listen to this: "We stand for compulsory military service for every man. If a state is not worth that, then away with it." You will grant, I suppose that there is nothing startling about that statement. You have heard and read remarks like that time and again in recent weeks. But when the statement was first read in America, it was shocking to us, for that was first read in a book entitled "Mein Kampf" written by a certain Adolph Hitler! Can it be that we have defeated Hitler, and will yet embrace Hitlerism? In the Second book of Chronicles we read, "Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought their gods and set them up to be his gods." Can it be that we are doing that? Will the church raise no voice in protest?

4. Growing out of this point in the picture, let us add still another; the UMT bill now before Congress WILL BLOCK ANY ADEQUATE PEACE EFFORTS. A militarized American can never think seriously in terms of peacemaking. Albert Einstein phrased the dilemma forcefully when he said, "You want to make peace, and you want to prepare for war. You cannot serve two masters. You cannot prepare for peace and for war at the same time. It is psychologically impossible."

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*Pastor, Salem-Zion Church, Freeman, South Dakota.

What Is Your Church Doing to Train its Teachers

PAUL R. SHELLY

One of the biggest issues in the field of Christian education that is facing our churches is that of training teachers for our Sunday schools. In our public schools our children are taught by persons who have been trained to teach. Then these same children come to Sunday school and frequently are taught by persons who have had little training for their task.

Most churches realize the fact that they need trained teachers. They are confronted with the question of how they can carry out this task of training teachers. This brief article is not an attempt to answer this question completely but to simply give examples of two systems for training teachers in which the author participated during the month of January.

The one system was carried out by the Grace Mennonite Church, Pandora, Ohio. This program was planned for four successive Thursday evenings and others interested in this one church. On the first evening a trained leader led a discussion on the theme **Christian Education and the Home.** On the second evening another trained leader spoke on the theme **Lesson Helps and Materials.** On the third evening the group was divided into two sections to think through the theme **Effective Teaching Methods.** One instructor led a discussion for the teachers of children and another led a discussion for the teachers of young people and adults. On the final evening a Sunday school teacher shared some of his experiences as a teacher in one of our largest churches. More than fifty people participated in these meetings each Thursday evening.

The second system was a community venture being a Leadership Training School sponsored by the Bluffton Ministerial Association. This school was held on six successive evenings, January 13-18. A person could take one or two courses as he desired. During the first hour two courses were available, one on **Worship,** and one on the **Old Testament.** Following a chapel period participants again had a choice of two courses, one on **Children's Work,** and one on **Youth Work.** The group leaders were all leaders with teaching experience. About a hundred persons were registered for this Leadership Training School. Sixty credit cards, issued by the Division of Christian Education, were earned by participants in this school.

There are many possible systems by which a local church can give its Sunday school teachers some training for their tasks. The choice of a particular system over against another system is not too important. The urgent factor is that each church receive a vision to train its teachers effectively in some way in order that the eternal Gospel of our Lord and Savior Jesus Christ can be made meaningful to all of our people.

Think, then, of what it will mean to have all our future male citizens, at the rate of 800,000 a year, trained and indoctrinated in the arts and methods of warfare. Can they as future citizens be expected to turn around and make such decisions and formulate such policies as will make for lasting peace?

UMT will always and everlastingly stand to block and make ineffective all our finest peace efforts. America can, if she will, become the strongest single force for peace in the world today. She can, if she will, become a strong bulwark of the moral order of God. Can the church remain silent when she deliberately turns her back on her greatest opportunity of the century?

5. Now let us add a final point to the picture. The UMT bill now before Congress WILL BE COSTLY. That is putting the matter too mildly. The cost would be colossal; it would be enormous! To say that in the first two years UMT would cost six and one-half billion dollars would not mean too much to us. Let us then say that this cost would exceed the total evaluation of all church property in the United States. The first year of UMT alone would cost nearly as much as is spent in an entire year to educate all our boys and girls between the ages of 5 and 17 in the public school system. And what is spent annually by the churches in mission work and evangelism, in comparison to that, is too meager even to compare.

If we would spend but a fraction of what we propose to spend on UMT, for the things of God, for the spiritual values of life, for the regeneration of human hearts, this world of ours would be a different place, I can assure you.

Surely it could never be argued that such colossal spending is good stewardship. Surely it could never be held that this would be God's preference of the use we should make of the material resources of life. So I raise the question again, can the church remain silent? Can it be at ease in Zion? Can it close its eyes in complacency?

There is something you can do. You can pray. You can pray, that beginning today, this very day, and continuing on in the crucial weeks that lie ahead, the will of God as it is in Christ, can become very real to those in positions of authority; that they may have greater concern to apply the principle of Christ to the affairs of government than to hold their jobs and secure votes. Secondly, you can make your convictions known to those who represent you in Washington.

The church has a vital stake in the UMT bill now being considered. It would place in jeopardy the spiritual influence of the home at a crucial time in the lives of our young men. It would provide no moral safeguards for the young men inducted. It would militarize America. It would block any adequate peace efforts. It would be much too costly. So in the words of another prophet: "Woe unto them that are at ease in Zion."

Ground-breaking Service at Mukedi

AGNES SPRUNGER*

On Sunday evening, December 16, we had a ground breaking service for the new chapel that is to be built at Mukedi. Some of us have waited many years for this event. We are thankful to the Lord that we could have a large chapel with a grass roof these many years and have always had liberty to preach the Word of God, never anyone hindering. Even though the goats could not always be kept out of the grass and bamboo chapel, there were some things about the old chapel that we will miss in the new permanent one. For instance, the accoustics are as good as can be in the old one, while in some of the permanent buildings they are not so good, but we hope this will be good too in the new one. Another nice thing about the old chapel was that the seats made of bamboo poles tied together never became filthy because they have a smooth slick surface. However, they had to be retied frequently. Wooden seats in the new chapel will no doubt have to be scrubbed frequently with soap and water to be kept respectable because of the abundant cosmetics of the Africans all over their bodies, that is, the non-Christians.

The ground breaking service began at 4:30 P.M. Unfortunately it was a cloudy and cool evening, no doubt keeping quite a number of Africans away, but we had a good sized congregation, nevertheless.

The first song to be sung by the congregation was, "The Church in the Wildwood." Instead of singing, "The little brown church in the vale," we sang, "The house of God near the palm trees." The new chapel will be near the palm trees.

The first speaker was Kidinda David, our head schoolteacher for many years. He expressed his joy that we were soon to have a real chapel. He was the first to turn a shovel full of ground.

The second speaker was Mabula Mathieu, the leader of the meeting. He spoke of the necessity to worship God with the heart. He also turned a shovel full of ground. Then the choir of about sixteen men sang, "Leaning on the Everlasting Arms." Have you ever heard before of a woman taking part in a ground breaking service? That is what was done here. I, being the oldest missionary, was asked to speak in the third place. I expressed my joy that there is to be a permanent chapel, then mentioned that the Lord can be worshiped everywhere and that it is heart worship the Lord desires, that we must not let the temples of our hearts be defiled by evil thoughts and deeds. The head schoolteacher kindly helped me with my shovel of ground.

As we had the privilege of having with us our secretary-treasurer, brother H. A. Driver, he gave the fourth message with Mr. Sprunger interpreting into the Kipende language. He spoke about God's creation, the home, the school, the church and that he was glad the people at Mukedi were going to have a chapel. He turned the fourth shovel of ground.

The choir sang, "Loving Kindness."

The closing prayer was offered by one of our oldest faithful Christians.

The congregation then sang, "Jesus, Keep Me Near the Cross."

Please help us pray for the church at Mukedi, that every member may be on fire for the Lord so that the old chapel now and the new one in the future may be filled with seeking souls who will find the Lord.

(Christians in the homeland should be glad to help the Mukedi Christians in completing their permanent chapel in 1952. About one-half of the estimated cost of ten thousand dollars is on hand. Send your contributions, large or small, to the Mission Board, 722 Main St., Newton, Kansas, designating this project.)

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*Missionary in Africa.

From the Nation's Capital

HOW WOULD YOU ANSWER?

ELMER NEUFELD

Whether or not the answers given to the following questions would be an indication of a registrant's sincerity as a conscientious objector, they are the type of questions frequently asked. In fact, most of them are taken directly from the files of individuals who have had difficulty in securing proper classification as conscientious objectors. When a CO registrant is denied proper classification and he then appeals to the State Appeal Board his case is usually investigated by the Federal Bureau of Investigation, after which he has an occasion to appear in person before a federal Hearing Officer, usually an attorney. Following are a few of the questions which have been taken from such hearings:

Does your church adhere to the conscientious objector position?

Would you briefly outline the doctrine of your church which precludes taking up arms?

How many men drafted from your church during World War II were conscientious objectors and how many went into the Armed Services?

Was it wrong for some of the members in your church to enter the Armed Services?

Was any disciplinary action taken by your church toward the men who entered military service?

Have you always attended Church since you were baptized?

Did the outbreak of hostilities in Korea have anything to do with your return to the church?

Have you obeyed the prescribed practices of your church in all other areas, such as smoking, drinking, etc.?

Do you frequent pool halls?

Have you given any public expression of testimony to your faith?

(Continued on next page)

Your belief is it not, ————, is that you cannot serve in the military service but you could go into hospital work if you are classified as a non-combatant?

Would you explain the inhibition your doctrine has against serving in the armed forces, in non-combatant work?

In so far as your belief is concerned, is it just as objectionable to be in non-combatant as it is combatant?

Would you work on a stretcher in a battle field?

Would you if this country were invaded and this city bombed abstain from giving aid to an injured person if he chanced to wear military uniform?

Did Christ in any instance refuse aid until he had first inquired as to strata of society to which the person belonged?

Would you do civilian defense work in an airplane attack?

In event of an invasion and an air raid, if there were a safe territory protected by our anti-aircraft guns, would you leave an unprotected area and seek safety rendered by our anti-aircraft guns?

What would be your objection to serving with the Chaplains Corps?

You would like to stay away from the front as far as you can, is that right?

Do not your taxes indirectly aid the war effort?

In event of an invasion, if an enemy soldier came into your home to take your wife and children away to certain doom would you raise a hand, even though no permanent injury would be caused the soldier and by so doing your wife and children could be saved?

Do you have any firearms around your home?

Are there any circumstances under which you would use firearms to protect your sister or your mother?

So you believe under no circumstances would you use any force to protect yourself or members of your family?

How would you act if they were going to hurt your wife?

We are told that under communism we would be absolutely Godless, no religion of any kind, every church would be driven out of existence. Now, if all our people took the position you take, what would happen?

Don't you think the last war was necessary?

But Germany started the war, how could we stop it?

How can we stop Russia?

If it is proper for society to have laws, for police officers to arrest violators and use force to restrain lawbreakers, why is it not right for nations to use force to resist breakers of international law?

Is it your thought that this is a beginning toward time when all people will believe as you do, or just what do you feel?

You feel that there will always be war but you feel that your church should never take part?

In other words, you believe that there is a group who do not need to defend the country?

Our Visit to Washington

H. B. SCHMIDT*

For some time the Peace Committee of the Western District Conference had felt that they should send representatives to Washington, D.C., to testify against Universal Military Training. The Education Committee was of the same opinion and so we wrote to Elmer Neufeld, a member of the National Service Board for Religious Objectors, and asked him for his opinion and before very long, he wrote us to come. So five of us left by car Saturday morning, January 26, and spent a few days in Washington testifying before Congressmen. Our testimony was received in a very fine way.

We soon learned that the Congressmen could be divided into three groups. One group was definitely in favor of U.M.T., another group was opposed to it and a large group was undecided. This third group was well aware of the danger we faced but they were not sure whether we should use U.M.T. to meet our foe. In my opinion it is this third group that will finally make the decision.

I believe it is up to all of us to help them in their decision. Write to the Armed Services Committee and your Congressmen and urge them to use their influence against U.M.T., even though you have written previously. All know that U.M.T. has never been an asset to a nation, but rather has caused nations to fall.

It was also our privilege to listen to hearings on U.M.T. Seemingly all Churches testified against it but there were also strong organizations that testified for it. One of the men that testified against U.M.T. was Brigadier General Herbert C. Holdridge, U.S. Army, retired. His associate was Mr. Burr McClosky, a former infantryman and machine gunner in General Patton's army. Mr. Holdridge is a candidate for the office of President of the United States by the American Rally and Mr. McClosky is his campaign manager. Mr. Holdridge has spent most of his life with the army.

In 1946 he appeared before Committees of Congress in opposition to U.M.T., and was credited by the Pentagon with having blocked its passage. Mr. Holdridge has seen what war does and has come to the conclusion that war does not solve problems but rather creates problems. He believes there is a way of solving problems, and that way is the way of non-violence. He ended his testimony by saying that if the United States would not change their way of dealing with other nations, we would go the way of Nineveh, Bablyon, Rome, and Germany.

I consider our trip to Washington a valuable trip. We have seen that we have many Christian Congressmen who try hard to do what they think is best for our nation. We have seen them at work and have learned that they appreciated the opinion of others. We have also been reminded that our nation is what people make it. Therefore, let us put forth much effort to make our nation a Christian Nation.

***Chairman, Peace Committee, Western District Conference, pastor, Tabor Church, Newton, Kansas.**

Ye Have D

As supervisor of clothing centers, I am sometimes asked, "Is relief still needed; how great is the need for relief, and what materials are most in demand?"

Our answer is "Yes, there is a continuing need fore relief. There is need for food and clothing and funds to process and distribute them. The needs in the world are greater than we imagine from our viewpoint here in America."

During the past twelve years MCC has been active in relief work in twenty-four different countries. Nearly 700 persons have served as relief workers during that time. Various types of services have been given. The hungry have been fed, the naked clothed, medical assistance given to the sick, shelter and protection have been provided for those whose homes were destroyed, undernourished children have been cared for, means and assistance have been given to mothers to sew for themselves and their families, refugees and displaced persons have been helped to immigrate and find new homes in other lands, foreign missionaries have been assisted and spiritual help given to those in need.

But the present? What is the picture now? In certain areas needs have lessened and types of services have changed. Community centers, children's homes, and spiritual help have taken the place of the soup kitchen and clothing depot that were the great emergency need a few years ago. In some areas the need for food and clothing has not lessened due to the greatly overcrowded living conditions and the unimproved economic status under which refugees must live. In still other areas fresh wounds have been made and humanity suffers and hungers.

Work is now being done in fourteen different countries and approximately one hundred thirty workers are serving in various ways.

Nurse Naomi Derstine at bedside of sick boy.

MCC as always is working with the funds, material, and personnel available. During the past several years the relief program has needed to contract. In some areas work has been closed entirely and in others, lessened. This was usually not because workers and directors felt that there was not a worthwhile contribution being made; in fact in most instances, they regretted very much having to close or withdraw, but were forced to do so mainly because of a lack of funds. Workers who have witnessed the closing of units for these reasons have greatly regretted it, but have been helpless to do anything about it.

The budget for the present year has again been cut and directors of foreign units are making desperate struggles to continue the much needed services of units with these reduced funds. They need to do this in spite of the fact that all around them are needs that call for expansion rather than withdrawal.

Some units whose budgets have been cut previously and who are now being cut again cannot see how they can reduce further. They say, "Where some have corn flakes and wheaties for breakfast with milk and fruit, we have coffee, bread, and jam (without butter). Never in our history have we bought fresh milk. We have not tasted fruit since July (report was written in December.) Sometimes we have fresh meat once a week. We have bought horse hamburger because it is the cheapest. We ride third class on trains unless it is impossible." (From a director in Europe) These are the standards on which they have been living and now the administration has been forced to make another sizable cut in their budget for the coming year.

I cannot forget my personal reaction as a returning relief worker from the Orient where I saw crying needs and open fields for service. When I saw the abundance in America which we take for granted, and then learned that contributions for missions and relief were falling below that of the former year, I could satisfy myself with only one answer. I felt that this was not due to the fact that people were uninterested in helping and serving in these fields, but that they did not know of the need.

The following descriptions and incidents are taken from reports of relief workers and may give some idea of the conditions in other lands.

GERMANY: "I am minister of a refugee church (Kiel, Germany). Approximately sixty per cent of the church members are unemployed. In many places over ninety per cent are unemployed. They live on unemployment support. After paying the rent, sixty pfennig (15c) is left per person per day.

FRANCE: "We got out of our car with the Christmas bundles and entered through a gate into an unkept, dirty yard and walked toward a small shack. We were greeted by Pierre's mother. She in-

It Unto Me

IDA STOLTZFUS*

vited us into the undescribably dark kitchen with a bedroom adjoining. A two-year old, frail girl clung to her mother when we entered. There was no room for her to play, only a path around the table. We left and met Pierre on his way home from school. His shoes were practically soleless, his coat tattered and dirty. He himself was hollow-eyed and thin. He was reported to be doing well in school but, if he only had a chance, he would do much better.

JORDAN: "I wish one could say something cheerful about this situation in Jericho, but the more one thinks about the desperate plight of these people, the more hopeless it seems. Not only the refugees are in great need, but there are many non-refugees who did not actually lose their homes, but lost their means of support. They live in dark and crowded rooms that are cold and drafty in winter. Their clothes are faded and worn out with no replacements in sight. Food is a real problem.

"For more than three years they have been living in camps on the plain of Jericho under the blistering summer sun without work, wondering what the future holds for them.

FORMOSA: "We have been taking Christmas packages lately sent out by the Mennonite Central Committee to the Beggars' Home, the Orphanages, the Leprosy Colony, and the Blind School. There was one old woman in the Leprosy Colony who had no hands or feet and was almost blind. She washed her rice with her stump of an arm, and tried to cook for herself, for she had no money to hire others to do it for her. The last time I was there, she told me, 'I am cold and I have not enough covers for the winter. I can't live and I can't die.' All the money I had was tied up in the home for the lepers' babies, so I had nothing with which to buy her a cover, and when I went yesterday I found she had died just four days before. She died cold, because there was not enough warmth of Christian love to provide a cover for her."

I want to give my personal experience in a clothing distribution in India. We were nearing the end of a project. I was dreading the moment when the last garment would be given out for I felt sure that as I would turn, there would be a very needy child or older person at my elbow who desperately needed help, and I would have nothing to give him. It happened. And I was quite unprepared. There was not just one in rags at my elbow, but literally several hundred. There were far more needy people in the area than the officials had realized. The person next in line to receive clothing after the last garment was given, was a little lad who seemed not to be able to understand that there was nothing for him. We finally gave him the one remaining burlap in which the clothing had been packed. But there were scores more who went home—ten or twelve miles over the mountains—without even a burlap.

The above incidents are only a few of the many that could be given. Ways in which you may help share are; (1) **FUNDS.** Perhaps the simplest and most direct way to help is through funds. These are greatly needed to support workers on the field and to process and ship materials. (2) **MATERIALS.** Another way is through gifts of material aid, food and clothing (or funds to purchase them).

As cothing supervisor, I want to give the clothing needs as guides for those who would like to help in this manner.

1. Mens' and boys' clothing—shirts, trousers, coats, undergarments (two-piece preferred), socks, shoes. Any items of clothing a man or boy wears. (General contributions of clothing received are low in mens' and boys' garments).

2. Womens' clothing—warm, large, and dark dresses for older women, flannel nightgowns, pajamas and undergarments much appreciated in Germany. All types of clothing that women wear.

3. Babies' and children's clothing of all types. Warm greatly appreciated.

4. General needs—blankets, comforters, sheets (single bed size preferred), towels, wash clothes, yarn for knitting, yard goods for community centers and sewing rooms, shoes (must be wide and have low heels or Europeans cannot wear them).

5. Good used clothing is always appreciated. It should have not less than six months good wear in it, be clean, mended, and serviceable.

Finally, the needs of the world are many; opportunities are great. MCC offers you an avenue through which you may serve "In the Name of Christ." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Mrs. J. J. Voth having devotions with refugee woman.

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*Supervisor of Clothing Center, MCC, Akron, Penna.

Shall We Still Help Germany

Pastor Abraham Fast and wife, Emden, Germany.

To destroy is always a far quicker process than to build up. One of our oldest Mennonite churches in Germany (Emden) was bombed entirely to pieces. The homes of the majority of the membership were also destroyed, yet the congregation holds together and Dr. Abr. Fast (Mrs. John Thiessen's cousin) keeps on shepherding the flock. The Board of Missions in session at Winnipeg passed the following resolution: "That we give permission to the Mennonite leaders (Dr. Fast) in Emden to solicit funds by mail for their new church building. The offerings are to go through Mennonite Headquarters, properly marked."

Let us consider, before the Throne of Grace, our duty in this respect.

John Thiessen
General Secretary

The World War 1940-1945

A wealthy city was damaged into ruins. Only at the border of the city there are still houses to live in. Nearly all the Mennonite families lost their houses. They are all living now in the ruins or in the cities and villages near-by. So does the Pastor with his family. For many years they will not have a new home in Emden. At first the churches were rebuilt with foreign help, that is to say: The Roman-Catholic, the Lutheran, the Reformed and the Old Reformed Church. The Mennonites however are still waiting. Their brethren in Eastern Germany are expelled. Our sister communities in America saved us from hunger and nakedness. But how will our Community stay together, our Mennonite family, the oldest foster-mother of all the Mennonites in the world, without church, without a residence for the Pastor?

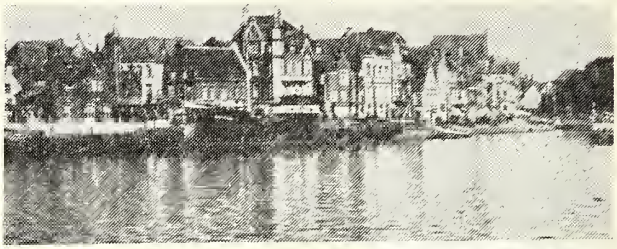
Our Plans

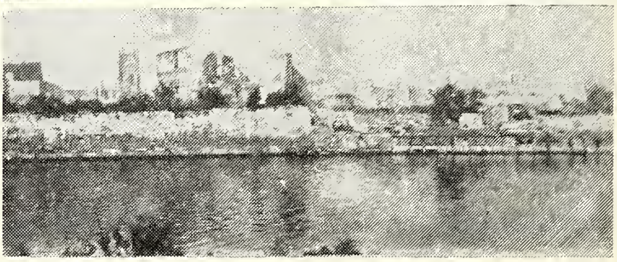
We had the choice between two projects: either a church building with 200 seats, or a smaller one (150 seats) together with a home for the minister. Either will cost 19,000 dollars. We chose the latter, and have started to collect money for it. Though very poor, the 110 families of the Emden community collected three thousand dollars among themselves. Three neighbor communities (80 families) paid two thousand dollars for this purpose.

When brother C. F. Klassen heard this, he said: our sister-communities in America will help too! Brother J. J. Thieszen writes about the conference in Leamington: the appeal for help for the rebuilding of the damaged church in Emden gained a warm approval in the hearts of our brethren. The conclusion was: collect in all the communities of the conference, send the money to the cashiers of the conference (Rev. John Thiessen, Newton, Kansas) and remit the total amount to Emden. In this way we hope that God will hear our prayer and we will thank Him and all our brethren and sisters, who will help us.

—The Mennonite Community in Emden, Germany

Pastor lic. theol. A. Fast
Emden, Ostfr. Germany





Emden, Germany, before and after the war.

TOP: Pastor Fast amid ruins of former Mennonite Church.
BOTTOM: The pastor and his wife in ruins of former home.

A Visit to the Leper Farm

MRS. JOHN R. SCHMIDT

As we make our weekly visit to the leper grounds, we always have a waiting list of people who wish to come along. The leper grounds are 81 kilometers (about 50 miles) on the only good road out of Asuncion, the only large city in Paraguay. Mennonites from all the different Mennonite colonies of S. A. come to Asuncion and from these as well as from the Mennonites living in the city, we draw our visitors. We wish to take you in spirit to the grounds today. We each buy something to take for dinner—bread, meat, a bunch of bananas, some pineapples or whatever is available. Early we pile into the pick-up, which can take up to 15 persons, while the air is still cool and fresh. It is a most beautiful ride and the visitors, especially those who have never been out of the flat bushy Chaco, really marvel at the beauty of God's nature—hills covered with trees, valleys, a lake in the distance. For the sake of novelty, we buy the famous Paraguayan "Chipa," a tough chessy roll, from the ladies peddling them in one of the little towns or rather villages we pass through, especially for those who haven't tasted it before. We hope you like it! Before we know it, we are at the bridge that takes us onto our land. We say "leper ground" though we are far from taking in lepers. Some of you will not be too disappointed to find we are only in the very beginning of building up worker's quarters.

But as we near the buildings about 2 kilometers in from the highway, we see Mr. and Mrs. Dick, our host and hostess, coming out to welcome us. And from different directions we hear and respond to "Guten Tag" as we go to shake hands with the various busy workers. Our eleven workers represent voluntary service from four of our five Mennonite colonies in Paraguay. More workers will be called as quarters become available.

First we are shown what the immediate work consists of. We go to the long building with "Schattendach" which was already there when the land was bought, but very run-down. One of the girls is smearing or finishing the walls of the girls room. One of the boys prepares the straw-mud mixture for her. After they finish this room, they will also do the two other living rooms in this building and whitewash them and smooth the dirt floor. The men occupy one of the other rooms, which is to be divided to house two couples and the room now used as workshop will be the boys room. Our first workers have been there about six weeks now.

As we proceed to the kitchen we find how proud our housemother and her helper are to show it to us. It has been constructed by our first workers and was really a surprise to her when she came two weeks ago. It is airy, has whitewashed walls, brick floor, and the marvel of it is the green enameled wood range from my mother which we brought along. They can't praise it enough. Without worktable or cupboard, they manage, and wonderful meals are prepared here. Next to it, under a straw roof we find our woodworker who makes the window frames, doors, etc. He is just now building a wheel barrow. The other building which was already there when the land was bought has two rooms, one which Dicks call home, and the other where Teichgraefs and their three small children live. Teichgraefs have been on the land for about 10 months, ever since the land was purchased. Don't you enjoy the spirit of the workers as each makes us feel this is his work and that they are putting their best into it?

While busy hands prepare dinner, Mr. Dick and Mr. Teichgraef take us for a walk to show us planned building sites. They tell us of future plans and we almost have a sinking feeling and wonder when all this will get done. But we catch the spirit, lift our eyes upward and feel that the Lord is directing here. We sense the thrill of being a part of a small work in the Lord's great vineyard, a work in its infancy.

We meet the rest of the boys, dripping wet with perspiration, clearing some land for the vegetable garden. We see the loaded orange and tangerine trees and wish it were one month later so that we could enjoy them. We see the coffee trees, the yerba tea trees, the mandioka field, the strawberry plants that we have put out. We marvel at the wonderful soil and the possibilities of these 3000 acres of land as we hear plans of cattle grazing, of planting fruit trees and trees to be used for wood. We can just about see the hospital and dormitories for the sick and on the slope the cottages for lepers, each with its little farm.

When we get back, we wash and wait for dinner for by now we have worked up an appetite. By laying boards across two tables under the big trees, we can all partake of dinner together and never did we eat a more tasty meal nor have livelier fellowship. After the meal, the several preachers that happen to be among our visitors say some encouraging words to us. They, too, have caught the vision and will paint it in glowing colors as they return to their various colonies. They bring out the importance of this project as it draws the colonies together as they work side by side to build it up, and encourage us to keep on in a spirit of unity, working in "the name of Christ." We sing some songs and then there are dishes to do. After some visiting, we hear the "Bimmel" (bell) to go to work. This we also take as our bell to say "Aufwiedersehen." Again in our pick-up we leave singing to each other "Got mit euch bis wir uns wiedersehen."

We are glad to have had you with us. We continue to need your interest, your gifts and above all, your prayers. We know we can count on you. We thank each one for past help and intercession. We have felt the power of your prayers and through them God has helped and sustained us and blessed the beginning of this work in a wonderful way.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Agricultural Trainees Like America

Between September and November 1951, twenty-six European young people, or trainees, entered the United States to live and work in Mennonite communities for one year. Most of the nineteen young men were farmers who were interested in learning more about American farming methods by actually helping with the farm work and by using the farm machinery. The seven girls observed American homemaking methods as they helped in Mennonite homes and institutions. Not only has the trainee program helped these young people observe farming and homemaking methods, but it has also given them an insight into the American Mennonite church and community life and has fostered a better understanding between European and American Mennonites. On approximately March 1, the trainees will be moving to their second six months assignment. They have written enthusiastically regarding their observations and impressions both of farm life and of church and community life. Some of their thoughts are being shared here.

"At this time I would like to thank most sincerely all those people who have made this interesting and educational stay here in America possible for us. I believe I can say even now that this year in the United States will be of very great value to me.

"Every day brings something new. The Sunday school classes in church and other arrangements were entirely unknown to me. One also sees many things in the agricultural world that cause questioning and much thought. It was very interesting to me for instance to see the big agricultural machines, and to compare their use and efficiency with ours in Germany." **—Kurt Krueger**

"I have a very good time here. I learn new things every day and I like that.

"The work is difficult sometimes, but it was that at home too, and I have already learned to use the machinery here.

"I am singing in a small church chorus of the Mennonite Central Church. We are practicing for Christmas. I like it very much." **—Hendrich Bierma**

"In Germany there is mostly intensive farming and here in America the opposite is the case. Because of the many practical time savers that the women in America can use, it is much easier for them than for women in Europe. You can buy so many conserved foods which need only to be heated and a meal is ready. The electric and gas stoves are also a great help. In Germany these things are usually very expensive and the larger part of the population cannot afford them. Food here in the United States is generally more nourishing and there is also a greater variety. For instance, to eat two eggs at breakfast in unheard of in Germany." **—Wolfgang Schmutz**

"Our trip (to Arizona) was wonderful—we have seen so many beautiful things. A certain French song became more and more meaningful to me. It says: 'Everything proclaims that God is wonderful—earth, sea and sky.' How often we would be puzzled if we did not know that God is the creator of all these beauties of nature.

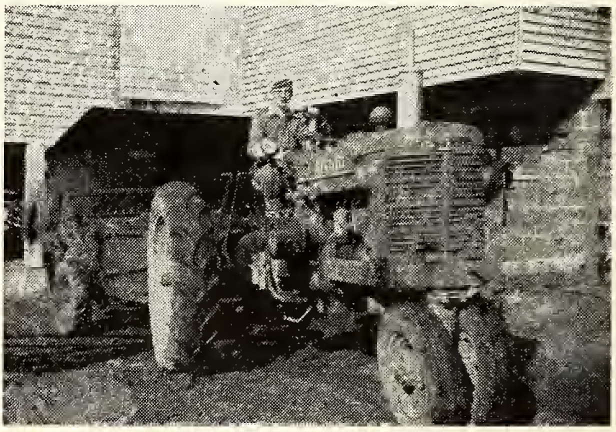
"I will never forget Christmas in this country. I did not have the feeling that I was in a strange land and that I was far away from my parents and family. I felt right at home with my friends here.

"We had a lovely Christmas. We went to the prison once to sing to these poor people and to bring them the glad tidings of the birth of our Lord and Savior. Another time we drove 60 miles to sing at a certain place. On Christmas Eve we went caroling here in the city. This was entirely new to me—often I thought: 'Why don't we do that in Europe?'" **—Lucie Bee**

"If a Mennonite farmer is in trouble so that he cannot do his work, his neighbor comes to help him. Something that I like very much is the Sunday school in church. That way each individual learns to know the Word of God. It is very seldom that there is a Sunday school in a Mennonite Church in Germany." **—Rudolf Penner**

"In various families and churches where I visited, I have been richly blessed and experienced the love of Christ anew. I had the opportunity of visiting the little ones in Sunday school and that gave me much joy. I also attended a Youth Meeting and certainly hope that I will be able to attend more so that I can use some of the ideas at home in our church. I hope that many more young people may come from Europe to U.S.A., especially from Switzerland, so that our congregations might live." **—Margrit Nussbaumer**

(Continued on page 174)



Foreign Agriculture Trainee on a tractor.

V. S. Personnel During Past Year

During the past year, there were 180 young people serving in M.C.C. Voluntary Service. Those serving in Summer Service under the M.C.C. totaled 304. The Summer Service was carried on in the U. S., Canada and Europe. The Voluntary Service program had workers in the the U. S., Mexico and Paraguay. This does not include those serving in Relief or Pax Units abroad.

This is an impressive list of people giving their time for the church and the cause of Christ so generously and freely. Of course, there always is the challenge that ever more should be giving themselves in this manner.

The eighty-six members of our Conference in year-round service deserve recognition. The following is a list of those who during the past year were in Voluntary Service. —E.L.

DISTRIBUTION OF SUMMER SERVICE PROJECTS AND PERSONNEL

United States—13 Units	
Hospital Units	47
Other Earning Projects	5
Non-Earning Projects	38
	90
Canada—6 Units	
Hospital Units	73
Europe—6 Units	
Work Camps	141
Total	304

V.S. PERSONNEL

NAME — **Address** — **Began Service** — **Unit Served Last**

Albright, Darrell—Pretty Prairie, Kan.—Jul. 1, '49—Paraguay
Andres, Irvin—Elbing, Kan.—Apr. 20, '51—Brook Lane
Andres, Eldon—Elbing, Kan.—Apr. 20, '51—Stockton
Androes, LeRoy—Newton, Kan.—Mar. 2, '51—Stockton
Androes, Mrs. LeRoy—Newton, Kan.—Mar. 2, '51—Stockton
Bartel, Floyd—Hillsboro, Kan.—Jun. 15, '51—Mexico
Bartel, Mrs. Floyd— Jun. 15, '51—Mexico
Bartel, Selma—Hillsboro, Kan.—Aug. '50—Mexico
Brandt, Eldon J.—Hillsboro, Kan.—Aug. 3, '51—Paraguay
Braul, Agatha—Rosemary, Alta—Apr. 20, '51—Annex
Buller, Deloris—Mt. Lake, Minn.—Nov. 9, '51—Kings View
Buller, Irvan—Goessel, Kan.—Aug. 3, '51—Calif. Migrant
Buller, Mrs. Irvan—Goessel, Kan.—Aug. 3, '51—Cal. Migrant
Buller, John Lee—Buhler, Kan.—Jan. 19, '51—Gulfport
Claassen, Howard—Beatrice, Neb.—Apr. 20, '51—Headquarters
Claassen, Jake—Beatrice, Neb.—Mar. 2, '51—Meadowlark
Claassen, Waldo F.—Wymore, Neb.—Sep. 14, '51—Arizona
Claassen, Mrs. Waldo—Wymore, Neb.—Sep. 14, '51—Arizona
Derksen, Melita—Abbotsford, B.C.—Sep. '50—Kitchener C.C.
Detweiler, A. Clayton—Perkasie, Pa.—Sep. 14, '51—N. Topeka
Dick, Ray—Buhler, Kan.—Jan. 19, '51—Brook Lane
Doerksen, Marvin—Inman, Kan.—Mar. 2, '51—Wiltwyck
Dyck, Kathryn—Quill Lake, Sask.—Jan. 24, '51—Brook Lane
Ensz, Albert—Beatrice, Neb.—Jun. 15, '51—Paraguay
Ensz, Helen—Beatrice, Neb.—Jun. 11, '51—Brook Lane
Esau, Louie—Beatrice, Neb.—Jun. 15, '51—Topeka
Esau, Mrs. Louie—Beatrice, Neb.—Jun. 15, '51—Topeka
Esau, Paul—Whitewater, Kan.—Oct. 18, '51—Paraguay
Fehr, Helen—Blumenhof, Sask.—Nov. 15, '49—Mexico
Foth, Edna—Mt. Lake, Minn.—Nov. 9, '51—Annex
Friesen, Ruby E.—Aberdeen, Id.—Nov. 9, '51—Kings View
Funk, Marvin—Newton, Kan.—Mar. 2, '51—Topeka
Gehring, Marvin—Moundridge, Kan.—Jan. 19, '51—Trans. to Pax
Giesbrecht, Mary—Winkler, Man.—Jan. '51—Mexico
Glanzer, Miriam—Dolton, S. D.—Jun. 15, '51—Topeka
Goering, Lillie—Elyria, Kan.—Dec. '49—Gulfport
Graber, Cleon—Marion, S.D.—May 23, '51—Kings View
Hamm, Donald—DeWitt, Neb.—Jan. 19, '51—Topeka
Harder, Eric—Coaldale, Alta.—May 26, '50—Mexico
Harder, Mrs. Eric—Coaldale, Alta.—May 26, '50—Mexico
Jantz, Vern—Odessa, Wash.—Sep. '50—Arizona
Jantzen, Elmer—Beatrice, Neb.—Jun. 22, '51—Brook Lane
Jantzen, Mrs. Elmer--Beatrice, Neb.—Jun. 22, '51—Brook Lane
Jantzen, Emma—Plymouth, Neb.—Jun. 11, '51—Brook Lane
Jantzen, John E.—Plymouth, Neb.—Nov. 15, '51—N. Topeka
Klassen, Albert D.—Newton, Kan.—Jun. 15, '51—Gulfport
Klassen, Mrs. A. D.—Newton, Kan.—Jun. 15, '51—Gulfport
Lichti, Ruth Anne—Deer Creek, Okla.—Sep. '50—Annex
Loeffler, Erwin—Inman, Kan.—Jan. 19, '51—Arizona
Loganbill, Willis—Moundridge, Kan.—Nov. 9, '51—Boys Village
Nickel, Mary—Langham, Sask.—Aug. '50—Mexico
Nyce, Henry—Elroy, Pa.—Apr. 20, '51—Meadowlark
Olfert, Peter—Swift Current, Sask.—May 17, '50—Mexico
Penner, Sarah—Inman, Kan.—Mar. 3, '50—Headquarters
Peters, Daniel—Gretna, Man.—Sep. '50—Mexico
Regehr, Robert—Inman, Kan.—Jan. 19, '51—Arizona
Regier, Eugene—Newton, Kan.—Nov. 9, '51—N. Topeka
Reimer, LeRoy—Hillsboro, Kan.—Mar. 2, '51—Topeka
Rice, Nora R.—Dublin, Pa.—Nov. 9, '51—Kings View
Ruth, Paul E.—Reedley, Calif.—Nov. 9, '51—Boys Village
Ruth, Mrs. Paul E.—Reedley, Cal.—Nov. 9, '51—Boys Village
Schmidt, Eddie—Cordell, Okla.—Apr. 20, '51—Arizona
Schmidt, Gerald—Goessel, Kan.—Jun. 15, '51—N.T.S.
Schmidt, Gladwyn—Dallas, Oregon—Jan. 19, '51—N.T.S.
Schmidt, Henry—Lowbanks, Ont.—Sep. '50—Mexico
Schmidt, Mrs. Henry—Lowbanks, Ont.—Sep. '50—Mexico
Schmidt, Raymond—Cordell, Okla.—Sep. 14, '51—Meadowlark
Schmidt, Roland—Hillsboro, Kan.—Jan. 19, '51—Topeka
Schmidt, Vernon—Peabody, Kan.—Mar. 2, '51—Topeka
Schroeder, Leland—Newton, Kan.—Jun. 15, '51—Kings View
Siemens, Irma—Buhler, Kan.—Sep. 14, '51—Annex
Siemens, Melvin—Buhler, Kan.—Jan. 19, '51—N.T.S.
Snyder, Helen—Guelph, Ont.—Jun. '50—Gulfport
Strausz, Ruby—Moundridge, Kan.—Sep. '50—Kings View
Stucky, Willard—McPherson, Kan.—Jan. 19, '51—Trans. to Pax
Teichroew, Lena—Abbotsford, B.C.—Sep. '50—Annex
Thierstein, Gerald—Whitewater, Kan.—Jun. 15, '51—Paraguay
Toews, Gerhard, Jr.—Freeman, S.D.—Nov. 9, '51—Hdqs.
Toews, Marie—Mt. Lake, Minn.—Nov. 1, '50—Brook Lane
Unruh, Anton—Hillsboro, Kan.—Mar. 2, '51—Wiltwyck
Unruh, Wilfred—Newton, Kan.—Jun. 15, '51—Paraguay
Wall, Elmer—Mt. Lake, Minn.—Sep. '50—Gulfport
Warkentin, Anne—Superb, Sask.—Oct. 1, '50—Kings View
Wiens, J. Wendell—Hillsboro, Kan.—Aug. 3, '51—N.T.S.
Wiens, Wilbur—Inman, Kan.—Apr. 1, '51—N. Topeka
Woelk, LeRoy—Goessel, Kan.—Jan. 19, '51—Topeka

Y.P.U. Financial Report for January

Balance Jan. 1, 1952	**$(1,466.54)**
Receipts in Januray	**693.63**
Total amount from July 1 - Feb. 1	**2,576.24**
Percentage of budget of $4000	**64.4%**
Balance Jan. 31, 1952 (deficit)	**(1,181.85)**
General Fund	**$(1,635.50)**
Missionary Education Fund	**(239.82)**
Notes Payable	**600.00**
Voluntary Service	**93.47**
	$(1,181.85)

New Volunteers in MCC V. S.

The following is a list of new volunteers in the V.S. program. They were members of the eighteenth orientation school and are now serving in their assignments:

Austin Bender, Meyersdale, Penna, Bethesda Home, Vineland, Ontario

Orletta Brandt, Hillsboro, Kansas, NSBRO, Washington, D. C.

Robert Friesen, Henderson, Neb., Topeka State Hospital, Topeka, Kansas.

John Jantzen, Plymouth, Neb., Industrial Home School Annex, Washington, D. C.

Allen Linscheid, Freeman, S. D., West Coast Regional Office, Reedley, California.

Eugene Peifer, Christiana, Penna., Industrial Home School Annex, Washington, D. C.

Vernon Plenert, Hillsboro, Kans., Topeka State Hospital, Topeka, Kansas

Levi Siebert, Henderson, Neb., Topeka State Hospital, Topeka, Kansas

Carl Thieszen, Henderson, Neb., Wiltwyck School for Boys, Esopus, New York

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AGRICULTURAL TRAINEES LIKE AMERICA

(Continued from page 172)

"The things that I really enjoy over here are these Sunday school lessons. I usually wait for that lesson all week. We don't have anything like that in Germany because the Mennonites are scattered throughout the whole Province and are glad if they can at least have the usual church service. But I feel that especially we young people need this and I am fortunate that I have the opportunity of attending these classes.

When I came to Walters' farm I had much to learn because we do things so differently in Germany. I learned how to drive an American tractor. That was easy for me since I had already operated a tractor in Germany for two years. It was new to me, however, to drive a truck. I saw only corn-picking of the outside-farming. I didn't see it growing up. I think it would be better if I could stay here the whole year so that I could get acquainted with the year around farming."

—Horst Gerlach

"Yes, we have celebrated Thanksgiving for we especially have much reason to be thankful. You, I thank especially that I may be in Brook Lane for it is a special privilege since this little Mental Hospital is still something special for you too. We are like one large family together with the patients and I thank God that He has led me here."

—Hildegard Risser

"The most important thing is that I live in a genuine Christian home and that I have here. I am afraid the one year in America will be much too short to really learn to know everything."

—Oskar Krehbiel

"When a person is away from home, he starts thinking why things are the way they are here and why they are different at home. My gratitude goes to all who have in any way put forth an effort to organize this program. It is a great blessing to us and to the people here." **—Willy Hege**

"The work on the American farms is different than it is at home. The farmers here do much more themselves. For instance they make a new water line all by themselves while at home we have other people do it for us." **—Isaak R. de Haan**

"I appreciate the spiritual life here very much and also that I know that I have Christian friends; that means so much to me. I know that it was the Lord's leading that I came here and for that reason I cannot be thankful enough to be here."

—Dina Veendorf

The New Mental Hospital

The Mennonite Central Committee has announced that Overend and Boucher of Wichita, Kansas, have been engaged to design the new forty-bed mental hospital near Newton, Kansas.

The special and exacting requirements of a mental hospital in small building units of 20-beds each will call for considerable study and originality on the part of the architects. That the chosen firm is well able to meet the needs of various types of buildings is attested to by work done for other Mennonite institutions. Among these are the new Science and Arts Building at Hesston College; the First Mennonite Church at Newton; and the Science Hall Building and the new library—all of Bethel College.

The Mennonite Mental Health Center was opened on February 18 at 314 Main Street, Newton, Kansas. The planning and building of the new Central Area Hospital will be administered from this office. The chosen site of the new hospital is on the recently purchased tract of fifty acres one mile east of Newton on First Street.

Shew me thy ways, O Lord,
teach me thy paths.
The ways of the Lord are right, and
the just shall walk in them.
In all thy ways acknowledge Him,
and He shall direct thy paths.

Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

On Tuesday, February 12, Wilbert Loewen from Steinbach Manitoba spoke to us in Chapel, about the possible fields of service in the Voluntary Service Unit which are being sponsored by the MCC in Canada.

Wednesday evening, the Music Lover's Society had invited Mrs. Ben Horch, instructor at the Mennonite Brethren Bible College. Mrs. Horch spoke to the group on the subject of Hymnolgy.

The Board of Directors of our College met on Thursday and Friday. At this time we were priviliged in having some of them speak in the College.

We had a special service on February 15, in commemoration of the passing away of the late King George the sixth. Rev. J. J. Thiessen of Saskatoon was the speaker on this occasion.

Saturday, the 16th, the students of the M.B. Bible College were invited to our school. They favored us with a program after which refreshments were served by our students. Such exchange visits foster good fellowship and strengthen our bonds of friendship.

MENNONITE BIBLICAL SEMINARY

"And a vision appeared unto Paul in the night, a man of Macedonia was standing before him and saying, 'Come over to Macedonia and help us."' —Acts 16:9.

Preaching from this text, Leland Harder, a member of the senior class, gave a challenging message on the necessity of hearing the Macedonian Call in reference to the city mission work of our General Conference. He pointed out the ways in which people seek to avoid responding to the Macedonian Call, and suggested that we hear this message today in terms of our city work as well as foreign missions. He surveyed the development of General Conference Mission work, pointing out the first development in Los Angeles in 1909 and then the beginning of the Englewood Gospel Mission in Chicago, which was started primarily through the efforts of W. W. Miller and W. S. Gottshall in 1914. This mission later changed its name to the First Mennonite Church and is now located at 72d and Laflin, with Aaron Epp as pastor. Leland Harder also challenged the pessimism which has pervaded our city mission work and called us to the ringing optimism of the Christian faith as it encounters evil in the city or the country, in America or far-off places.

Other addresses heard this week were by Dr. Ernest Saunders of Garrett Biblical Institute, who is on the International Committee to Revise the Greek New Testament; Don. E. Smucker, who gave the Vesper address last Sunday; Andrew R. Shelly, who spoke to the chapel group.

A number of us are looking forward to the message of Martin Niemöller here in Chicago next Sunday.

BLUFFTON COLLEGE

Joseph Knitzer, one of America's top ranking violinists, gave a concert in the A. C. Ramseyer chapel, Tuesday evening, March 4. Mr. Knitzer is head of the violin department, Cleveland Institute of Music. On the day following the concert he played and spoke in the chapel service and conducted a violin clinic following chapel.

The college staff is busy in a college self-study program, required by the North Central Association as one of the requirements for entrance to membership. Eight committees are studying various phases of the college program. One of these committees has drawn up a new statement of college objectives. Another committee has drawn up a questionnaire which is soon to be sent to alumni and some former students. Replies from this questionnaire will help in evaluating the work of the school. A questionnaire will also go to a sampling of members of our churches. This study is to be completed for submission to the North Central Association by midsummer.

Members of the Bluffton College Faculty Club will be guests of the public school faculty at a meeting to be held at the high school March 14.

Edith Classen and Ray Horst presented summer service and voluntary service to Bluffton College students on Monday and Tuesday, February 25 and 26. Considerable interest in this work was shown by students.

BETHEL COLLEGE

With the beginning of the spring quarter, Monday, March 3, eighteen pre-nursing students at Bethel transferred to the Bethel Deaconess Hospital in Newton to begin their two and a half years nurses' training.

The Bethel College **Bulletin** announces a recent gift of $10,000. For the present the donor wishes to remain anonymous. We thank God for this generous and welcome gift and ask His blessing upon it and the donor.

On Wednesday, March 5, the local peace oratorical contest was held. This contest offered prizes of $75, $50, and $25. respectively, for first, second, and third.

Dr. David H. Suderman of the music department attended the convention of Music Teachers National Association in Dallas, Texas, the last week of February.

Dr. R. C. Kauffman and Harry Martens spent Thursday and Friday, February 28-29, in Washington, D.C., contacting Congressmen on the issue of UMT which is to be brought to a vote by the House sometime during this week. In all they contacted 38 congressmen of whom 20 expressed themselves in opposition to UMT, while 14 were still undecided and 4 were in favor. The sentiment against UMT appeared to have grown recently so that the passage of permanent military training at this time seems improbable.

Jottings

—**First Church, Chicago, Illinois:** February 3d, three babies were dedicated by their parents to the Lord's work—Mary Catherine, daughter of Rev. and Mrs. Aaron Epp; Dorothy Ruth, daughter of Mr. and Mrs. Art Omland; and Sandra Lynn, daughter of Mr. and Mrs. Richard Prohaska—three little girls whose growth spiritually and physically will be nurtured by the love of parents who are richly blessed with knowledge of God's Word. A banquet was held on February 8, with a view toward enlarging our "new boiler fund" and results were good in every way—appetites were satisfied, we all had a good time, and the fund grew substantially. The banquet program included music by a mixed quartet, namely, the Pete Edigers and the Richard Prohaskas, hymn singing conducted by Pete, dedication of two new Sunday school tables, consecration of Church Officers, and a chalk talk. One of our dear members, Mrs. Belle Phillips, was called into the Beyond, and funeral services were conducted at our church February 4th.—**Mrs. Mildred Trnka, Corr.**

—**Menno Church, Lind, Washington:** Harold Franz was elected as deacon at the annual business meeting. LaVerne Rutschman, one of our missionaries to Colombia, was a guest speaker here. Interesting pictures were shown; Rev. Rutschman also sang a song in Spanish. Meetings were held every night at our church during Universal Prayer Week. Five new books on the subject of Christian Home Life have been submitted to the church library by the "Homemakers" recently.—Mrs. L. Jantz, Corr.

—**Hereford Church, Bally, Penna.:** Rev. and Mrs. Cornelius Wall worshiped with us on Sunday evening, February 3, and Mr. Wall preached. They are on their way to Europe for another five year term of service under the MCC. The teachers, officers, assistant teachers, Board of Christian Education together with their families held a covered dish meal in the church basement on Tuesday evening, February 12. A. H. Schultz of the East Swamp Mennonite Church gave a challenging message on "Foundations for Christian Living." The contributions, for all organizations of our church amounted to $15,577.62. Considering our membership as 250 members, it gives an average, per capita contribution of $62.31. —**Mae Latshaw, Corr.**

—**Onecho Church, Colfax, Washington:** Our total Missionary collection was 1,283.32, 456 lbs. of used clothing and 85 lbs. bedding, plus 32 Christmas Bundles, our yearly report revealed. Our younger married people (the Homebuilders) have organized their class and plan to get together often to get better acquainted. Our Endeavor group has decided to contribute to the support of a student in India or China. Our Junior Missionary leader is Mrs. Lana Rubin and they are meeting regularly. They made Christmas presents for some little Indian children.—Mrs. Norman E. Rogers, Corr.

—**Grace Church, Enid, Oklahoma:** On the eve of January 14, we were especially privileged to have in our assembly as speaker, Jack Hamilton, who organized the Youth For Christ in Kansas City. He emphasized the need of Christ in our schools. He urged forming "After school Bible Clubs." On Sunday, February 20, the Community Singspiration gathered in our church. Three young people were baptized Sunday, February 3, and united with us in church membership, acknowledging publicly their faith in Christ as their Savior. Our pastor officiated at this service. In the evening of the same day Mr. and Mrs. Clifford Kehn of our congregation celebrated their Silver Wedding Anniversary.—Mrs. Fred Koehn, Corr.

—**Herold Church, Bessie, Oklahoma:** Mrs. P. P. Sawatzky passed away very suddenly on the morning of February 5, 1952. Funeral services were held February 10 in charge of our pastor, Richard Tschetter and assisted by Rev. Henry Penner of the Clinton Church. Mrs. Sawatzky reached the age of 68 years, nine months and seven days. She leaves to mourn her departure eleven children, fifty grandchildren and four great grand-children. Her husband preceeded her in death only ten months ago. Rev. Marvin Eck of the "Go Ye Mission of the Ozarks" was with us and preached the Sunday morning sermon on February 10.—Mrs. Ferd. Harms, Corr.

Please enclose this label when writing

—**Eden Church, Inola, Oklahoma:** February 4, Roland Gering from McPherson, Kansas, came here to serve us with Evangelistic meetings. In the morning we had Bible study, and preaching every evening, closing the meetings Sunday evening, February 10. We thank Brother Gering very much and say come back. The Lord made the weather so wonderful that all could come. We hope and pray that God may bless this work in a marvelous way.—Jacob Froese, Corr.

—**Grace Church, Dallas, Oregon:** Ernest Kuhlmann was our guest speaker Sunday morning, February 3. The Men's Gospel Team from our neighboring Evangelical Mennonite Brethren Church brought us an evening program of music and song on February 10. The Sunday school Board consisting of the superintendents, teachers assistants, and their families gathered in the church basement for a lunch, February 10. The quarterly business meeting was conducted in the afternoon at which time the group decided to use the graded lessons for all classes from the Nursery up to and including the Intermediate classes. A film "Stars in Your Crown" was shown and was a challenge to all.—Mrs. A. E. Schellenberg, Corr.

—**Second Church, Paso Robles, California:** Our pastor, W. Harley King, handed in his resignation at our New Year's annual business meeting. He has served our congregation faithfully for six years and we will miss him and Mrs. King very much. The choir is planning a get-to-gether at the church, to do a little "repair work." The "Stitch and Chatter" group have planned a kitchen shower for the new kitchen at the church. Richard Catt was baptized and received into our church on Sunday, February 19. He is stationed at camp Roberts at present, but will soon be sent to Camp Stoneman, San Francisco. Louis Claassen received the call into the armed formes. Milton Dueck, stationed in Wyoming was sick with measles and pneumonia. He is now convalescing. Our prayers go with these young men.—Mrs. Frank Hamm, Corr.

—**Grace Bible Institute, Omaha, Nebraska:** Thirty-one new students enrolled for the second semester, thus bringing the total enrollment for the current year to 316. The ninth annual Missionary Conference is scheduled for March 17 to 21. The principal speakers will include Rev. J. N. C. Hiebert of India (presently serving as President of Tabor College, Hillsboro, Kansas), Rev. and Mrs. P. J. Boehr of China; Rev. Erwin Wedel, Pioneer Gospel Mission, Jackson, Miss.; Dr. G. Christian Weiss, former President of the Gospel Missionary Union, but now associated with Back to the Bible; Miss Elizabeth Foth, Superintendent of the Gospel Messenger Mission, Brooklyn, New York; Miss Irene Hunter of the Fuller Evangelistic Foundation and Rev. Carl Tanis of the Sudan Interior Mission. A great Missionary Rally is being planned for the closing night.—Corr.

—**First Church, Fredonia, Kansas:** On February 3, the men's quartet from the Ebenfeld Mennonite Brethren Church presented a program for our Christian Endeavor meeting. The women have organized the Sunshine Circle. This organization will meet on the second Tuesday of each month.—Mrs. Abe Frey, Corr.

Into the Beyond

AUGUST C. WINSKY of Courd'Alene, Idaho, member of the Spring Valley Mennonite Church, was born September 26, 1868, and died January 19, 1952.

ABRAHAM K. ZACHARIAS, charter member of Bethel Church, Winton, California, was born in Hillsboro, Kansas, September 8, 1879, and died at Merced, California, January 30, 1952.

MRS. JACOB CLAASSEN, of Beatrice, Nebr., and member of the First Church at that place, was born December 23, 1863, and died February 13, 1952.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Our Missionaries
in Japan
(see inside cover)

Ye Christian Heralds, go proclaim
Salvation through Emmanuel's Name;
To distant climes the tidings bear,
And plant the Rose of Sharon there.

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OUR MISSIONARIES IN JAPAN

In 1951, ten missionaries were sent to Japan. The group is shown on the cover picture. They are as follows:

Front row, left to right:

Belva Unruh, Lois Voran, (David), Esther Patkau, Lavern Boschman.

Second row:

Verney Unruh, (Judy), Peter Voran, Paul Boschman, (Beverly), Leonore Friesen.

Back row:

W. C. Voth, Matilda Voth, Helen Voth.

The Mennonite

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Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Is Counselling CO's Legal?

This week a pastor asked whether it is legal for him to give counsel to a young man regarding the conscientious objector position. Perhaps there are similar questions in the minds of others also.

It is illegal to encourage or advise a registrant to refuse registration, to refuse to report for induction, to refuse to report for civilian work assignment, to desert the armed forces, or to violate any other requirement or provision of the draft law.

However, it is entirely within the provision of the law for registrants to take the CO position, and, therefore, completely legal for a minister, parent or other counsellor to advise, assist, counsel, plead with or encourage men in considering the Christian conscientious objector position. For the welfare of the registrant, of course, the decision should be his very own personal conviction; but in clarifying the issues, the counsellor may feel perfectly free to encourage the registrant in taking the CO position.

If a registrant is required to report for induction against his conscience, it is illegal to advise him to refuse induction; but it is legal to inform him fully of the procedures through which he will go and where he will need to take his position firmly in order to have the best legal protection. If a young man is in the armed forces and desires a discharge as a CO, it is illegal to advise him to refuse military orders; but it is legal to inform him concerning the proper approach to make toward his superiors in order to request discharge.

Annual MCC Meeting Anounced

The Annual business meeting of the Mennonite Central Committee will take place in Chicago, on March 21 and 22. Prior to these sessions the Peace Section will meet to discuss current issues regarding the draft and related matters. These annual meeting sessions provide occasion for the various Mennonite group representatives to take counsel together in laying plans for the work which should be undertaken through the MCC during the coming year.

Summer Service Opportunities

Service units are again being planned in a variety of places and types of projects, including children's work, institutional services, Summer Bible School, community service, and others. Leaflets are available giving further information. Applications should be sent in by April 1. Write to Voluntary Service, Mennonite Central Committee, Akron, Penna.

North Topeka Unit Continues

A service unit under MCC direction has been assisting in rehabilitation among flood victims in North Topeka, Kansas. The home repair project is nearing completion and in the near future the workers will begin a new project of repairing the church building of St. Mark's AME Church. In this church 7 members, all but two families had been flooded from their homes.

The Unit members have also begun a Bible class as an incidental but important phase of their service. The class meets in one of the homes repaired by the unit. Materials for this Bible class were made available through a gift of over $4.00 from a work camp group in Germany last summer.

Relief Personnel Notes

Grietje Groenveld of Holland is arriving in Jordan (Palestine) on March 13 to begin a term of MCC relief work. Han van den Berg, also of Holland, is arriving in Java on March 16 to assist in MCC relief work there. Abram and Anne Dick of Kitchener, Ontario, left on February 21, for Brazil. Frieda Pellman, of Richfield, Penna., who served for several years on the MCC staff at Akron, Penna., left on March 7 for service in Holland.

Of Things to Come

April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 24—General Conference Sunday.
April 24-27—Middle District Conference, Wayland, Iowa
April 25—All School Play, Bethel College
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
July 5-9—Canadian Conference, Altona, Manitoba.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland

Editorials

THE GRACE OF GOD

To have truly repented of our sins, and to have been born again are first steps in the Christian life. But it is only by the grace of God that entrance into Life is really possible.

The grace of God—how great and wonderful it is. It is not something that we earn but the free and undeserved love of God that pursues us and will not let us go.

This love of God was revealed to us through Jesus Christ. He came to help us understand it and to make it real. In Him we see this supreme love of God reaching out to all men. On the cross we see the great cost of this undeserved and forgiving love.

In the Lenten season we should give deep and earnest thought to this unmerited love of God and let its full power sink into our hearts. We should take definite time to appreciate this matchless gift. We should live very grateful lives because of so rich a blessing. "The grace of God bringeth salvation."

UMT MEETS TEMPORARY DEFEAT

Since the House of Representatives has sent the Universal Military Training bill back to the committee, the measure will probably not come up again in this session of Congress. To Christians throughout the land there is a sigh of relief, a deep joy, and, we hope, a period of sincere thanksgiving to God.

UMT no doubt would have passed had it not been for the united, persistent and determined effort of the Church. Our churches have probably never been so aroused to action as on this measure. Visits, letters and telegrams to Washington left our congressmen in no doubt as to how we stood on this matter.

The Church can do much in fearlessly declaring the truth of God. When the Church is alive and active the gates of Hell cannot prevail against it. Perhaps we do not fully realize the strength that is ours when we are faithful to God.

But this is no time to gloat over this victory and rest back on our oars. The determined militarists will be sure to bring up this matter again, and again. They hope to wear down the patience and opposition of those not favoring their method. This is a time to deepen our own convictions, strengthen our faith in God, and to continue our fearless testimony for the cause of a righteous peace. The curse of war in our land could not exist if churches rose up in determined unison and cried "halt!" The voice of the church must be the voice of God, and that voice must be heard!

SHARING TIME

This is the time of the "One Great Hour of Sharing" movement. A united appeal for relief and reconstruction is made to thousands of people through-out the country. The object is to induce many to share of their means to relieve suffering and destitution in the areas of distress in Europe and Asia where countless numbers exist in dire need. The plea is for Christian America to attack suffering, hunger, and fear by giving to these needy causes.

As a Mennonite Church we have been making our contributions for such work through the Mennonite Central Committee. But this organization has been forced to curtail its splendid work because contributions have declined. No doubt many thought the heavy need was past. But the needs are still very great. All of us should continue in the great privilege of sharing. This part of God's work should not suffer at our hands.

EVANGELISM IN THE SUNDAY SCHOOL

The thoughtful presentation of this subject by a member of our Evangelism Committee, as found in this issue deserves our careful study. Evangelism is the primary task of the church through all its various agencies. The Sunday school has a tremendous part in making evangelism effective.

But to start with, the teachers themselves must be evangelists. If they are aflame with the love of God and have Christ's concern for others their enthusiasm is contagious. It is a solemn matter to be a Sunday school teacher. It is a serious thing to take this work lightly and carelessly.

Where the teacher has a definite and genuine concern for the welfare of each soul entrusted to his care during the brief Sunday school hour, he will discover ways and means to reveal the love of God and teach it in a vital way to his pupils.

OUR JAPANESE FIELD

God has blessed and prospered this new work to the extent that it was possible to send ten missionaries out in a year's time. This is very encouraging and should stimulate us all to do our best to keep the work supported by our prayers and our means. Investments in souls bring rich spiritual rewards.

WE ARE VICTORS

The dismal world conditions are so continuously dinned into our ears that we are apt to march to that discordant music. But as Christians we need to keep step to the beat of another drum. We are victors through Christ of what happens in and to this world. We are victors in life because He is our Life and with Him we are on the victorious side. We are victors in death because death is swallowed up in victory.

This high hope and joy and victorious living should be held up before our people to lift them above the sins and darkness of our times. In fact, unless we have this overcoming experience through Christ we are not in position to give much constructive help in the dire needs of the world. Thanks be to God who giveth us the victory!

Worships Service to God

HAROLD H. GROSS

"God is spirit, and those who worship must worship in spirit and truth." —John 4:24

It is quite certainly true, as some people like to point out, that worship of God is not confined to a special place or to a special time. On the other hand, it is equally certain that if anyone is to worship at all he must worship **at some particular place** and **at some particular time**—otherwise he does not worship. The Samaritan woman attempted to sidetrack a crucial spiritual-moral issue in her life by deliberately making an issue out of the question concerning **place** of worship. Most professedly religious people of her day were "place conscious." And one of the best ways to deflect religious discussion away from the issues which really mattered was to raise the old argument over **"where** men ought to worship." Twentieth-century man, as intent on avoiding the necessity of discussion concerning the spiritual and moral issues in his life as was the woman of Samaria, cagily directs attention to the question concerning **when** men need to worship. Time-conscious individual that he is, our contemporary "worshiper" insists that he can worship at any time he chooses, and under whatever circumstances. If he is too busy on Sunday morning—sleeping, golfing, fishing or just working—he consoles himself with the thought that, after all, God is always present and therefore always available.

Harold H. Gross, Dean, Freeman Junior College

The woman of Samaria and the modern "free worshiper" have at least one thing in common: both avoid the true SERVICE OF GOD. The one concentrates religion too much **at one time and place**—and the service of God is confined to the **place** of worship. The other spreads it out thin to include **any time** and **no place in particular**—and the service of God is lost or watered down. In both instances the genuine spirit and truth (reality) of the worship of the Father are lost. These twin tendencies are always with us, in the best of us.

Christianity, being an historical religion which finds expression in the living Church as the "Body of Christ" (I Cor. 12:37), declares with Christ that "we worship what we know, for salvation is from the Jews." (John 4:22b) That is to say, worship for the Christian is not something vague or indefinite, and a matter of controversy. The place of worship is important! However, it exists for the purpose of making known to us the true meaning of this salvation which is "from the Jews." For only in a **place of worship** can the "Body of Christ," which is the body of believers, meet together in worship of the Christ who makes them one.

It is in the atmosphere of corporate Christian worship that men come to know the love of God in Christ which unites them in spirit with the Father. Where else than in such places of worship, under the leadership of those who have been tutored in the great historic symbols and realities of the Christian Faith, can we come to know the Father and mature in such a knowledge of Him? Where else can one receive adequate "in-service-training" for living the abundant life among men within the world? Man was not meant to worship alone. He is as gregarious religiously as he is socially. If he will not have the Church with its open membership, its rites and its services, then he will substitute for it the lodge, the club or the fraternity, each with its ritualistic trappings and exclusiveness.

He who insists that he can worship God alone and without the paraphernalia of a worship service must ultimately find that his "service of worship" becomes a **worship of self-service!**

The worship of God cannot be practiced on a strictly individual and nonsocial basis any more than life itself. If worship and living are to be truly moral in nature, they must be the outward expression of our relation to God in and through our relations with our fellow beings. "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." (Matthew 5:23-24) Anything which impeds fellowship with my fellowman surely interferes with my fellowship with God.

True worship must make sensitive the moral nerve of our being. There are times when we ought to leave the church service chastened, though edified and inspired. It is doubtful that church attenders are fully aware of the tremendous implications of the term **"service** of worship." **Worship is the resource of all of our service to God. And in a profound sense all service to God** (within and outside of the church) **is worship of God!** Anything which gives expression to our fellowship with God is a service to him.

In the lives of most of us there is probably too wide a gap between the worshipful service to God in the church on Sunday morning, and the worshipful service of God in our activities during the rest of the week. With reference to the morning church service itself, perhaps some of us need to have it pointed out that entertainment by what the preacher has to say is hardly worship—except worship of ourselves when we are in hearty agreement with what he has said. One suspects that, for many people, much of the service of worship which leads

(Continued on page 182)

Meeting the Challenge of Evangelism Through the Sunday School

ELMER R. FRIESEN*

"Multitudes, multitudes in the valley of decision!" In these words of the prophet Joel we can see a challenge for the Sunday school. These words can well be applied to the vast multitude of boys and girls in the world today. In 1940 there were 10,541,000 children under five years of age. The 1950 census shows this figure to have increased 54.9 per cent to 16,324,000. Take these with the 20 million older children and we see what multitudes there are as the Sunday school's responsibility. What a challenge this is to us to think that these millions are now molding their lives and the way in which we are caring for them spiritually is also the molding of our nation for the future. Above all, we must remember the infinite value of each of these little ones unto Christ and that they are capable of being influenced during their early years. It is up to us to do all we can in the molding of each one of these precious souls for Him.

The greatest task set before the church is the task of evangelism. In the Sunday school we have the best opportunity in working at this task and especially in the winning of children. Since there is no greater task for us to do, we need to dwell on this, ask ourselves can we do more; then train for it, and do something about it.

To make our Sunday school evangelistic three things become necessary. 1. Increase the membership. 2. Increase regular attendance. 3. Make every teacher an evangelist. The following suggestions might well be tried in striving for these three things.

Increasing the Membership

In nearly every community there are children who do not attend Sunday school and who are not acquainted with Bible stories and with Christ and His love. Before we can bring these children into the Sunday school we must get the entire church interested in bringing them in. It needs continually to be stressed before the entire group in order to keep them alert to the challenge and for their encouragement. Perhaps one reason we so often fail is that we do not have enough faith in expecting results, so goals should be set up and strived after with all might and fervor. The names of prospects can easily be obtained from our own children, from others within the church, from community religious surveys, from the schools, and from the pastor.

There is probably no way as effective for bringing other children into the Sunday school as through the children themselves. Children need to be taught to be missionaries from their first years in Sunday school. They need to be taught that this is the greatest thing that they can do. The responsibility for making them feel this challenge rests upon the teacher and the superintendents. But the child cannot do all the work. Teachers need to be especially interested in increasing the membership. Every teacher should earnestly ask himself, what have I done within the past year for bringing in several new members into my class? Have I obtained the names of prospects and made personal visits to these homes and shown a real interest in them?

When someone comes for the first time to the Sunday school, everything must be done to make the class as interesting as possible for him and to make him feel perfectly welcome by the rest of the class, which will be the case if they have been taught to be real missionaries. When one child begins to attend, the rest of the Sunday school should also spring into action through close cooperation of the entire school. The parents of this child must be contacted by other parents within the church. If the family cannot be won, too often the child will drop out at a later age and all efforts are still in vain. It is important to bring the entire family into the Sunday school and to treat them as one of us.

There are various other methods of increasing enrollment, such as through Rally Days, through occasional socials and special programs. Our Sunday schools should do more in organizing outposts and new Sunday schools where such opportunities present themselves. Too often we are not alert enough to these needs and have not enough initiative to begin something. One of our own churches in the west has carried on such work 70 miles away with a car load of teachers going out every Sunday. The challenge is great enough to put forth that much effort and far more. May we as Sunday schools become more alert to these needs that are all about us and have the enthusiasm and the warmth and the love to bring in others who are still outside the fold.

Increasing Regular Attendance

In some churches it might first be necessary to increase attendance before there is enough interest and life to increase the enrollment. There are many questions every Sunday school should continually ask itself. Is our Sunday school attractive? Are our methods of teaching the methods used 25 years ago? Do we have adequate supplies and materials and teachers? Do we compare at least to the standards of secular education in our community and to the standards of the churches about us? Do we keep accurate records, honor persons with good attendances, have we a follow-up system for absentees, and provide good times for our groups? Regular Sunday school workers meetings should be held in every church to constantly improve the Sunday school, to stimulate interest, and encourage greater efforts.

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*Pastor, Beatrice Mennonite Church, Beatrice, Nebraska.

Every Teacher an Evangelist

Our Sunday schools will never meet the challenge of evangelism unless every teacher is a personal evangelist in terms appropriate to the age of his pupils. He must have Christ's great commission and the desire to be His effective witness in his heart. He must have a real concern for every child who is not a Christian and a keen personal interest for everyone within his class. The teacher must have a deep consecration and strong devotional life with prayer in behalf of every individual in his class. He needs to have a knowledge of the Bible and a desire to know it better. He needs to understand **what** salvation is and **how** to lead one to Christ. But a teacher must also teach for a decision. The lessons so often lead right up to the point of giving opportunity to make a decision for Christ. A personal conversation with a class member can become exceedingly meaningful and challenging, often changing his entire life. But there are too few of our teachers who ever stop to speak with a member about spiritual things outside of the class room. The teacher's job is a challenging job. It is a real responsibility to see that each child in his care and each child who should be in his care, receives the spiritual growth that he should and to invite as many as do not know Him to accept Him as their personal Savior.

We do have a wonderful opportunity of heeding Christ's great commission through the medium of the Sunday school. We still hear His Word, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." He said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of God," and he took them into his arms and blessed them. What a beautiful picture! Children are susceptible to the Gospel message. They are all in the valley of decision. May we not neglect any of them but may we use the opportunity of the Sunday school and do all that we can in bringing them to Christ, bringing them up in Christ, and sending them forth for Christ.

WORSHIP IS SERVICE TO GOD

(Continued from page 180)

up to the sermon—such as the offertory service, and even the responsive reading—is just so much rigmarole which must be tolerated until the preacher entertains or excites our imagination. If genuine worship is truly an **art**, then the worshiper must study in order to truly worship, just as one needs to make studious practice of the art of abundant living. Life, work, and worship are intimately bound up with one another, and our service to God is truly realized only in a frank recognition of the complete interdependence of all three. We must live, work, and worship in service to God.

Thankfulness for Daily Blessings

MRS. HOWARD RAID

"It is a good thing to give thanks unto Jehovah,
And to sing praises unto Thy name, O Most High;
To show forth Thy loving-kindness in the morning,
And Thy faithfulness every night."
—Psalm 92:1, 2

God's grace is new every morning and renewed every night. The blessings that He continually sends us are more than can be numbered, yes, more than we can know. The best things of life are ever nearest to us, the very air we breathe, the light and warmth of the sun, flowers at our feet, the sound of music, the smile of a loved one, the sunset, duties at hand, daily bread, yes, the very path of God before us.

Many times we are too ready with complaint of our lot in life; we overlook and forget God's daily mercies to us. Let us ask Him to forgive us for this and to give us a deeper power of appreciation and realization of how much love has been mingled with our experiences. Let us sing a new song of praise each day for His merciful providence and fill our hearts with thanksgiving and gladness.

"In every thing give thanks." There is not an experience that comes to us but offers occasion for thankfulness. Even in grevious trials we can find cause for rejoicing and proof of His love and mercy.

Daniel in the den of lions was a witness for his God. Job, in the midst of his prolonged temptation and misery, was able to say, "Behold, the fear of the Lord that is wisdom; and to depart from evil is understanding." Joseph, sold as a slave, became master of his own destiny as well as guardian of the welfare of multitudes. The Prodigal Son had his fling with sin; when he came to himself he turned with praise on his lips and repentance in his heart and went to his father's house. Paul, who was so severly persecuted said, "Rejoice everymore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ concerning you."

These men all passed through great suffering but they came therefrom greater, better, stronger men and praised God for it.

Let us be encouraged by them that we to-day can, also, pass through the refining fires with thanksgiving in our hearts. Let us also, be ready at all times to express this thankfulness.

Christ, as our greatest example, never failed to voice thanksgiving. His first words as the tomb of Lazarus was opened were thanks to His Father, "That Thou hast heard Me." In His immortal Sermon on the Mount, He said, "Rejoice and be exceeding glad." At the Last Supper He took bread and blessed it, He took the cup and gave thanks.

God is the Giver of every good gift, all that we have we have received from Him. How then, can

(Continued on next page)

Displaced Persons Need Help in Adjusting

EDITH KERN

We were seated around the dinner table one evening just a few days before I left the States, and, as was to be expected, the discussion was D.P.'s. As I watched the glow of the candles I wondered how my present impressions would be altered in the days to come. I listened to the experiences of each guest, and many stories seemed to follow the same pattern. The sponsors were generous, kind, helpful, thoughtful, provided comfortable quarters, place of employment, social opportunities, and an unspoken attitude of, "You ought to be grateful for the benevolence I am bestowing upon you." The D.P. soon became dissatisfied, ungrateful, discontented with place and kind of employment, and the sponsor felt first surprise and alarm and then disgust and regret.

I began to wonder what was wrong. Was the trouble entirely one-sided? Was the sponsor "bending over backward" to offer hospitality promiscuously when a generous portion of meaningful and wise assistance would have been more beneficial? Was the D.P. ungrateful, demanding, unresponsive, and arrogant?

Now I have been working with the D.P.'s for six weeks and it is easier to understand how that attitude to a certain degree has been developed. True, they were ousted and lost everything, not only material possessions, but in many cases kin and family. Times were hard, and they were helpless. They soon learned that it was a case of the survival of the fittest. Then along came international aid and again the loudest, boldest demanding produced the best results. The aid was offered in such terms that the D.P. had only to receive. It was impossible for the aid to be offered otherwise. The D.P.'s were given food from central kitchens; housing and billeting; clothing; transportation from place to place by train, transport or bus; free movies and entertainment; free English classes and lectures; medical care, including optical and dental care; and educational opportunities. True, they had to contend with much red tape, but by pushing and forcing they got what they wanted. This condition was not for one month or one year, but for as many as five or six years. The younger generation, who had not experienced loss and suffering like the older age group, grew up in an atmosphere of expecting and demanding daily needs to be handed or alloted to them.

Undoubtedly the blame for the developed attitudes lies with no particular group or organization, but is the result of circumstances. These are but facts that explain the need of adjustment.

This week two elderly women were deploring their rejections to the United States and Australia, one for civil reasons, the other for medical reasons. One was very unhappy and questioned over and over, "Why must this misfortune happen to me?" I tried to explain that other people have troubles too, and in surprise the other said, "Oh, I thought in America it wouldn't be like that. Everything would be good." That sounds very amusing, doesn't it? But that is an unspoken and a spoken expression of many D.P.'s. To them America is a land of plenty, where sorrow and unhappiness are unknown. It is an escape from political, social, domestic, business and financial problems. It is a Utopian refuge.

Imagine the disillusionment when they reach their destination! Picture the adjustment that has to be made! Think of the bewilderment that follows the realization of having to live a life of struggle and work! Fancy the surprise when they find out that they must find and fit into a way of life just like they would have had to do had they remained in Germany! Conditions and customs, ways of life, social standards, working conditions, and language will be different. They must adjust and seek their own particular pattern in this maze of American living.

Scores of them have retained their standards of living, their high morals, and their code of ethics through all this period of disorganized and abnormal way of living and will continue to do so when they reach their destination, whether in America or any other country. They will be an asset and a benefit to society and Christianity. But what about that horde of D.P.'s who have had little or no code of ethics or religious training? Their experiences through this period of refugee life has nurtured the worst phase of their nature and stealing, filching, black-marketing, immorality, and ruthlessness no longer bother the conscience. What will be the consequences of their resettlement?

I am not criticizing the resettlement of refugees in America. I am only observing the need of adjustment and the problems of foreign settlement in a country that is no longer considered a Christian nation. A nation that is living on established standards of Christianity and I'm wondering how these are going to be upheld and retained when they are not taught and practiced by the majority? The minority group, which are the truly genuine Christians, will have a huge task of teaching, living and practicing the Christian life.

(continued from preceding page)

we be proud and boast ourselves of that which is none of our own? Let us pray for true humility and always acknowledge Him, the Giver of all good things.

He has given us so much, let us pray for one thing more, a grateful heart. "I will give thanks unto God with my whole heart." —Psalm 111:1

When Christmas Came to Bethesda

AARON E. JANTZEN*

Christmas was a happy time at Bethesda Leprosy Homes. Already weeks in advance the patients were asking when they would be allowed to leave the work in the fields in order to clean and whitewash the compound walls, the Hospital and Dispensary, and finally their own rooms. Their scant clothing had been sufficient, but with the coming of colder weather, they began requesting warmer clothes. It was just in time that several more parcels of beautifully knitted sweaters and scarfs, and other lovely things, arrived from London and New Zealand. What a glad day when all the patients were called to the office, and were handed their winter ration of dhoti or sari, along with a nice warm sweater or scarf. As we distributed the latter, we reminded the patients again of the love of Christ, in Whose Name these gifts had been sent from loving and caring friends across the seas. Many were the shouts of "thank you" and "God bless those who have helped make this a happy Christmas" as they joyfully returned to their wards.

There were other signs that Christmas was near. Everywhere small groups of boys or girls were seen preparing beautiful decorations out of inexpensive colored paper. Soon the whole Home was aglow with color; inside the Church, too, Scripture mottos and colorful decorations were placed with great care. The school rooms were buzzing with activity. Girls were rehearsing the plays which they had written; and the young boys would not be outdone, as they worked for nights memorizing and rehearsing parts of their drama, teaching lines to semi-literate and poorly responding fellows. Drums beat out Christmas melodies as the older patients made ready for their part in the special "Jalsa." Members of the Women's Society worked long hours finishing the blouses for the women patients, while the tailors completed outfits for the boys and young men. Boxes of shirts came from America for the men, and thus all would be ready for the "Big Day."

The Church Council arranged to purchase and distribute some sweetmeats to all the patients and healthy Christian members from their Christmas fund, monies received from Mennonite friends in America. An old friend of Bethesda again remembered us with his gift designated for some need which would be of more lasting value. This, coupled with the fine sum that had just come from friends of The Mission to Lepers, helped us finally to see our way clear to respond in a very tangible way to the patients' plea for some warm bedding. And as though to meet our special need, when shops were empty and blankets were nowhere to be seen, the Lord directed us to a store where there were light blankets in large number. What reasons for praise to the Almighty Father, and for deeper gratitude to our host of friends who made these gifts possible.

The actual programs finally began with the play given by the Primary School children. The older children gave their dramas a few nights later, with equal poise and dignity. Each play emphasized a new event of the old, and yet ever new Christmas story. The girls in typical local dialect portrayed the experiences of a village girl who was found to have leprosy and was brought here for treatment. At the close of the play Lalita gives her testimony prior to her dismissal as a healed patient; in the last scene she is back in her village telling others about the true joy and meaning of Christmas—the Lord Jesus living in her heart.

December 24 is always a festive day for the Jalsa (main celebration) takes place on that afternoon. Dressed in their new clothes, the patients lined up and marched to the Church to the tune of beautiful Christmas carols. Young and old took part in the two-hour celebration. There were songs, recitations, Scripture verses, and the dramatization of the Christmas story, which all seemed equally to enjoy. Local officials and many Christians from far and near joined us in the happy occasion. As a climax to the service, a "white offering" was lifted, giving an opportunity for people to respond in a personal way with offerings of self and gifts to the Christ Child.

Christmas Day was observed with quietness. A service was held at Bethesda Church in the morning where many came to worship the Lord Jesus. Dr. H. R. Bauman, for twenty-five years the Medical Superintendent of Bethesda Leprosy Hospital, brought a very fitting message. Many special musical selections added to the joy of the service.

Through dialogues and special announcements, patients and healthy people alike were encouraged to make much of the Annual Thanksgiving Service. Appropriately decorated, the south side of the church provided ample space for the many kinds and large amount of produce brought as special Thanksgiving offering.

Nine people, two girls, two men, and five women, professed their faith in the Lord Jesus Christ at a beautiful baptismal service on Sunday, December 30. To most of these it meant an utter separation from the world, their friends and families included. To all, we trust, it will mean an entrance into a new life, and in the end into that promised rest, which the Christ Child came to give.

Two weeks of festivities came to a close with a fitting New Year's service, when several hundred patients and many friends and Christain neighbors gathered again at Bethesda Church. J. K. Asna, the Pastor, lead in the service, while A. E. Jantzen, Superintendent of Bethesda Homes, spoke in his message on "New Things," laying before the audience the hopes which those may have who are Christians: as New Creatures in Christ, with a New Name, a New Song on their lips, they travel onwards to a New Home in the New Heaven and Earth. What a hope for those suffering in despair from such a dreadful disease; what joy for those who have thus passed from death into life.

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*Missionary to India.

Remember China

ELISABETH E. GOERTZ

We left our West China field for the "border" in February, 1951. The month of March found us at the Mennonite Central Committee at the Far Eastern Headquarters in Hong Kong.

On Easter Sunday, I went with many other China missionaries to attend the worship services of the Christian and Missionary Alliance Mission Church. A preacher from Ontario—the Home Director of the China Inland Mission in Canada, was the guest speaker.

The people in the audience were to a great extent missionaries who had come out of 'occupied' China (from behind the 'Bamboo' Curtain). Many hearts were heavy that Easter morning. The disciples of old had "lost" their Lord, as they thought. We missionaries had 'lost' our Lord's "field" of service. We had lost contact with the Lord's own in that land.

The guest speaker reminded us that the Lord had told his disciples that He would meet them in Galilee after the resurrection (He had made a date with them!). And he kept His appointment with them. The Lord's servant went on to say: "Jesus is the Living One, He ever liveth—and according to Revelation (1:12, 13, 17-20) He walks among the candlesticks to see that they keep burning brightly.

Many of you have come out of China. You have left the churches and the believers there. Your hearts are heavy because of this separation. But let your hearts take courage and be comforted. The Everliving One walks among the candlesticks there. He will see to keeping them burning. They are His!" I, for one of the hearers, let my heart be comforted.

While in Hong Kong we had the happy privilege of attending the Lutheran Seminary meetings, a short distance from the MCC station. We saw many young Chinese men trained fully in the doctrine of faith and practice. The graduates of that seminary expected to go back across the 'border' into 'occupied' areas, to give their life to the testimony of the Gospel. Again my heart took courage and I said: "The Lord will preserve for Himself a testimony among that people and in that nation also at such a time as this."

So now our trusting prayer may well be: Lord, Thou hast begun the good work in all the believers and we are confident that Thou wilt accomplish it until the day of Thy coming. O Lord, Thou who wast dead and art alive forevermore, we believe Thou art even now walking among the candlesticks, make real Thy presence to the angels of the churches (the Leaders). Thy voice is like the sound of many waters, cause it to be heard by many hearts. Lay Thy right hand upon the "seers" (spiritual leaders) in that land now and say to them: "Fear not, I am the First and the Last."

We commit our brothers and sisters in the faith to Thee, Lord Jesus. Help them to keep looking unto Jesus, the Author and Finisher of their faith. In times of great distress and trial, give them the assurance that Thou art praying for them, that their faith fail not, same as Thou didst reassure Thy disciples of old.

Answer our great concern for them with the promise that when we commit them to Thee, and trust Thee for them, Thou dost work on their behalf. Psalm 37:5. In their dark night, cause Thy stars to shine. Enable them to give a good testimony to all around, in the church, to those on the outside, to those in authority.

Thou art able to do exceedingly abundantly above all that we ask or think because of the power that worketh in us and in them. We pray for them, that Thou wouldst enable them to give glory to Thy name, in Jesus' name, and through the Holy Spirit's working. Amen and Amen."

(Suggest a short time of silence before praying, in which all sympathetic hearts plead each in their individual way for the fellow-believers in distress in all lands, where there is not religious freedom. E.D.G.)

From

Our Oklahoma Field

Extracts from a letter from Rev. Dalke, who is one of our workers in our mission field in Oklahoma. —J.T.

Dear Christian Friends:

There are signs of the moving of the Spirit in our Indian Churches. There seems to be spiritual concern in the community at large. Let us pray that we will truly experience a revival in our Indian churches as well as in other areas.

Your expressed interest in the Indian mission work has been a real encouragement. Rejoice with us for the seed that has been sown and that we have seen some fruit in our Indian churches at Canton and at Thomas. At Canton I baptized four young people. At Thomas there is renewed interest. Many of the regular and special services were rich experiences. There were also some testing experiences.

Continue to uphold us in your prayers. Pray for our Indian leaders, for our Indian young people and for young church leaders. Pray for our Indian Young People's Retreat for this coming summer, that at least 50 young people from the six Oklahoma Indian churches will attend. If our retreat remains small we may lose the use of the beautiful grounds we have been using. Pray for all of the regular and special church services and for us in other contacts with the Indians. (Romans 15: 30)

We thank God for your faithfulness in prayer, in praise, and with your gifts for the work. May

God richly bless you and may He reward you. We know that some of you have gone through testing times due to poor crops, floods or other disappointments. We pray that God may also supply your needs according to Philippians 4:19.

Your Indian Missionaries,
Herbert M. Dalke

Extracts from our Brother Alfred Wiebe's letter, our work in Oklahoma. Too often we think that our work among our American Indians is not fruitful. Please note these converts and remember them before the Throne of Grace. —J.T.

Dear Mission Friends:

The Lord has been very gracious to us during the past year. Though there have been many things in the work that make our hearts heavy, yet there are also many things over which we rejoice. Last spring we wrote you that we felt led to pray for at least 20 conversions. We believe that the Lord has answered our prayer. While we have been able to baptize only thirteen, there are many others who have expressed their desire to become Christians. Eight of these made a definite profession of accepting the Lord as Savior. We trust that these may be baptized before long. This is cause for much rejoicing.

Will you please pray for these new converts, and also for the older Christians. They are confronted with so many temptations as drinking, gambling, impurity, false religions, etc., and they are so weak to resist. We are greatly in need of a revival for which we have long been praying.

The work of the Holy Spirit, however, is evident in the hearts of many, and often there where least expected. One young woman, who had never shown any interest in Christianity, has lately applied for baptism. She told us that she had felt the desire to become a Christian ever since she was a young girl, but had always held back. She is much concerned about her mother and her sister who, she says, also long to be saved, but make the same mistake of resisting.

We believe we notice a stirring among the Christians in general. There are more that show a concern about their Christian living and about the life and salvation of others. One of our Christians, a woman of some influence, confessed lately that she had not used her influence for the Lord by witnessing for Him by word and example. She wants to turn away from the worldly things completely, but finds this no easy matter, as she stands practically alone in this among her relations. The interest in our three weekly prayer meetings seems to be improving and the spirit is good. This encourages us to expect greater blessings of the Lord.

Yours in His service,
Agnes and Alfred Wiebe

Sound Words

DAVID BRINKMAN

"Many Christians today have departed so far from the lives of the Christians of the early centuries that they are in contrast to them. I will point out one illustration of this—the Christian with regard to war.

"In the middle of the third century, under the reign of Emperor Decius, Christians were killed by hundreds and driven into the dark catacombs beneath Rome. They always took one stand: they would fight with wild animals, using a sword, but would drop it and be killed rather than fight their fellowman. One triumphant gladiator named Macer (who only had recently become a Christian through the testimony of Christians awaiting execution) upon being brought out in that great Coliseum, slew a huge tiger and then a giant lion, so that the crowd cheered him as the greatest of his day. But when a man was let in for him to fight (even though the man was almost dead from previous combat,) Macer laid down his sword and faced the emperor saying, 'August Emperor, I am a Christian, I will fight wild beasts, but I will not raise my hand against a fellowman. I can die, but I will not kill.' Whereupon the wounded man arose and drove a sword through Macer's heart as he prayed, 'Lord Jesus, receive my spirit.'

In Macer we see true Christian character and conduct. He had a weapon and an easy victory with fame, but Christian testimony was dearer to him than home ,country, or even his own life. Where are such Christians today?

"Sound Words," May 1944. Published by Faithful Words Pub. Co., 2116 S. Jefferson Ave., St. Louis 4, Missouri.

—A Glimpse of Some of Our Japan Missionaries—
Here are Rev. and Mrs. Wm. C. Voth and the Japanese brother who was recently converted in a Bible class conducted by our workers. The Voths write regarding this picture "Here's how we eat breakfast in Japan. The young man was our interpreter at Miyazaki. Notice beautiful scroll and flowers."

The following missionaries are now located in Japan:

Leonore Friesen, arrived Jan. 6, 1951
W. C. Voths, Verney Unruhs, July 5, 1951
Peter Vorans, Esther Patkau, Sept. 13, 1951
Paul Boschmans, December 12, 1951.

Important Observations on New Draft Regulations for Conscientious Objectors

On February 20, President Truman signed the regulations under which conscientious objectors will be assigned to civilian work contributing to the maintenance of the national health, safety or interest. Before any drafting of COs can begin, Selective Service will need to send to local boards copies of these regulations together with more specific Administrative Directives and some new forms.

We offer the following immediate and preliminary observations on these regulations. As soon as the Administrative directives clarify some of the points of question, we will release more detailed analysis and interpretation.

1. Conscientious objectors will be used in government or public agencies, or in non-profit private agencies. It will not be possible for COs to be assigned under the draft to ordinary private businesses such as farms, shops, mills, or factories. Men who are needed in such work will need to obtain regular occupational deferment in the same manner as any other employee.

2. Church directed work which benefits the general public or improves the health or welfare is acceptable; but work of strictly missionary nature to increase the membership of the church, would not be acceptable.

3. Beyond the general definition of appropriate civilian work as given in the regulations, each specific place of employment will need to be approved by government Directive, on the basis of application by each respective employer.

4. It will be possible for men to be assigned near to their homes if the local board deems this desirable. However, this will likely not be the pattern. (It is known that a number of State Directors take the position that men must be assigned some distance from their homes, even out of their state in some cases.)

5. CO registrants may volunteer to their local board for approved types of work before they are called by the local board. These regulations do not define the advantages that the volunteer will realize. (We hope that the Administrative Directives will provide that a volunteer will have a greater degree of assurance of being assigned where he wishes to work. The exact degree of assurance will need to be more clearly defined in the Directives.)

6. Conscientious objectors will receive the regular Armed Forces Physical Examination before they are assigned.

7. If the local board and the registrant are unable to agree on an appropriate assignment, there is no provision for an appeal as such; but the State Director will first mediate, and if this is unsuccessful, the National Director of Selective Service (General Hershey) must approve the issue of a work order. If the registrant violates a work order, the case is turned over to the National Director for decision on whether prosecution shall be pressed.

8. It will be possible for men to be transferred from one place to another under certain conditions. However, the regulations state that transfer will be to work of the same type with another employer. There may be further clarification on this point by the Directives, but it is clear that men will not have wide opportunity to initiate transfers.

9. It will be possible, in cases of genuine dependency need, for men to be released before their two year term is completed.

10. During the time of service, the records of the registrant will be held by the State Director in the state where the work is being done, except for those assigned overseas, whose records will be held by the National Director.

11. When the registrant has completed his two years of work, it is the responsibility of the State Director to report this to the local board, which in turn will send to the registrant a certificate of his completion of the required work.

12. Nothing is stated in the Regulations concerning wages. It is understood, and will probably be indicated in the Administrative Directives, that COs will receive the prevailing wages for the work in which they are assigned.

13. Nothing is stated in the Regulations concerning exemption of ex-CPS men. Officials insist that the law does not provide such exemption. There is a faint possibility that the Directives may cover this point, but there is no assurance of this.

14. It is proper for men to communicate with the MCC or other church counsellors concerning their interest or intention to volunteer for work, even when they want to actually enter service in the future rather than immediately. However once a man volunteers to the local board, he becomes subject for immediate call-up (as soon as COs are called up). Thus men should not be in a hurry to volunteer to the local board until they are actually ready to enter service.

We will release further information on the CO draft and CO services just as soon as this is available.

MENNONITE CENTRAL COMMITTEE

Thou shalt not kill.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor. Esko Loewen. Topeka. Indiana

Testimonies on Voluntary Service

Now that it is almost a half year since I left Paraguay Voluntary Service Unit I have been asked, and with pleasure I write this small article on what voluntary service has meant to me.

Since I am back in school working for my B.S. degree I realize how much I appreciate the two years of service in voluntary service. It has answered the: why I believe as I do. Before I entered voluntary service I spent four quarters here at Bethel College. My field of study was undecided and I took college more or less as a "good time." Now it means work for "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." In this world of turmoil, what better way is there to help its needs than to serve God?

Friends are one of the most important things man can obtain. Without them you would be unhappy and restless. Friends I have in Brazil, Uruguay, Argentina, Paraguay, and Peru have helped to remind me of the need today, and of the many blessings I receive each day.

I believe my greatest appreciation since my return has come through the showing of my colorslides in the churches in this area. People are thirsting to know more about our Mennonites in South America. The young folks have heard for a couple of years now that there is a voluntary service unit in Paraguay, but knew very little about it, and I thank God that back home again I can continue to serve "In the Name of Christ."

—Darrell Albright

I would like to, in a few words, express my appreciation of voluntary service and what it has meant to me. During these past months I have been working at the Stockton State Hospital, Stockton, California. At the hospital we have had many opportunities to show our Christian witness to the other attendants as well as to the patients.

I also enjoyed very much the fellowship with the other members of our unit and also the many other VSers I was privileged to become acquainted with.

This has been an experience that I shall never forget nor regret, for it has been an opportunity to show the people of the world what it is to be and live a Christan life. I believe it will also help one to become a more active and useful member of his or her home church later on. **—Frank Friesen**

It has now been several months since I completed a year in Voluntary Service. As I stop to reflect the experiences I have had in those twelve months, I think I can see more clearly than ever what VS has really meant to me. I am thinking of the many new friends and acquaintances I have learned to know and the numerous new places I had the privilege to visit while in VS. Also coming into mind are the experiences of becoming better acquainted with various other church groups, especially of our Mennonite groups. They have helped me to become more tolerant, more understanding and appreciative of the beliefs of others.

But I am also thinking of higher values. Working with some of the mentally ill has given me a keener insight into the needs and problems which exist in the realm of mental health today. The true value of love and kindness as a therapeutic agent and as a great universal force has become more evident to me. The way of peace and love, now more than ever, seems to me to be the way that Christ would have for us. This opportunity to give a small part of my life in serving others in the name of Christ has helped me to grow in the Christian life. It has been an outstanding experience which I'll never forget nor never regret.

—Hubert Loewen

Opportunities and values are unlimited in voluntary service. The opportunity to broaden your outlook and receive new enlightenment available for every VSer. They are as follows: vocational traits, sociological factors, and spiritual growth.

In service to others, we soon learn to build tables, do cement work, sew clothes and teach Bible schools. It is valuable to acquire such knowledge in light of using them in service to others and for our own personal use later in life.

In VS we become aware of the tremendous needs of others. The lack of complete fulfillment of their basic needs, food, clothing, and shelter is apparent. We see their blind struggle in racial prejudice. Most basic of all, their spiritual needs, in most cases is unfilled. One soon becomes aware of the Christian ways of meeting these needs, and sees them become victorious.

While in the environment of serving Christ through others and living in a unit with other young people, who have the same objectives, spiritual growth will result.

What a tremendous challenge lies before us. Yes, opportunities are unlimited. But the responsibility rests upon our shoulders. Only to the extent that we wield the tools available to Christians, can the needs be met. The amount of blessings received by others and by ourselves, depends entirely upon the effort that we put forth "In the Name of Christ." **—Elmer Wall**

Indeed there is no question in my mind but that it is a very worthwhile project for the Service Units to be in operation. The very word service itself gives enlightenment and hope. This is true of those serving and for those being served.

Of course not everyone who is serving, nor everyone served, is minded so as to receive the richness of experience and blessing which are possible. But the possibility remains and the fact is many are growing in their concept of the Christian experience and life.

Having spent one year in a Mennonite Central Committee Service Unit serving in a state mental hospital I am sure Mrs. Raber and I can testify to the rich experiences which can be enjoyed in such work. We shall never forget the many times when deep felt expressions, perhaps moistened with tears, were given by some person who sensed something of the Christ Spirit as we endeavored to serve in Jesus' name. It is our prayer God may be honored and also may He be able to touch many souls by way of the Service Unit members in whatever field or capacity they may be serving.

Also the opportunities are many for members of the service units to learn how to love and to grow in that all important virtue of living congenially with others. Often this comes in very forceful ways, as: the quarters may be crowded; some members may be thoughtless and even trying almost to the nth degree; a person might even allow what he feels to call righteous indignation to be stirred, but right then and there is a good, and urgent time to take firm hold upon old Mr. Self or he will get out of hand and the indignation grow into something which isn't righteous.

So, all in all, the idea of this project is certainly Christian, the opportunities are many and the blessings can be innumerable. May God continue to bless. Also we would say we trust that young people may take hold and allow themselves to be used in His service. **—Frank B. Raber**

My Stand on Militarism

R. L. LIECHTY

The author, R. L. Liechty, has the following to say about himself: "Shortly after graduating from high school I was drafted into the army. I went I-AO, not because of Christain convictions, but I believe mainly because of an inherited sense that it was wrong to kill. However, because my life was inconsistent with the non-combatant profession and because I was unconcerned about the Christian gospel and spiritual things, I no longer claimed my rights and the privileges granted non-combatants.

"I was sent overseas to the South Pacific theater of war. I was assigned to an infantry division as a medic and I saw a bit of war on the Island of Okinawa.

"I registered for the last draft as I-A. Since that time I have had a personal experience with Christ and I truly praise Him for redemption. I now know that we become new creatures in Him providing we yield ourselves to Him. I believe that Christ calls us to follow Him, and that non-resistance is basic to His way of life." —E.L.

It is not the intention of the writer to deal with the controversial aspects of the Christian and war, neither to prove a particular thesis, but to make a simple appeal to the earnest, searching Christian who seeks to follow the Master.

Realizing that the charges leveled against C.O.'s (possibly as often by Christians as by non-Christians) have been many and varied, I would hasten on to say that I am well aware that I have not attained unto perfection as regards forgiveness and love. Nevertheless, this fact does not discourage me from embracing the principle of non-resistance. As one who has captured at least a glimpse of divine love, as known through Christ, I am spurred to press on and trust in the promise of a victorious Christ within. The blessings promised in the beatitudes, Matthew 5:3-12, provide ample reason for quickening the heart of one who has accepted fully the redemption of God and has in turn loved the Lord by yielding oneself to Him.

As it is ignorance and blindness which would lead one to believe in earning or being worthy of salvation in oneself, even so it is unscriptural to believe that one can be non-resistant, with its emphasis on Christain love, without the aid of divine grace. Although it is humanly impossible to reconcile the teachings and commandments of Christ to this present evil world we are living in, yet it is possible through the supernatural grace of God. To love one's enemies, to pray for those that would despitefully use you, to overcome evil with good, have been commandments of Christ which have been obeyed and fulfilled by recipients of His grace. We have the Scriptures to bear evidence to this, as in the case of Stephen and also other of the disciples who were martyred. We have but to turn back the pages of history to the period of the reformation when plain, God-fearing Anabaptists again confirmed the belief that the commandments can be obeyed. And without a doubt down through the ages there have been countless similar cases of saints who implicitly trusted in the Lord and His power. They have not all been recorded by human history and were perhaps less spectacular than those previously mentioned, but they also loved and sought to obey the commandments of Christ. I am sure there are many who possess the spirit of the living Christ even today. Doubtless not all of these have been registered as conscientious objectors. However, in the consideration of heaven, the prerequisite is being born again, not the draft classification one has.

Nevertheless, I hope that not all the children of God will first have to experiment with military service, combatant or non-combatant, before taking an uncompromising stand against war. It is hoped that not all Christians will be swept into the rapid waters of war hysteria, but that there will be an increasing number to be found following the Shepherd beside the still waters. To follow the Shepherd is a comparitively easy road today in contrast to those who first said, "We must obey God, rather than men," in refusing to take part in carnal warfare. Today our government is generously lenient in respecting conscience. Why is it that we do not take advantage of this privilege and bear witness to the world that the blood which flowed from the cross of Calvary has been sufficient balm to heal and cleanse the sinful by serving in the name of Christ? It is true enough that such a stand is not popular with the world, but the Christian is to set his affection on things above and not on things on the earth. (Col. 3:2)

In I Peter 4:14 we are told why one is happy if he is reproached for the name of Christ and in the preceding verse the Christian who is a partaker of Christ's sufferings should rejoice, for when His glory shall be revealed, the Christian may be glad with exceeding joy.

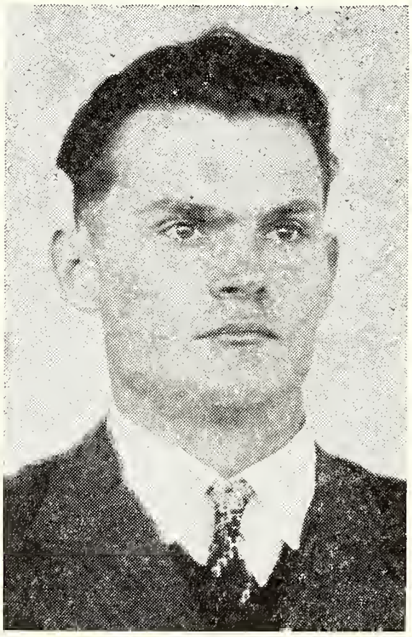
I have seen men quietly and in a most heroic manner face an almost certain death on the field of battle. I have seen men, very young men, endure physical and mental torment, pass through experiences which would rival the worst nightmare and all of this for something they are not at all sure of, regardless how often they have been told that it is for freedom, principles and ideals of their country. How such soldiers put to shame the Christian army which cringes, shies and seeks escape when faced with the possibility of suffering reproach or persecution for something they can be sure of, that of making a positive witness to the love of Christ! The former obey the commands of state and finite man. The latter would have the much greater opportunity of doing the will of infinite God, the Creator and Savior. The former receive the honor and admiration of men with the possibility of a medal. The latter would have the present blessing of God promised and the hope of an eternal reward.

If we cast in our lot with those who choose to employ carnal force, is it because we have a hazy and confused conception of what constitutes the eternal as compared to the temporal? Is it not better to seek to be Christ-like in times of war as well as in daily life? If we choose the latter, necessity demands that we meet Christ in the experience of regeneration, nuture an intimate relationship with Him and learn to love His commandments.

If we are among the sinners who have found mercy and if we know that the Lamb of God has been wounded for our transgressions, has been bruised for our iniquities and has borne the chastisement of our peace, God grant that we might not shirk the cross to be borne for witnessing in word and deed in such a gospel.

Introducting the Jakob Duerksens

HENRY FUNK



For quite some time the Y.P.U. has been trying to arrange for another M.E.F. student from South America. The process is a slow one, and involves many problems, but finally we can report success. Jakob and Margaret Duerksen and their bright little son Waldemar have arrived in Winnipeg, and have taken up their work at the Canadian Mennonite Bible College.

Brother Jakob is a tall youthful teacher from the Chaco. He is a graduate of Zentralschule as well as of their Lehrerseminar (Teacher's training school). For three years he has taught school in Fernheim, Paraguay, and now he is here for several years of further study. Since he is entering the ministry in his home church, we trust that his stay here will be very profitable for him as well as for his people.

We have had several opportunities to cultivate the friendship of the Duerksen family, and the observations confirm our high expectations. They are genuine Christians, and deeply sincere in their desire to serve their Lord and Savior in their own home colony. On a number of occasions they have expressed their gratitude to the Y.P.U. (that, in reality, is meant for the young people of all our churches) for making this possible for them. They are adjusting readily to the new conditions, and seem to meet each new situation with patience and understanding.

The Duerksens are being sponsored by the YPU under the auspices of the Missionary Education Fund. The project involves a fairly large outlay, and we as an executive feel sure that the District Youth Organizations, as well as the local churches and individuals will rally to the opportunity. Contributions towards this project should be earmarked "Y.P.U. Missionary Education Fund," and sent either to Grace Miller, Bethel College, North Newton, Kansas, or to Pete Sawatzky, 1410 Ave. E, North, Saskatoon, Sask., Canada.

Schools

CANADIAN MENNONITE BIBLE COLLEGE

Friday, February 29, was the World Day of Prayer. The Canadian Mennonite Bible College began the day at 8:30, when we as a college family assembled in the chapel of our school.

The program was divided under the different needs. First: Our Individual Needs—Cleansing, Rededication, Service, Our Relationship to God, to student, to teachers, to our life partner and outside of college. Second: Our College Needs—Spiritual Nurture and Outreach, Material Needs, and Recreational Needs. Third: Our Graduates. Fourth: The Needs of our Community—Homes, Churches, and Schools. After this there was a time provided for private devotions and lunch if desired. The different provincial groups met for a short while to pray for the special needs of their own province. Fifth: The Needs of our Conference—Publication, Education, Service and Missions. Sixth: The Needs of the World. We ended the day by a Communion Service with our President, I. I. Friesen, officiating.

Once again each one was drawn closer to God; each one rededicated his life to God; and each one felt that the bond of unity between the college family had been strengthened.

MENNONITE BIBLICAL SEMINARY

The Forum on Foreign Missions held last week by the combined seminaries included participation by Pres. S. F. Pannabecker, Marvin Dirks, and Elenore Schmidt. In the promotion of local missions in the local church it was suggested that four things are required: first, that the pastor have an unshaking belief in the foreign missions; second, a genuine knowledge of the current situation of foreign missions; third, a teaching ministry dealing with missions; and fourth, definite program of recruiting young people who will go to mission fields.

The World Day of Prayer was observed in the Woodlawn Mennonite Church February 29, by women of all the Mennonite Churches of Chicago. On the following day, the women of our fellowship held a day's retreat at Palos Park for intensive prayer and spiritual fellowship.

The Bluffton College Gospel Team is expected here Saturday night. We were happy to have Pres. Lloyd Ramseyer in the pulpit February 24, when he gave a strong message on the workers in the Apostolic Church who had problems much like our own by way of contention for special honor, doubt, lack of zeal, denial of Christ, and in the person of Judas' betrayal. The answer to these five weaknesses were suffering and service in the name of Christ, a demonstration of the power of Christ, a trust in the resurrection and the outpouring of the Spirit at Pentecost, and a glory in the Cross.

Results of our fellowship election placed Martin Schrag, Moundridge, Kansas, president; James Reusser, Williamsport, Penna., member of the Education-Welfare Committee; and Robert Ramseyer, Bluffton, Ohio, chairman of the Social-Recreation Committee.

General Conference Headquarters Dedication

The renovation of the General Conference Headquarters Offices has been completed. A special Dedication Service will be held at Headquarters, 722 Main, Newton, Kansas, on Wednesday, March 26. Open House will be observed throughout the day, culminating in a special Service to begin at 3:30 p.m.

At this program the President of the Conference, Rev. Olin A. Krehbiel, will be in charge of the dedication. Executive Secretaries or some other representatives of the respective Boards will give two minute talks, emphasizing the significance of these facilities for the work of their Boards. The Bethel College Quartet will furnish appropriate music and a few other officers of the Conference will take part in the brief dedicatory service. Everyone interested is cordially invited to attend during any part of the day an especially for the program at 3:30.

P. K. Regier
Executive Secretary

Book Review

CAN A THINKING MAN BE A CHRISTIAN?

By John C. Wenger. Herald Press. 21 pages. .

This small, attractively printed booklet will be appreciated by theologically-minded readers. Its lucid style and simple outline makes it readable for anyone. It is a fair-minded attempt to give a Christian answer to atheistic, self-sufficient Humanism on philosophical grounds. I suppose not many Humanists read Herald Press publications. But Professor Wenger is hopeful that it will help "many younger Christians." I would highly recommend this booklet to our young people in Bible schools, colleges, and seminaries. Outstanding are the frank appraisals of Evangelicalism, Fundamentalism and Modernism. Similarly impressive is the author's ability to be Biblically philosophical. Sticklers for an unnatural separation between philosophy and revealed religion in student's minds may take a cue. A thinking Christian should also be a man.

—J. Herbert Fretz

Peace is not made in documents but in the hearts of men. —Herbert Hoover

Between Christ and war there is unalterable opposition; there cannot possibly be harmony.
—Charles W. Gilkey

War is the business of barbarians. —Napolean

War is a profession by which a man cannot live honorably; an employment by which a soldier, if he would reap any profit, is obliged to be false, rapacious and cruel. —Machiavelli

Jottings

—**Johannestal Church, Hillsboro, Kansas:** The week of Prayer was observed the second week of January. A delegation of ten called upon Rep. Edward Rees of Emporia to present our views concerning UMT. Orletta Brant, now in voluntary service, is serving the National Service Board for Religious objectors. Vernon Plenert is serving V.S. as a mental aide in the Topeka State Hospital. The Peace and Education Committee has planned several meetings on Peace. A panel of our young people discussed basic attitudes which make for peace in School, Home, Church, Nation and World Nations on February 13. Lester Hostetler presented his views on the peace principles of the Old Testament the evening of February 20. The wedding of Hazel Plenert and Leonard Hein took place February 14. A mission program by our Junior Dept. was given Sunday, March 2. All the Juniors who received tithing blanks took part in the program.—Mr. Ed. Plenert, Corr.

—**Immanuel Church, Los Angeles, California:** Work has begun on our Fellowship Hall, at our future church site in Downey. About 25 young people attended the Snow Conference at Acorn Lodge. Paul Aijian of the Bible Institute of Los Angeles was the speaker. Dr. John Graber of Moundridge, Kansas, was a recent guest speaker.—Mrs. R. F. Quillin, Corr.

—**Inman Mennonite Church, Inman, Kansas:** On the evening of February 24, the two units of the Voluntary Service Group from Topeka, Kansas, gave a program in our church. The work of each unit, hospital and construction, was presented and evaluated by different speakers. At a recent meeting of the laymen, our speaker was James Craig, an African student at McPherson College. Mrs. Vernon Martens and her sister, Mrs. Rimmet, both of whom have come to Hutchinson from Germany since the war, were informal speakers at a meeting of the Womens' Fellowship, February 20.—Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Alvin Franz, of Burns, Kansas, had charge of Sunday morning service, February 10. Mr. and Mrs. Tan, Bethel students from Java, served us the morning and evening of February 17. The Mission workers had their monthly program the first Wednesday of February. Our church observed the World's Day of Prayer February 29. The four churches of the Pawnee Rock community united in this service. The Young Married Sunday school class had a get-together at the Youth Building at Larned on February 15.—Corr.

—**Mt. Olivet Church, Huron, S. Dakota:** Our church is cooperating with other Evangelical Churches of Huron in Union Singspiration services. The first service was held on February 17. Another service is planned for March 22. We are looking forward to our pre-easter services. John Suderman, pastor of the Gospel Mennonite Church of Mt. Lake, Minn. will speak on the seven sayings of Christ on the Cross. These meetings will begin on April 6 and continue through April 1. A special treat is in store for our congregation on April 6 when the Gospel Mennonite Male Chorus will present a musical concert. Our Mixed Choir is practicing for an Easter Cantata. The members of our congregation are now receiving **The Mennonite.**—B. J. Nickel, Corr.

—**Grace Church, Dallas, Oregon:** George W. Kehoe from the Multnoma School of the Bible of Portland, Oregon, is temporarily filling our pulpit. Mrs. Marie Hiebert of Newport, Washington, joined our church February 10. The Grace Mission workers gave a special missionary program the evening of February 24. A reading, "The Hidden Motto," and a sound film, "Kezli of Zorzor" presented a great missionary challenge. Gladwyn Schmidt has returned home from over a year's service under the V.S. program sponsored by the MCC. He served at the National Training School for Boys at Washington, D.C. John P. Dalle passed away suddenly February 12. Funeral services were held at the church the 16th.—Mrs. A. E. Schellenberg, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Since New Years we have Mid-week Family Bible Services. Also a Catechism Class of 31 young people. Many members of our church, men and women, have done volunteer work in the flood stricken area in Topeka. Our pastor, P. A. Wedel, attended the Foreign Mission Board meeting in Chicago, February 7-9. February 10, D. C. Wedel gave the morning sermon. In the evening the Young People's C. E. had James Bixel from Bethel College to give a report of his experience in working in the Mental Hospital. February 12, the Ladie's Auxiliary had Miss Wilhelmena Kuyf speak; also, slides were shown. Music was given by each church, Tabor, Goessel, Alexanderwohl. Mrs. H. J. Duerksen of the Bethesda Home in Goessel passed away February 1, at the age of 83. Mr. and Mrs. David J. Schroeder celebrated their Silver Wedding anniversary, January 20. Senior C. E. was given February 24. The YWCA sponsored a World Day of Prayer program in Goessel, March 2.—Ruth Banmen, Corr.

Please enclose this label when writing

—**Deep Run Church, Bedminster, Penna.:** The Music Council sponsored a sacred concert given by the A Cappella Choir of about 40 voices, known as the North Penn Choir, February 24. Our youth have taken leather craft as a service project. The MCC trainees, Elizabeth Blickensdorfer and Bernhard Karschau from Germany completed their half year. A religious film "Songs of Fanny Crosby" will be shown Sunday, March 16-23. Lloyd Ott will show his Passion Play pictures.—Corr.

—**Glendale Church, Lynden, Washington:** Myron Hilty, our pastor, was in Sweet Home, Oregon, February 19-29, where he held a series of meetings in the Sweet Home Community Chapel. LaVerne Rutschman, missionary in Colombia, S. A., spent Sunday, February 3, here. Three meetings were held during the day with a fellowship meal at noon. The seventh annual business meeting was held January 8, with election of church officers and reports from all offices and auxiliaries of the church. Four members were taken into the church by letter, January 6. They are Mr. and Mrs. Henry Schroeder, Margaret and Lydia Schroeder.—Mrs. Ralph Boese, Corr.

—**Stirling Avenue Church, Kitchener, Ontario:** A two-story addition to cost about $80,000 will be made to Stirling Ave. Mennonite Church this year. Contract for construction was approved by the congregation February 25. The building will be enlarged sufficiently to allow additional seating capacity for 150 people in the main aduitorium. Other facilities being added are Sunday school rooms, pastor's study and church office, choir loft, and increased accommodation for the women's organizations. Plans for the addition were drawn by W. H. E. Schmalz, Kitchener architect. Building operations are scheduled to begin at once.—Mrs. F. B. Millar, Corr.

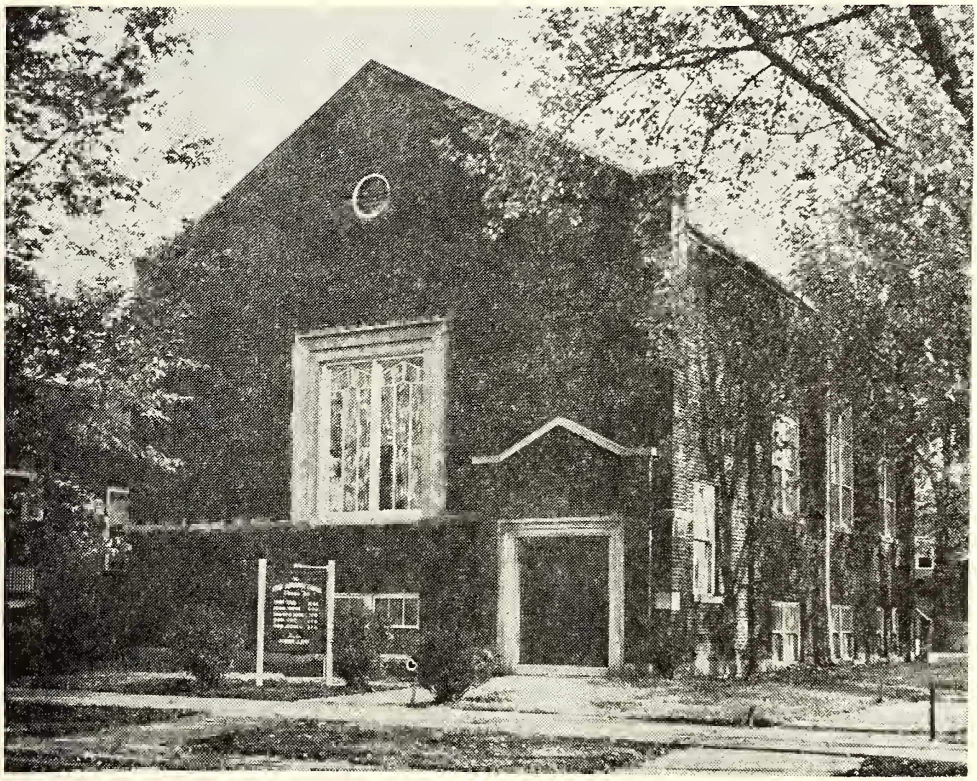
—**Bethel Church, Hydro, Oklahoma:** Six student from the Student Volunteer group at Bethel College gave us a splendid program recently, both in message and song. Churches in and around Hydro joined forced in an all-day service for World Day of Prayer. Eighty-one were present. Many failed to exercise this privilege; others no doubt paused in silent meditation.—Wilfred Ewy, Corr.

—**Walton Church, Walton, Kansas:** The Alexanderwohl Young Men's Chorus presented our February C. E. program. Our young people are making hymnal racks for the church pews. Another new venture this year is the Junior Choir. Our Mission Ladies spent one day patching at the MCC clothing center at North Newton. Our Men's Brotherhood adopted a constitution and elected officers at the last meeting. Harley Stucky was the speaker. On the evening of March 2, J. J. Voth spoke and showed pictures about his work in Europe under the MCC.—Harold Peters, Corr.

—**First Church, Pretty Prairie, Kansas:** Two new members were added to our church by transferring their church letters. The Mennonite Brethren Men's Chorus rendered a program Sunday evening, February 10. Our pastor held a week of services at Corn, Oklahoma. Our sewing Society meets once a month. Thirty six ladies attended the February meeting. The Bible Study class meets every Wednesday night, and at present are studying Acts 15 through 28.—Corr.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.



The First Mennonite Church of Chicago, Ill. Aaron J. Epp, Pastor.

God is in His holy temple,
Earthly thoughts be silent now,
While with reverence we assemble,
And before His presence bow.
He is with us now and ever,
Aiding every good endeavor,
When we call upon His name,
Guiding every upward aim.

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CONFERENCE SUNDAY, APRIL 27

The fourth Sunday in April is again to be observed as Conference Sunday. More information and special material will be published in the April 15 issue of The Mennonite. Ministers may want to keep this in mind in preparing their service for April 27.

OPPORTUNITY

Partner wanted to take over established grocery and locker business in strong Kansas Mennonite community. Small amount of capital required. Contact Elmer Ediger, 722 Main Street, Newton, Kansas.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker

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MCC News Notes

Draft Information to Ministers

A mailing of information is being sent to all MCC constituent ministers, dealing with recent developments with regard to the draft of conscientious objectors. This material is organized in the form of additional insert pages for the Manual of Draft Information. Any minister or counsellor not receiving this in the mail should notify the Peace Section, MCC, Akron, Penna.

Medical Help to Paraguay Colonies

The churches in North America gave offerings amounting to $10,000 for the medical needs in the Paraguay Mennonite colonies, in response to the appeal made by C. J. Dyck last summer. The various Colonies have now offered plans for the use of their proportionate amounts of this gift—some in supplies and equipment, others in needed construction, and other uses. The funds are being disbursed as soon as the plans for their use are clear.

Uruguay Settlers Move on New Land

Walter Claassen reports from Uruguay that the Committee representing all the Mennonites in Uruguay is meeting on March 15 to consider and approve the applications of those families who are ready to move on the new tract of land which the Uruguay Associates helped to purchase. A few families are moving on the land now, to dig wells, build fences and become established; but the majority of the families are working elsewhere, waiting to move on the land until nearer the season for planting.

Reaching New Needs in Formosa

The MCC relief unit in Formosa has opened new services to the mountain people, including three stations for milk distribution to children, and two small medical clinics.

For three years the Medical Mobile Clinic has been one of the major services of the MCC in Formosa, going from village to village until now almost every mountain district in the north and west areas have been visited. At the present the unit is in the southern part of the island and it is estimated that another year will be required to visit the eastern settlements. The Mobile Clinic stays in a village from two to four days, depending on the number of people needing treatment. Along with medical treatments, the people are also given the Gospel message, often for the first time. In a few villages where the MCC workers were the first white people to be seen, there are now worshiping groups of Christians.

Of Things to Come

April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 20—Western District Sunday School Convention, Inman, Kans.
April 24-27—Middle District Conference, Wayland, Iowa
April 25—All School Play, Bethel College
April 27—General Conference Sunday.
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Voluntary and Western District Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
July 5-9—Canadian Conference, Altona, Manitoba.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland
Sept. 12-15—Central Conference, Topeka, Indiana.

Dear Pastors and all those concerned:

We on the west coast are interested in our Mennonite boys who are called into our government camps. In several instances we have not known of their being in Camp Roberts until it was time for them to be transferred. Camp Roberts is only 12 miles from our Church.

We at the First Mennonite Church of Paso Robles, California, would appreciate it if we could get a list of all the boys who come to these camps so we may look them up and invite them to our church services and homes.

If you would kindly send us their names and serial number it would help us to find them.

First Mennonite Church
Paso Robles, California

M. J. Galle, Pastor
Louis J. Claassen, Church Sec.

Editorials

ACCORDING TO YOUR FAITH

During Lent we do well to renew and increase our faith in God. We are constantly urged to put our trust in men and machines instead of in the living God. The Church has a real task in keeping people from losing their faith in God, and in teaching anew that "the just shall live by faith."

How Jesus watched for the first faint glimpse in those He wished to help. Where He found faith, He was quick to respond. Where He found none, His work seemed limited. The measure of His helpfulness was in proportion to the measure of their faith. "According to your faith," seemed to be His rule for meeting people's needs.

If we are convinced that God is a loving Father who has a deep interest in all that concerns us; if we more fully realize that He sent His Son to die on the cross for us; if we are sure that He is at work among us; then we can trust Him more fully and have a greater faith.

Regardless of the conditions of the world, He is trustworthy. In all our perplexities and problems, He both is and has the answer. In our anxiety and fears, He bids us be of good cheer. In our indecision, He says, "this is the way." In life's tragedies and sorrows, He is our unfailing comfort. In life's injustices, He is just and true.

O ye of little faith, wherefore dost thou doubt? You may have life and joy and peace; you may have divine fellowship and abundant life, all "according to your faith."

THE CHRISTIAN'S SATURDAY NIGHT

If the Saturday evening were wisely planned, how great a force it could be in the preparation of mind and body for the blessings of worship on Sunday. Spending the evening in town, or staying out late and filling the mind with excitement, or dissipating our strength in other ways, does not prepare us for the best worship service on the morrow.

One could plan to stop work a little earlier than usual on Saturday evening. Preparations could be made for Sunday in the shining of shoes, pressing of clothes, arrangements for the Sunday dinner.

The mind and spirit could also be prepared. The Sunday school lesson could be given a final study, the quiet reading of the Bible or other devotional literature would help. Thoughtful prayer for the preacher, the congregation and for our own willingness to do all of God's bidding would set our souls in order. Early retirement would prepare our bodies.

In homes where there are children a pattern can be built up which will have a profound influence on the child's respect for the Lord's Day.

WHAT CAN WE DO FOR PEACE?

The common people of the world do not want war. They are rightly alarmed by the tremendous build-up in military power. They distrust the leaders who seem to think the only way to peace is by preparation for war. They object to giving their eighteen-year-old sons to be trained as killers.

But what can we do? People answer this question in various ways. Some refuse to pay income tax, reasoning that, since much of this money goes for war purposes; this is one way to show our disapproval of war. Some young men refuse to register, regarding this as a first step into the military way of life. Some see little hope in continuing the present major political parties, since both seem drifting towards war.

One movement away from the present party system is an independent coalition endorsement of declaring that war must cease and no more preparation made for it. It has called itself the "American Rally" with headquarters in Detroit, Michigan. A retired brigadier general, Herbert C. Holdridge, has been nominated for president running on a platform of Peace, Abundance, and the Constitution. They are circulating a Declaration of Peace, and a petition to the Supreme Court calling for an immediate cessation of hostilities in Korea.

Perhaps our Peace Committee could give us some directive as to how to best make our strength felt for the cause of peace. We have worked hard to help overthrow Universal Military Training, now let us work even harder for the cause of a Christian peace.

THE CHURCH CHOIR

What an inspiration a good consecrated church choir can be in the religious service. How their singing can bring messages of the goodness and greatness of God and of His interest in each one of us. Our spirits can join with them in the singing of the great hymns of penitence and praise and worship.

Surely a choir should be much more than pleasant entertainment. But it is doubtful if the singers can move the hearts of their hearers if they have not been moved themselves. The message they would bring to others must first grip them. They should be channels through whom God speaks to waiting hearts.

Unfortunately, choirs are sometimes referred to as the war department of the church. It can happen that a choir can cause a lot of trouble and ill-will when those composing it are selfish and proud. But it need not be so.

Choir members should be humble servants of God. When the group spends a few moments in reverential prayer before taking their places, they can then go from the presence of God into the presence of the congregation. When they first give themselves to the Lord, then they can give His message to the hungering souls of the people.

The Test of Abiding in Christ

W. HARLEY KING*

"He that saith he abideth in Him ought himself also so to walk, even as He walked."—I JOHN 2:6

Since the pre-Easter season is a most appropriate time to test our relationship to Christ we desire to study the portions of Scripture which speak of abiding in Christ.

Since we shall refer particularly to the Epistle of John, suppose we notice in the second chapter that he addresses his readers as "My little children," and in later chapters he refers to those that have been "born of God" or begotten of God. The expression referred to before is more than a tender form of expression—it has meaning: "ones recently born." The new birth establishes a family relationship. Thus we find that, fellowship, becomes one of the key words of the epistle. This fellowship is made possible through the incarnation of the Word of Life, I John 1:1-2, spoken of as the Word made flesh in John 1:14. God the Son becoming flesh is the first step in making fellowship possible.

This fellowship is based on the propitiation for sin (I John 2:1-2). It is not only that He has effected or made propitiation, but He is in His own person, the propitiation. He is himself the sacrificial lamb.

Furthermore we note, that this fellowship is with the Father and the Son (I John 1:3) who are one. We cannot deny either the Father or the Son and have fellowship with the other. Fellowship must be with both.

This fellowship is under test on the basis of **obedience and a consistent walk** (2:3-6). It is a test of the profession. Certain characteristic expressions are found, such as: "If we say"; and "he that saith." The first of these expressions has to do with fellowship—"If we say we have fellowship with Him" (1:6); the second has to do with the fact of sin—"If we say we have no sin"—1:8-10. The next has to do with knowing God: "He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him" (2:3-4). Obedience is presented as the proof of knowing Him.

Then in chapter 2:6 we read: "He that saith he abideth in him" ought himself also so to walk——." We shall return to this verse later. In 2:9 we find: "He that saith he is in the light and hateth his brother, is in darkness." Vs. 10 "He that loveth his brother abideth in the light." In chapter 4:20 the language is even stronger.

We find that these expressions refer to the same matter of relationship. We discover that obedience to His word results in the love of God being perfected in the individual which in turn is proof of our "being in Him" (2:5). In verse 6 we find the word "abideth in Him," which is based on being "in Him," and the fellowship "with Him" is determined by our being in him and abiding in him. We will find that the proof of the true relationship is borne out by the "walk."

I. THE PROFESSION: "he that saith"

This carries us back in thought to our Lord's discourse on the Vine and the Branches—John 15: 1-10. In that presentation the Lord Jesus taught that, the branch is vitally joined with the vine; the two are one. The branch has no life apart from the vine. The Lord Jesus Christ referred to himself as the "true vine" John 15:1. The branch refers to those who through faith in Christ are joined to the true vine, not as a false shoot from the ungrafted root, but as a branch destined to bring forth fruit. Thus united with or being in Christ, the impartation of the new nature in the new birth, lead to abiding in Christ.

Abiding in Christ implies resting, continuing indifinitely in the state or position of being—"in Christ." It is a figure of stability, it is not a periodical relationship exercised at will, but a constant and abiding union which produces certain results.

II. THE TEST OF THE PROFESSION: "——Ought himself also so to walk, even as He walked." 2:6b

The "walk" of I John is analogous to the "fruit bearing" of John 15. Both are dependent on the vital relationship and union with Christ. It implies: 1. Walking in the light—1:7; 2:9-10. It is the light of the knowledge of God and a separation from the works of darkness and sin. It sets forth the positive side of the walk—Love for God and Love for man, as an evidence of walking in the light. (2:10) (4:16—5:3)

2. It implies walking ——"As He walked." 2:6b

The walk is to be one that reflects Christ. True, the standard is high, but he who has given it does not require anything that is impossible. How did Christ walk?

He walked in loving submission to God the Father, to His Will and His Word. Psalm 40:8; Matt. 26:39; John 4:34; 6:38; Phil. 2:6-8.

Furthermore, He walked in complete dependence upon God the Father—John 5:19. He walked in humility and meekness, bearing reproach, shame and suffering without any thought of revenge. Matt. 11:26; I Peter 2:21-25; Luke 23:34.

May we find grace to walk so that Christ may be glorified and that others may turn to Him. That those who abide in Him may bear much fruit.

On Saturday Reverend Hubbard,
Went to his study cupboard,
To hunt up a sermonic bone;
But when he got there,
The cupboard was bare,
And of good sermons, his people had none.

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*Pastor, Second Church, Paso Robles, California. Member, Board of Missions.

A Negro Mennonite Minister

WILLIAM GERING*

"I didn't want to come to Chicago, but it seemed, as the Lord had 'needs to go through Samaria,' so it also seemed I must needs go through Chicago."

These words were heard by the Mennonite Biblical fellowship as they came from the lips of a graying sixty-two year old Negro Mennonite minister. His glasses could not hide the sincere twinkle in his eyes as he stood straight and calm in front of his listeners. He was the Reverend James H. Lark, superintendent of the Mennonite mission work among the Negroes in the Chicago area.

Rev. James Lark, member Old Mennonite Church.

Mission worker under their Mission Board.

"My first contact with the Mennonites took place when they asked our children to come to Sunday school," said Mr. Lark. The fact that the Mennonites showed interest in his children aroused his own curiosity in the Mennonites.

"One of the reasons we joined was because the pastor paid us personal visits," reminisced Mr. Lark. "I didn't come in to reform, but I joined the church for what it was."

Mr. Lark was born in southern Georgia in 1889. He lost his mother when he was five and his father a year later. From then on he struggled alone, except for the help he received from his relatives. Mr. Lark attended the Baptist church as a boy and was baptized at the age of sixteen.

Mr. Lark came north several times before he came into contact with the Mennonites. His first northward trip found him attending the Quaker Institute for College Youth at Cheney, Pennsylvania, in 1907. After graduation he headed south and taught in Florida Baptist Academy in Jacksonville, Florida. Although he majored in industrial arts, he says, "I taught a little bit of everything."

Later work included further training at Washington Normal School, more teaching, and eighteen months in France during World War I.

In 1927 Mr. Lark and his family moved to Quakertown, Pennsylvania. Lack of funds made him quit his studies at Philadelphia College of Pharmacy and after several jobs he went to work for the Bureau of Standards in Washington, D.C. His wife taught school to help support the six children.

The depression left him with wife, children, and an old four cylinder car. He then took over the mortgage on a farm and once again found his footing.

Mr. Lark was deprived of an advancement promised him at the Bureau of Standards because certain individuals found out he was a Negro. But this was not his real reason for leaving the job. Mr. Lark says there are millions of white people with whom he would not care to change places. His reason for leaving the Bureau of Standards was due to his interest in becoming engaged in church work. This interest brought him to Chicago in 1945.

Mr. and Mrs. Lark are doing most of their present work with Negro children. With the help of some unit workers they go from house to house asking children to join their Bible Clubs and Bible School classes. It is through these children that they come into contact with the elders or parents.

"I have no success with mass conversions," Mr. Lark mentioned. "We do our work through personal evangelism."

Mr. Lark's success in making the mission churches grow is found in his combination of preaching and teaching. When a person is converted, Mr. Lark feels his work has just begun. Then comes the need of teaching, counselling, and guiding. Only in doing these things does he feel a church can be built.

"The converts admire the Mennonite way of life," he added. "But what should I tell them about the divisions in the Mennonite Church?"

Mr. Lark feels that if the Mennonites give up their simple way of life and peace principles, they would be like any other church. Therefore, they must go out and bring people in to see and understand their way of life.

Because of the poor recreational facilities and idleness of the Negro children, Mr. Lark started Rahoboth, a summer camp in the neighborhood of Hopkins Park, on his own. This is only a small part of what is needed in this work.

"Today I have to close the doors to 115 children, due to the lack of funds, space, and help. These children will now go to the Catholic Bible school, something of which we definitely do not approve." With tears in his eyes Mr. Lark asked, "What am I to do? A great mission opportunity with no great transportation charge; no language school necessary. Will the church see the need?"

"When I came to Chicago in 1945 I had planned to stay six months. Now I'm still here," replied Mr. Lark. "Not because I like Chicago, but because there is so much to be done."

These lives are as precious as any others in the sight of the Lord.

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*Student, Mennonite Biblical Seminary.

Helping Kansas Flood Victims

PETER J. DYCK

When a Dutchman suspects that there is a bottom somewhere beneath the surface of a lake, he instinctively seems to feel an urge to pump out the water and get to that bottom. The island of Walcheren and the Zuider Zee are proof of that. When the flood waters of Kansas wrought havoc with 2000 homes in the city of Topeka last July, a young Dutchman by the name of Han v.d. Berg, who happened to be in this country as an exchange student and V.S. worker at the time, was soon on the spot to see what could be done about rehabilitation of flood victims and repairing of damaged property. Sent out by the Voluntary Service section of the MCC, Han made the necessary contacts and directed operations when the first two V.S. workers arrived to begin reconstruction work on November 13, 1951. The Red Cross has been supplying all the building materials, tools, gas and oil for cars operated on this project as well as board and lodging for the volunteer workers. The MCC undertook to repair five badly damaged private homes in North Topeka. These five have been completed and a few weeks ago a contract was signed for a sixth home which will also be completed in the near future.

Although the Red Cross supplies the building material for such houses as can be repaired, that alone does not yet repair the houses. Boards and nails plus labor are required for that. Labor, however, has been at a premium in North Topeka for the past seven months and is very expensive. That is why the voluntary work of our young and older Mennonite men has been so much appreciated by the owners of these six houses and admired by their neighbors and the City administration. (See the full page tribute in the January 20, 1952 issue of **The Topeka Daily Capital**). We sincerely hope that this positive witness of Christian love in action will have done more than rebuild houses; we hope that some residents in North Topeka whose faith in a loving God was sorely shaken when the floods destroyed their house and wiped away all their possessions, will have come to realize through this service that all things work together for good to them that love God.

It is possible that the spiritual witness may be continued and extended in as much as the desire has been expressed by some ministers of Topeka that Mennonites undertake a mission program in the trailer camp in North Topeka. One of the ways in which the Lord rewards men for faithful service done in His Name, is that He opens new doors to them and entrusts them with more work. We ought to thank Him for this challenge and opportunity to witness to His love and power.

Soon after the flood waters had subsided and the work of cleaning up began last year, various individuals and churches of our Conference contributed money for a special Flood Relief Fund. This fund totalled $4,566.65. Some of this money has been used in connection with the construction of the six houses and the remainder will be used in connection with a new project just begun, the repairing of a badly damaged church.

St. Mark's Methodist Church, which we are going to help repair, is located at 800 N. Harrison Street. Its 97 members are Negroes and all but two or three families have not been hit by the flood. It is estimated that it will cost at least $3,000 in materials alone to repair the damage, not including

Working on this North Topeka home are left to right, Walter Funk of Hillsboro, La Verne Unruh of Canton, Esley E. Schmidt, unit leader from Newton, and Carl Klassen of Newton.

Sam Guhr, construction foreman from North Newton, and Miss Amanda Nissly of the Partridge Old Order Amish who is also a member of the MCC State Hospital Unit in Topeka.

Daily Capital Staff Photo

pews and other furnishings. The Methodist Conference is going to make available to St. Mark's $1,000 and the local congregation hopes to raise the other $2,000. The work which will need to be done here will consist of laying a new floor, repairing windows and doors, replacing the basement ceiling, and so on. Members of the congregation are going to work at this job on their time off in the evenings and on Saturdays. One of the church trustees will outline the work. The Red Cross never helps in church reconstruction and therefore will not give any assistance here either. The V.S. section of the MCC has been asked to administer this project as far as the Mennonite Voluntary labor is concerned. Some men will be regular 3 or 6 month volunteers, but each week at least half a dozen men will continue to drive up to Topeka from the Kansas communities. Three-day and one-day volunteers have been going up regularly for some time helping to repair the six houses. This arrangement of recruiting local Kansas volunteers for short periods has worked out very satisfactorily and has resulted in some churches organizing local Disaster or Rescue Units. May we ever be sensitive to the great need in the world, not only in far away Tokyo but right here in Topeka as well.

Many Have Served at Topeka

Each day fifteen to twenty workers, men and some women; usually young, but some older ones, have served with hammer and saw for others. The stability of the project was assured by some continuing volunteers, the unit leader Essley Schmidt, and the construction foreman, Sam Guhr.

Those who came from MCC's one year volunteers were:

John Janzen	**Plymouth, Nebraska**
Eugene Regier	**Newton, Kansas**
Walter Funk	**Hillsboro, Kansas**
Wilbur Wiens	**Inman, Kansas**
Adam Ewert	**Bingham Lake, Minn.**
Kermit Peters	**Hampton, Nebraska**
Aldon Thieszen	**Henderson, Nebraska**
Clayton Dettweiler	**North Wales, Penna.**

Volunteers who served for the length of this project or for at least several weeks included:

Henry J. Goering	**N. Newton, Kansas**
Mrs. Henry J. Goering	**N. Newton, Kansas**
Samuel Guhr	**N. Newton, Kansas**
Carl Klassen	**Newton, Kansas**
Essley E. Schmidt	**Newton, Kansas**
D. D. Unruh	**Hillsboro, Kansas**
La Vern Howard Unruh	**Canton, Kansas**
Simon Wiens	**Inman, Kansas**

Through a coordinator at Hesston more than one-hundred and fifty other volunteers served for two, three, or six day periods. Regular jobs to help guide the other short term workers.

Here was demonstrated again what can be done when the church through simple organization brings together **need** and consecrated **talent.** Voluntary Service has only begun to harness the potential consecrated time that can be used for such special Christian service beyond the home community.

—Elmer M. Ediger

Book Review

THE MENNONITE CHURCH IN THE SECOND WORLD WAR, By Guy Hershberger. Mennonite Publishing House, Scottdale, Pennsylvania. 1951 $3.50.

This is a critical history of the record of the Old Mennonite Church during World War II. It is more than an analysis of this group's record on nonresistance. The author summarizes his Church's record during the war on such matters as missions, education, relief, publications, and the larger outreach to groups beyond the Old Mennonites.

This is an excellent piece of writing and research. Guy Hershberger has done for the Old Mennonites what some equally competent scholar should do for every other branch of Mennonites as well as of other Christian denominations. There are an endless number of church histories written but there are precious few denominations that have the courage to critically examine and publish the degree to which its members have corporately lived up to, or fallen short of, its oft professed ideals and objectives. The net results of such a study can only be beneficial for the Old Mennonite Church. As a result of the book, members of this group can no longer plead ignorance as to their Church's achievements and short-comings. For the achievements they will be grateful and challenged to carry on. For the short-comings they will be humbled and seek correction. In both instances the Church will be strengthened and the cause of Christ blessed.

For those familiar with Melvin Gingerich's SERVICE FOR PEACE, there will appear to be a considerable amount of repetition. The only justification for this is the fact that it is focused specifically on one branch of the Mennonites rather than on Mennonite groups collectively.

The author devotes only a single page out of 290 to the weaknesses of the Church as revealed by the war. It would seem that an intensive study of the kind made by Hershberger would have yielded considerably more material for this side of the ledger. Perhaps it was deemed wise for phychological reasons not to devote one or more chapters to "weaknesses." Actually, of course, the weaknesses are discussed throughout the text in connection with specific subjects.

An interesting minor theme running through the book is the chronically critical note of a minority group in the Old Mennonite General Conference which fears contamination from too frequent contact with "publicans and sinners" in other Mennonite and non-Mennonite peace groups. It is to the credit of this Conference's leaders that they did not yield to this less spiritually courageous minority, otherwise the Old Mennonites during World War II would surely have hidden their light under a bushel. This very contact, as the author points out, was a genuinely creative experience and proved profitable for the church as a whole.

Teaching in the Chu

MRS. J. L

Every age is important in the Christian education of children. It is not necessary to try to delineate at what age level the most important teaching is done. But it is true that what we are able to teach and the ways we teach principles of Christian living at various age levels are different. And we accomplish the most when we are aware of the objectives and the best methods for each age group. This article is concerned primarily with the preschool child—particularly the four and five year old in the church school. It is in this age that children build the foundations which will support an on-going Christian civilization and culture. Good foundations can be built only by taking into consideration the nature, the quality and the texture of the building materials. What are the materials at hand in this case? They are the child and the Christian religion. With these we build. What greater challenge could be given to anyone! What a charge and what a glory we should find in teaching in the church school!

Of course it is impossible to separate well defined little units of Christian teaching to pass on to any age child. Christianity is a "whole"—a living, growing, unfolding way of life which has more meaning for the Christian every year he lives. But surely there are some guides to those of us who teach in the church school kindergarten as to what we can hope to accomplish with this age child. I like the way Elizabeth McE. Shields outlines desired outcomes in her book, **Guiding Kindergarten Children in the Church School.** I have taken the liberty to combine a few of her goals and to list them in a bit different order. She states her desired outcomes in the form of questions.

1. What do I want my child to think of God?

I want my child to begin to think af God as wise, good and kind—as a loving Father who made all the creatures in the world; who made the world with all its wonders and beauty to be a home for His children—providing for the needs of all His creatures; who is still working, and who lets children and other people help Him in caring for His world; who is pleased when a child shares and helps and is happy, and sorry when he is unkind; who wants a child to talk with Him; who is ready and anxious to forgive when he is sorry for wrong things he has done.

2. What do I want my child to think of Jesus?

"I want my child to think of Jesus as the best friend of little children; who was once a little baby, and grew as other boys grow; who grew to be a man who went about doing good; who lets children help Him today by doing kind and thoughtful things for others." The concept of Jesus is very real to kindergarten children—usually more real than their concept of God.

3. How do I want my child to feel toward the church?

I want my child to feel a real sense of "belonging" in the church—and out of this feeling of belonging to find the joy of being needed there and a sense of responsibility for its welfare. I want him to come to know the personalities of the church—the teachers, minister, choir members, organist, janitor—to know the building and the little friends who come there to Sunday school so well that he feels they belong to him and he belongs to them.

4. How do I want my child to think of the Bible?

I want my child to think of the Bible as the book which contains the stories and verses which he likes best of all—a different book from other books, because it tells the most about God and Jesus and tells us how to live together in God's world."

5. How do I want my child to feel and act toward his family and his home?

I should like for my child to think of his home as planned by God; to think of father, mother, sisters and brothers as the best friends that God has given—friends who help to make home the happy place our heavenly Father desires and whom he may help in this undertaking.

6. How do I want my child to feel and act toward other people whose lives touch his—community helpers, playmates, friendly adults?

I want my child to begin to realize that happiness comes through sharing one's self and one's possessions—that friendliness and gentleness and courtesy are a part of God's plan for His children. I want him to begin to appreciate the interdependence of the people of this world.

7. How do I want my child to feel and act toward people of other races?

"I want my child to feel that God is the Father of all—loving children who are black, brown, red or yellow, as He loves us—and to act as if he believes this."

8. What kind of philosophy of life do I want my child to have?

"I want my child to begin to realize that God's world is not finished—that He is still working in it; that love is stronger than hate or fear; that spiritual possessions outweigh material possessions; that there are some questions which no one is wise enough yet to answer; that there is life after death."

This, then, more or less outlines the sphere of our teaching in the church school kindergarten. With these goals toward which to strive, how do I best proceed along the teaching way? First of all, I must become a "teacher." And knowing full well I can teach nothing to little children which I do not believe and live myself, I shall strive to build all this I would teach others into my philosophy. I know I often fall short of my ideal, but I shall endeavor by study, thought, reading and prayer to live my Christian philosophy with my children on Sunday morning and in all my day to day associations with them. Every Sunday morning I will enter my classroom with a specific purpose in mind for

School Kindergarten

ULDING

my teaching that day, and I will try to make all we do together in work and play contribute to that goal. But I shall always remember that the child is more important than any single thing I hope to teach him that day.

The second step along the teaching way is to be familiar with how four and five year olds learn. Many educators have listed ways in which little children learn, and we get help from all the suggestions we read and study. But for our purposes in church school teaching I would suggest we need to be especially familiar with at least four ways that four and five year olds learn.

1. Children learn by experience—one author calls this the "Trial and Success or Error Method." I place this way of learning at the top of the list. In teaching ways of Christian living we are dealing with concepts which can be very real to the little child or very intangible, depending on whether or not we relate the concept to actual experience on his level of learning. No teacher or no Sunday school leaflet can **teach** a little child the real meaning of "Be gentle towards all" or "A friend loveth at all times." It is true he can learn it by rote and say it back to us in a gratifying manner. But only by practicing the concept in his work and play can he really make the concept **his.** The wise teacher is the one who provides the children with numerous opportunities for experiences.

2. Children learn by observation. Little children learn many things through their association with adults and with other children and from observing their surroundings. Because they are such keen observers, the things that they see and hear and touch become a very real part of their experience. Sometimes their observations result in factual knowledge. Sometimes their observations develop attitudes. Often they result in imitation.

3. Children learn by acting on suggestions. The alert teacher very often supplements "observation" with "suggestion." This is an indirect way of learning and it leaves to the learner the power to make his own choices. Let me give some examples of this method. When the children are over-stimulated and noisy, usually one of these verses will bring suitable reaction:

"Very softly I will walk
Very gentle I will talk
When to church I go."

Or this one:

"Be silent!
Walk softly
For this is the place
Where loving and kindness
Remind us of God."

When we want to go for a walk in the church yard to see evidences of spring we have to go down four flights of stairs. So we go like little kittens walking on padded feet. Occasionally we play half of our lads and lassies are newcomers to our Sunday school and the other half play host and hostess, escorting them to the worship circle or work tables with all the courtesy and thoughtfulness one could ask.

4. Children learn through information given to the learner by the teacher. Because of the modern emphasis on experience as a basis for learning, there are some who are prone to omit this method. But I believe there is a very definite place for this way of teaching. There is much definite information in Christian education which only a thoughtful adult can supply. The teacher needs to be able to sense when her children are ready to make use of information. Sometimes a child asks a question which is her guide, although not all question-asking at this age is an indication of this need. At other times the teacher senses the child's readiness for information by the expression on his face. But probably most often she actually brings about this readiness so that new information can be received by the child as a part of his experience. With the use of pictures, dramatic play, a song, a story she prepares the way for giving a new piece of information about God's care and love—and the child, who is always very adept at imagination, is ready to make the new information his own.

There are a few practical guideposts I would suggest along the teaching way in the church school kindergarten. (1) Remember that the attention span of this age child is relatively short. It means we keep our purpose in mind throughout the session, but vary the means by which we try to achieve it. We alternate active and quiet, listening and participating, thinking and doing. (2) Remember first, last and always that the little child can learn only in relation to experiences he has on his age level. He is not a little adult. (3) Provide some opportunities for the social application of the religious principles you try to teach. This is one of the important reasons for block and housekeeping play, games, informal creative plays of all kinds. (4) Make intelligent use of the old and the new. Children love repetition and there should be enough of the routine to give the child security. But there must never become a feeling of going through a "form"—there must always be enough of the new to stimulate thinking and growth and enthusiasm. (5) Make use of many devices—stories, games, songs, dramatizations, creative activities, planting, pictures, blocks, housekeeping toys, clay, books. There is no time to spare in Sunday school just to do "busy work," but each of the above devices and numerous others, can contribute to bringing about one of your desired outcomes of teaching. (6) Be personal. At this age it is especially important. Get to know each child well, his family, his home. Talk to him personally, remember him when he is ill or particularly happy, comment on his new family member, his new clothes or a recent trip or celebration. You are his teacher

(Continued on page 203)

What Do People Say

Experiences in Volendam

MARIE J. REGIER

Again I hear the people talk.

"Are people in China as wicked as they are over here?" a woman asks me. "My husband works in the main office; my daughter in the dispensary; and they hear so much of what is going on in the colony. It makes one lose all faith in people. I hardly ever go out anymore. I just stay at home."

"Yes," I answer, "the human heart is pretty much the same the world over, and Mennonites have been pretty much the same too. To read Mennonite history does not make one feel too proud. We have always been bickering about places of authority. And yet we dare not lose faith in people. God never has throughout all these centuries. When Jesus talked about his coming suffering, the disciples asked who was going to sit on his right hand and his left hand. Yet Jesus answersd them patiently and when he left, he left the future of his work with them, and it is marvelous what God has done through us weak, selfish human beings in spite of everything. No, God has not lost faith, neither must we, for indirectly that means losing faith in God."

But a man says: "Ah yes, you tell us to keep faith; to believe and trust in God, but do you realize what some of us have gone through?" and then he continues somewhat in the following strain:

"Take yonder woman. She grew up under the Communist regime. Father Stalin was lauded to the skies. He was the one who smiled upon little children; who handed out bread to them. He was their savior. Everyone said so. The woman about believed it. Then Stalin's men came and took her husband away. She ran after him. She tried to get to him in prison. The iron doors were closed. Before she realized what was happening, she and her children had been sent to Siberia. For some unknown reason they were allowed to come back. She no longer believed in Stalin. Then the Germans came, and people welcomed them in crowds. They were hailed as the saviors from the Communist regime. The woman again took heart. With the German army she came to Germany, but there the picture changed. She and her children were no longer members of the great German race; they were outsiders, intruders, who sponged upon German property. They were pushed around. Finally they got to Poland. Here they tried to eke out a living. The older children went about and stole; the mother prepared for the younger ones what the older ones had stolen. The woman still rather good-looking found another way of getting bread. They existed,—that was all. She no longer believed in the Germans.

"Then someone told her of the MCC. Here was a new gleam of hope. Somehow, by hook and crook, by prevarication and outright lies she managed to get to an MCC office. A fine-looking young man with a charming personality and with the sign 'In the Name of Christ' on his arm received her. She was ready to worship at his feet. This then, must be the real thing; this was salvation. Upon his questions she told him how she had gotten there. 'Woman,' he said, 'When are you going to stop lying?'

"He might have slapped her in the face. For a moment she staggered backwards. Then she swallowed. She dared not go back. They must go on. Days went by. She was examined; her children were examined. She had to answer one questionnaire after another. There was all sorts or red tape to go through. She was told that she must never admit that she came from Russia. Another told her that she must not pose as a German, better claim Holland as her country. After all her ancestry might be traced back to Holland. At the same time she was told to stick to the truth.

"Eventually, she was among the 'lucky' ones to set her foot on the boat that sailed for Paraguay. But there were delays. Some difficulty about getting into the country. It seemed there was still some posing necessary. She did not bother to find out the details.

"And then you ask this woman, 'When are you going to stop lying?' You bid her have faith in God. The woman laughs, but it is not a pleasant laugh."

Bitter, you say? and unfair to the MCC? Perhaps, and yet is there possibly some truth in it? Even if there were not, it gives us an insight into the psychological state of mind of at least some which means that we must have all the more patience with these people and must keep on having faith in them when they no longer can have faith in us, and help them to regain faith in God and man.

A MEDITATION

If I can live in simple comfort and owe no man anything, sharing intimately with loved ones life's varied experiences; if I can bring a touch of healing and a clearer outlook into the trials and problems of those whith whom I mingle; if I can humbly undertake public service when the public calls me, caring neither too much nor too little for popular approval; if I can give spiritual values always the first place as did Jesus of Nazareth, and gladly sink from sight like a bit of leaven that the coming of His kingdom may be hastened; then will this experiment of living yield in full measure the true wealth of contentment, and when the door opens on another stage of existence I shall be ready for the great adventure.

—The American Friend

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*Former Missionary to China, now in South America.

Let There Be Light

There had been strange goings on at Nyanga Station. Long poles had been set into the ground at various parts of the Station. A hideous black thing was being set up, which like a human being needed a hut to live in. It needed a door, not to get in and out but so that others could get in and out. It had to have a roof over its head so that the sun would not be too hot nor the rain too terrific on its ugly body. Noise—why it made more noise than a whole village of Africans. Its long arms and legs of wire extended from Missionary Dwelling to Missionally Dwelling and when the Monster gave the orders those wiry arms carried magic power to all of the dwellings, and even to the African Chapel, and there was Light.

To the Africans, Electric light was well nigh like magic. The Africans had to come and see this new inhabitant of Nyanga Station. The African teachers came at night when the Monster was in motion and Paul explained to them the intricacies of an electric motor. Even the Chief of the village made his appearance after dark to see what caused the wonder lights. At the first Church service crowds came hurrying to the opening service to see how the lights worked.

To the Missionaries it meant excitement. Paul Toews had laboriously worked in putting up wires and poles. Each dwelling was carefully wired and then the wires wer also taken to the Church where the Africans worshiped. At the appointed time the motor was started and missionaries rushed from one room to another to see the lights. Paul rushed from one house to another to see if it worked. Then on to the Church—yes, the lights worked. The light had come, to both Missionaries and Africans. May the lights of Nyanga ever be a symbol of the One who said long ago—"I am the Light of the World."

—MARY WIENS TOEWS

Another Canadian Church

ANOTHER CONGREGATION added to the family of congregations of our General Conference.

Let us all encourage small groups of our people to go on with the spiritual vigor our Lord supplies; organize; study their neighborhood; invite the unchurched to come to Christ and join the church. All this makes for life;—and a salt and light in the community. —*J. T. General Sec.*

Report on Mayfair Mennonite Mission Saskatoon, Saskatchewan

1. **General Activity:** We truly have much to be thankful for. The past 3 months have been months of hard work and also months of blessing. As you know, we had been ordained into the Lord's ministry on December 9, 1951; the preparations leading up to this event were varied and many. We had planned to complete some of the work on the building itself prior to this event; and were able to do so; thanks to the many local people who chipped in, and to the Home Mission Board, which made it possible financially. The framework of the fire-exit is built; the furnace in, the floors redone, and the stage enlarged, so that more choir members could be seated.

2. **Spiritual condition and attendance:** The Christmas season possibly receives the credit for the excellent attendance during the past. Frequently we have had benches in the aisles, which is very encouraging to us. Then too, the amount of Christmas activity promoted interest; the choir program, Sunday school, Young Peoples, etc.

3. **Future Plans:** First and foremost, we are looking towards the completing of our basement, so that it may serve as extra room for S. S. That work is under way now.

On the spiritual side we are looking forward to several evangelists, visits from the Rosthern Schools, (Academy and Bible) Sunday School Conference, and Ministers Courses.

The highlight of the future will come when Rev. J. J. Thiessen will be present to organize our Mission into an active membership congregation. We hope that this will be under way soon, and I shall report on that later.

In closing, I wish to thank the Board for their many prayers and their financial support in the past. We wish to acknowledge the check for $283.00 received a few days ago, which paid for the expenses thus far incurred in the basement renovation. It also gives us credit at the Lumber Yards, so that we can go ahead as fast as possible.

—P. G. Sawatzky

TEACHING IN THE CHURCH SCHOOL KINDERGARTEN

(Continued from page 201)

—oftentimes his one social contact outside his home prior to going to school. You are an important person in his life. Make him important in your life!

A true teacher is always anxious to know if she is getting results. In the profession this aspect is called "measurement." How can we know if our children are truly learning to think of God and Jesus and the Bible as we would desire? How can we know if any of our desired outcomes are being reached? We can only answer this question in part. For any religious experience is an experience between the child and God, and any third person is, at best, only an observer. But the careful listener gets hints of growth. A few Sundays ago my throat got tight when I observed this simple little incident. The small groups in our church school kindergarten were "play-acting" the story of The Good Samaritan. In one group all was going as expected—each child had a part to play and with the teacher's guidance the story was unfolding. The four year old lad who played the first stranger to pass by the wounded man on the other side of the road started to walk through his part in a delightfully childish way. Suddenly he stopped, troubled, then turned to his teacher and said with real feeling, "But I want to help him, too."

Every teacher has these with which to work—the child, and the Christian religion. Yes, there are rich rewards for teaching in the church school kindergarten.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Report on Giving of Christmas Bundles

The Christmas bundles arrived in Bremen, Germany, the 11th of December. They had been delayed enroute by a bad storm on the North Sea. Th CRALOG office willingly assisted us in getting these bundles out as quickly as possible. CRALOG unloaded them, cleared customs, and our Hamburg MCC workers were on hand to allocate the bundles for distribution to our various MCC centers and Mennonite groups in the British Zone. Bundles went to Salzgitter where a Voluntary Service work camp distributed them to needy, to Frankfurt, to Kaiserslautern, Bad Duerkheim, Heilbronn, Berlin, France, Austria, etc. While we do not have reports from all the units regarding their Bundle distributions, we want to share a few reports with you.

BERLIN, GERMANY—We had the privilege of distributing Christmas bundles to the children of the various churches in Berlin. In most cases the ministers tried to explain the spirit in which the gifts were being given to the group of people who gathered to receive them. For many this was probably their only excuse to come to church. It made the many who received bundles realize that the believers in Christ are far-flung and that there are active Christians in all parts of the world who care about them. All of them sent hearty thanks to our Mennonite congregations who helped. We hope that each of the recipients sees something more than just the gift. It is amazing what it means to some of the families and children to receive something like that. Too often we think that the time of material needs is over. It challenges our imagination to think on what level thousands of families in Berlin must yet live. **—Harold Wedel, MCC Berlin**

HAMBURG, GERMANY—The Christmas bundle work is very enjoyable and people are very thankful for them. Many told us that it was all the Christmas their child would have, so it was really a valuable thing to them. We enjoyed the distribution of Christmas Bundles to one hundred crippled children of the city of Hamburg. The welfare workers had fixed things up so that there was a very festive air in the rooms where the distribution took place and we heard a little about the difficulties of the different children. (In addition one thousand bundles were distributed before Christmas in three cities in the Schleswig-Holstein area.)

—Grace Miller, MCC Hamburg

FRANKFURT, GERMANY— The Christmas Bundles arrived shortly before Christmas so we revised our schedule and worked extra hard to get as many as possible distributed before Christmas. We had two large distributions in bunkers. One hundred thirty of the six hundred bundles remain to be given out after the holidays.

—Dorothy Swartzentruber, MCC Frankfurt

WEILER, FRANCE—Go with us as we personally distribute some bundles to former children of the Weiler home living in Paris and its suburbs. Little Pierre, the Bordat twins, Lepaingarde family, Marcel, and others.

"Here is No. 16, No. 17 . . . No. 19. That must be No. 18 there! No, it can't be. That isn't a house . . . But it says No. 18." We entered through a gate into a sloppy, unkept, dirty yard and walked toward a small shack. We were greeted by Pierre's mother, heavy set and unkempt. She invited us into the indescribable kitchen and a bedroom adjoining. A two-year-old dirty, frail girl clung to her mother when we entered. There was no room for her to play—only a path around the table. As we left the home, we met Pierre on his way home from school, his shoes practically soleless, coat tattered and dirty. Hollow eyed and thin Pierre was doing well in school but could do much better if he only had a chance.

Next we visited the Bordat twins. They had been difficult girls but we lost no love for them. They were not at home so we went to school to see them. The one was missing and the sister said she was sick at home. Their home conditions were similar to Pierre's, only the family had eleven children to live in the two-room house.

The six Lepaingarde children had been called home from school so they would be there to receive the bundles. Their home was small but things looked fairly neat. These children are at the age to be capable of remembering the care and Bible stories they learned at Mont des Oiseaux. In appreciation the mother bought expensive candy for us to take along home. She would not permit us to depart before we were served with coffee and cookies.

Marcel is a mentally retarded youngster of seven. He was home from school due to illness. When his package was handed to him his dull eyes sparkled and his familiar smile broadened.

—Noami Derstein, MCC Weiler

SALZGITTER, GERMANY—Salzgitter is the area of Germany made famous by the former Hermann Goering Reichswerk. Now it borders the Russian Zone. Earlier it was a series of little lazy dorfs, a rich prosperous sugar beet area, and inhabited mostly by farmers. For example, Hallendorf, a small village until 1939, had only one school room, thirty-six children, and one teacher. A year later there were 200 children in school under the same teacher.

In 1939 the serenity and peace of the area was disturbed. Activity began. Men appeared digging in the fields and taking samples of ground. Within a few months the tempo of the area increased tremendously, new people moved in, and the Hermann Goering steel factories were becoming an actuality.

New voluntary workers from Italy, southeastern Europe, Poland—more than 80,000—came to work there. Later during the war prisoners were drafted and put into factories. After the war they could not return to their homes, and since Salzgitter has been one of the most heavily-populated refugee areas of Germany.

The whole area is one of depression—countless refugee barracks, large empty buildings, blasted bunkers, and a few smoking stacks of the operating factories. The dismantled factories are a silent monument to the past. In the faces of the people one sees the "spiritual rubble heaps" as well—another monument to the past.

In this needy area the MCC distributed two thousand Christmas bundles before Christmas. One distribution was held in a schoolhouse. Three hundred children had been asked to attend. The children came full of expectation and took their places on the school benches. Hanno Klassen, the leader of the Voluntary Service camp there, spoke briefly. Everyone heartily sang the familiar Christmas carols. A number of small boys and girls recited short recitations. Then I told them a Christmas story and explained to the children and the mothers who had come from whom these packages were. Each child was asked to come forward to receive his bundle. Then came the high light of the day. Time was given for them to open their bundles. The "ohs" and "ahs" and "Ach wie suess," could be heard all over the place. We were as anxious and curious as the children.

Here was a little boy opening his package. His fingers could not undo the safety pins. His mother helped him. He eagerly looked at one thing, then another, until we heard, "Oh, Mutti, schau." He found his car. Now he had all he wanted. The mother admired the trousers, the pullover and above all the lovely towel. She remarked about how neatly and with what care these bundles had been packed. She saw the "love" that radiated from the bundles.

A little girl worked hard to open her bundle. There before her eyes was one of the nicest dolls she had ever had. "Mutti, meine," we heard her say. Immediately she showed me her nice red sweater and said, "Huebsch, Tante."

Each child received a Testament with the bundle and many children said an extra "thank you" for the Testaments. Many lost their Bibles when they fled from their homes during the war.

—Margaret Pauls, MCC Worker, Hamburg

KAISERSLAUTERN, GERMANY Thanks to people in America interested in sharing their God-given possessions with those less fortunate, we have distributed almost 450 Christmas bundles to children in and near Kaiserslautern. It humbles us to think that we, of all the thousands in our churches, are permitted to experience this joy of giving to others—we who have had nothing to do with the hours of selecting, buying, wrapping, and shipping that went into these blessed bundles; we who have little else to do but put these same bundles into eager, out-stretched hands and receive the grateful expressions of thanks; we who have done nothing to earn those thanks. How shall we relay those expressions of gratitude, those bright eyes, those eager faces, that bashful "danke," the mother's warm handclasp and her eyes moist with gratitude? Pictures tell only a small part of the story. Words are inadequate. We can only say "thank you" to those who have made it possible for us to have a share in this rich experience. And "thank you" for all of those who have said "thank you" to us. We pray that God may richly reward those who have given of their time and energy to this work.

Our visit took us to the Evangelisches Kinderheim (Evangelical Children's Home) near Diemerstein, Germany. Sixty children returned from their school work in the village and gathered in the large dining room. They were told about the bundles they were to receive and more about the many senders in America. The children listened attentively and waited so eagerly after they were told that there would be a gift for each one. Each child came forward to get a bright-colored bundle as his name was called. The youngsters were truly happy and their happiness showed all over their faces. Each child extended his hand to say "thank you," and the boys bowed while the girls curtsied. They were given permission to open their bundles. Heads were bent low and busy fingers fairly flew at the many safety pins that secured the towel which held many surprises for them. What squeals of joy there were when each child found the lovely, useful things inside! Never had we seen children so excited at getting soap! And the New Testaments were a real treat. The boys' heavy T-shirts, sweaters and trousers were especially good. For many of the children these were the finest personal gifts they had ever owned. Over and over the youngsters kept coming to us or the teachers saying, "See what I have," and waving their findings at arm's length.

The youngest girl, about two years, waved her little hands when she saw her pretty dress and sweater and above all, her toy which was a doll-sized cooking utensil into which was packed a pretty handkerchief. The whole roomful was one ocean of bubbling, happy excitement. Before long some of the children slipped to their bedrooms, returning shortly wearing their new clothes.

Karl Heinz is twelve, has no father, and his mother doesn't care for him. He was sent to a boy's home because he was so terribly neglected and from there he was placed in a family. It was difficult for him to adjust there; the foster parents also found it difficult and returned him to the home. He stood there with his head hung, not a smile on his face, no word came over his lips unless he was to answer a direct question. He could hardly believe he was to receive something. He had never yet experienced what it meant to belong and to be loved. He shyly opened his package, a smile came over his face and he thankfully stroked the nice shirt and trousers in his bundle. He measured the trousers, slipped his hand into his pocket and pulled out the most wonderful thing to him—a real pocketknife.

—Mr. and Mrs. Virgil Flickinger
Tina van der Laag
MCC workers, Kaiserslautern

Youth Program at Deep Run Church in Pennsylvania

1951 was a prosperous and bountiful year as far as the Youth Program of Deep Run was concerned. At the beginning of the year, a Youth Council was formed which consisted of a Chairman, Vice Chairman, Secretary, Treasurer, Retreat Booster and four representatives, all taken from the Sunday school and Christian Endeavor. This one body of officers taken from both groups joined the Sunday school and Christian Endeavor into one unit called the Youth Council.

Youth Council meetings are held four times a year. At the first meeting it was decided to hold a social and service night once a month alternating. The program was planned for the entire year by the Council with the help of an advisor. The schedule was posted on the bulletin board and therefore served to let the young people know ahead of time what plans were made and they could then gauge their time accordingly.

The program began with a trip to Philadelphia where the group visited The Franklin Institute and The Messiah Lutheran Church. At the Franklin Institute a demonstration on changing calendars was given. Dr. Ross Stover, pastor of The Messiah Lutheran Church welcomed the group into his church.

Various socials with neighboring churches frequently highlighted the year. For these socials, different committees are formed to plan the games, refreshments, spiritual program, etc.

Some of the other fellowship programs that were held were, an excursion trip to Ringing Rocks and other points of interest, a swimming party, a skating party and a Christmas Caroling Party.

Among the projects that the Youth Council sponsored during 1951 was the raising and husking of corn, rolling bandages for mission work, collecting scrap paper, etc. Recently a leathercraft class was started by the pastor.

The high light of the year was the trip to the Brooklane Mental Farm in Maryland, where the young people gave a musical program for the patients. The trip was made in cars and approximately forty people went.

During 1951, the Youth Council purchased a movie projector. The projector has been used quite often for evening programs and at socials.

Although the Youth Council proved to be quite successful, it was felt that a new constitution could better the situation. The following system was therefore adopted. It was decided that the Council would be made up of four members from Christian Endeavor and four members from the Sunday school. Out of these eight people, officers would be chosen. The following offices were decided upon. Chairman, Vice Chairman, Secretary, Treasurer, Retreat Booster. Also three committees were formed. They were Faith and Life, which took care of Sunday evening programs, Service and Fellowship which took care of the social and service programs. One person from the Council was elected as chairman for each committee. They in turn appointed two or more helpers from the youth group to assist them. These committees plan their own meetings and see that they are carried out. After each committee has made their plans, they meet with the rest of the Youth Council where the plans are verified. It was decided that every year the Sunday school and Christian Endeavor would elect two people for the Council. In that way, four new people would serve on the Council every year. Each person will serve two years..

In that way, the youth needs at Deep Run have been solved quite satisfactorily. We are praying for an equally prosperous year to come, in the Lord's work.

SHIRLEY MOYER

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An all-fellowship frugal meal was served on Thursday evening, featuring a menu of tomato soup and crackers, bringing to a climax a six-weeks' program of eating one very simple meal each week and donating the money saved to the fund for the purchase of the church.

After Scripture reading and prayer, Andrew Shelly made the following seven points concerning the semi-fast as an important method to be used in any Christian institution. First, it reminded us of Christ who sacrificed his all for us. Second, it brings to us the symbol of the principle of self-denial. Third, we join in the fellowship of suffering by reminding ourselves of multitudes who do not enter an occasional semi-fast, but are the victims of a continual restriction of their diet. Fourth, it is a symbol that appetites are not to rule the Christian, and that in the Bible gluttony is mentioned along with drunkenness. Fifth, this experience is the symbol of the need to relate the gospel to eating. The matter of fasting has not been seriously studied among the Mennonite people, even though it is mentioned frequently in the New Testament. Sixth, he pointed out the money that can be saved in this way. Our little group actually raised $207. from these restricted meals, along with about $30. more contributed at the evening of the fellowship meal. The speaker went on to make the amazing statement that "If all in the General Conference would save five cents a week in eating habits, $170,000 more could be raised. If each in the conference would save twenty-five cents per week through altering eating habits, $845,000 could be raised, which is almost $1000,000 more than our total conference budget." Seventh, this experience is the symbol of the sacrifice of many who support our work here at the seminary.

Following the remarks of Brother Shelly, each family came to the table to bring the offering which they had to present. We were happy to have as guests at this meeting Pres. E. G. Kaufman, of Bethel College, Pres. Ronald von Riesen of Freeman Jr. College, and Rev. Willard K. Claassen of the Salem Mennonite Church, of Freeman, S. D., mem-

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Our Colleges and Seminary

BETHEL COLLEGE

The snow storm interferred with the attendance of the Bible Week sessions but the last few sessions were very well attended. Dr. George M. Gibson of McCormick Theological Seminary, Chicago, spoke every afternoon on the general theme, "Basic Christian Beliefs," and in the evening he gave a series of sermons under the title: "Facets of the Gospel." He also led several discussions on preaching for the Western District ministers' conference which met during Bible Week. A local leader spoke in an early afternoon hour on the general topic, "Christianity Challenges Secularism."

Virgil Gerig, pastor of the Oak Grove Mennonite Church, Smithville, Ohio, who was one of the speakers on the Bible Week series, spoke in chapel Monday morning. He emphasized the fact that students should look upon their vocation as a calling. They should have a message to give to the world.

The enrollment for the spring quarter stands at 282. The nurses' training class of 18 transferred to Bethel Deaconess Hospital and several students completed their requirements for degrees with the end of the winter quarter. A number of students discontinued college for financial and other reasons.

Elmer Wall, junior from Mountain Lake, Minn., took first place in the Bethel College Peace Oratorical Contest held March 5. Second prize was won by Robert Regier, Mountain Lake, for his oration, "As the Twig is Bent," while Melvin Flickinger, Pretty Prairie, took third place with an oration entitled, "Harmonious Peace." Cash prizes for the contest are $75 for first place, $50 for second and $25 for third place.

First place winner, Elmer Wall, will go to the Kansas Intercollegiate Debate League at Bethany College, Lindsborg, March 15. He will also present his oration at the Province of the Plains Pi Kappa Delta Tourney, Wayne, Nebraska, March 27-29.

Eleanor Claassen, senior from Beatrice, Nebraska, and Helen Ruth Jantzen, junior, also from Beatrice, were presented in a duo-piano recital Sunday, March 9, in the college chapel. The program included vocal and piano solos as well as duo-piano selections.

The next Memorial Hall Series program will feature the Albeneri Trio brought here in cooperation with the Elizabeth Sprague Cooligde Foundation. This program presenting artists on the piano, violin, and cello is scheduled for April 1, at 8 p.m.

BLUFFTON COLLEGE

Christian Life Week was observed on the campus March 18-21. The speaker was Dr. Jesse H. Ziegler, Professor of Psychology and Mental Hygiene and Director of Counseling Services, Bethany Biblical Seminary, Chicago. He spoke twice daily Tuesday through Friday.

The Colgate-Rochester Glee Club, under the direction of G. A. Lehman, will give a concert in the college chapel Saturday forenoon, April 19. Prof. Lehman was formerly in charge of music at Bluffton College. The choir will be enroute from Toledo to Anderson, Indiana.

The men's and women's Gospel Teams gave joint programs in the Wabash, Ohio, Congregational Christian Church, Sunday morning, and in the Berne, Indiana, Mennonite Church, Sunday evening, March 16. Two quartets and speakers comprised the group. They were accompanied by their respective advisors, Dr. Paul R. Shelly and Mrs. Lloyd L. Ramseyer. The speaker at Berne was Ronald Krehbiel, a college sophomore, son of the pastor of the Berne church.

The International Relations Club and the Student Christian Association are sponsoring an address by Paton B. Crouse of the American Friends Service Committee, March 28. Mr. Crouse was reared in China and served on the faculty of William Nast College in Kiukiang. He will discuss International Relations and United States Foreign Policy.

FREEMAN JUNIOR COLLEGE

The College play, "The Merchant of Venice," will be given in Pioneer Hall on March 27 and 28. Last year an act from "The Marchant of Venice" was given as a part of the academies evening of three one-act plays. The students showed such ability in its production that it was decided to let the college students give the entire play. The play will again be under the direction of Mr. Henry Dyck.

Carlton Eldridge presented a tenor concert as the last number of the Entertainment Series. He opened his concert with two excerpts from Handel's Messiah and gave a program well balanced between sacred and secular numbers. Althought blind since childhood, Mr. Eldridge has not permitted his lack of sight to hinder his ascent to the top in the musical world. He "read" the music from braile scores in his hand but it in no way detracted from the beauty of tone and melody in his voice.

J. Harold Scherk of the MCC peace section was on the Freeman campus February 27. He spoke in Chapel giving the latest developments in draft legislation particularly as it affected Mennonite men of draft age.

Rev. Albert Ewert of the Neu Hutterthal church near Bridgewater, S. D., was a recent chapel speaker.

Edith Claassen, director of General Conference Voluntary Service, was in Freeman Thursday evening and Friday, March 6 and 7. She spoke on voluntary service projects and showed slides of the 1951 program to a community-wide audience in Pioneer Hall. Miss Claassen also spoke in chapel and interviewed Freeman students who were interested in giving a summer of service.

President Ronald von Riesen was in Chicago for a meeting of the Seminary Board. As president of a General Conference school he is a member of the Seminary advisory committee.

Jottings

—**Grace Church, Enid, Oklahoma:** In the absence of our pastor, the morning message on Sunday, February 24, was given by P. C. Grunau, retired minister from the North Enid M. B. church. It was filled with the Spirit. Our attendance has been good despite the weather and the flu which we hope has about run its course. It was a joy to have Erland Waltner, Bethel Bible instructor and representative of the Peace committee speak to us March 2. His message was "Peter's Understanding of the Cross." It was based on I Peter 2:23-25, a great challenge for today.—Corr.

—**Bethel Church, Mountain Lake, Minnesota:** The Mission societies of our church have been sewing garments and making quilts for relief and have also bought new dishes for the church. The "Worship and Sew" society has also sewed articles which the Elmer Dicks will be taking with them when they will be leaving for Africa, where they will again be serving as missionaries. The Orlando Schmidts of New York, have accepted a call from our congregation to serve as assistant to the pastor; he will be in charge of the music, and also help with the young people's work. They will be here June first. The Bible School Conference was held in our church on February 3-5. Olin Krehbiel of the First Church of Berne, Indiana, was the speaker. The annual World Day of Prayer was observed in a union service in the afternoon at the Gospel Mennonite Church. On March 2, J. Harold Sherk brought the morning message. He came from the MCC headquarters at Akron, Penna., in the interests of the Alternate Service program under Selective Service and met with the ministers in the afternoon.—Mrs. George Eitzen, Corr.

—**First Church, Mountain Lake, Minnesota:** Pastor Amstutz met with Wm. Snyder and Mr. Horst from the MCC on January 24, and together they met with the State Selective Service directors to discuss avenues of service open in the state for alternate service. Mr. Elmer Dick, returned missionary from Africa, spoke to the Mission Society on February 14. Installation services for officers of the church and Sunday school, also Committee chairmen, were held on February 24. The Annual World Day of Prayer services was held at the Gospel Church this year.—Mrs. Sam Quiring, Corr.

—**Zion Church, Elbing, Kansas:** Friends and relatives gathered in the church basement the evening of February 22, to bid farewell to the Erwin Ewert family who are moving to the Reedley, California, community. After a short program, pie and coffee were served during a social hour.—Corr.

—**Second Church, Paso Robles, California:** Mr. and Mrs. Walter Fast celebrated their 40th anniversary, February 24. Messages were brought by F. F. Jantzen and our pastor, W. Harley King. A German song that was sung on their wedding was read. After the program relatives and friends enjoyed delicious refreshments in the new annex of the church. A very pleasant evening was spent. The slides that were shown March 2, from Cuba by Dave Wittenberg, were very interesting. Also those from the Arizona cotton camp work. Both show how very important it is to spread the gospel to the many that still live in darkness. Mr. and Mrs. A. H. Klaassen, Whitewater, Kansas, are visiting with friends and relatives in Paso Robles and Reedley, Calif.—Mrs. Frank Hamm, Corr.

—**Meadow Church, Colby, Kansas:** W. F. Unruh of North Newton, was the special speaker at a series of three meetings in February. The Ladie's Mission Society held an all-day meeting, February 2, with a covered luncheon at noon. County-wide Deeper Life Conference held meetings in the Christian Church in Colby on February 27, 28. R. R. Braun was the special speaker. A young people's choir has recently been organized.—Mrs. Homer R. Goertzen, Corr.

—**Bethel Church, Inman, Kansas:** A daughter, Christine Sue, was born to Mr. and Mrs. Elmer Ensz, at Omaha, Nebraska, on February 18. Mr. Ensz is attending Grace Bible School. The wedding of Elsie Neufeld from here and Carl Miller from Gulfport, Miss., took place on March 4. They are making their home in Gulfport.—Mrs. A. F. Enns, Corr.

—**Greenfield Church, Carnegie, Oklahoma:** February 8, Marvin Eck, assistant manager of the "Go Ye Mission" was in our church, presenting the work and the great need for more workers. He also showed pictures. Brother Norman Dalke has filled our pulpit several times, as Brother Lamont Woelk, accepted the call as assistant pastor of the Wichita, Kansas, church. Albert Unruh from Enid, Oklahoma, brought us two spirit-filled messages February 24. The Ladie's Aid is sewing layettes to be sent for relief.—Corr.

Please enclose this label when writing

—**Gospel Church, Mountain Lake, Minnesota:** The Kings Co-Workers Mission Society has been busy sewing for the Missionary Elmer Dicks. Several talks by both Mr. and Mrs. Dick have been enjoyed by our congregation. They will soon leave Mt. Lake again for their return to Africa. World Day of Prayer was observed with members of Mission Societies of all other community churches participating. A brief consecration service was conducted by our pastor, J. P. Suderman, for Miss Elizabeth Nickel, who is leaving for Alaska upon request of the Missionary, P. J. Nickels, at Auk Bay, Alaska. She will give her time and service to help in the Minnifield Children's Home there.—M. Lohrenz, Corr.

—**Goessel Church, Goessel, Kansas:** Our congregation again took part in canning for relief this year. Last Fall our church organized five mid-week Bible study classes so that all ages may attend. The Alexanderwohl, Tabor and Goessel churches organized a Teacher's Training Class which meets every Thursday for 12 lessons with D. C. Wedel, of Bethel College as the instructor. Anyone interested in Sunday school could attend these classes. Our young people are preparing an Easter Cantata with Mrs. LeRoy Ratzlaff directing. On Sunday March 2, missionary J. Thiessen lectured and showed pictures of the work in China. A telephone loud-speaker system was recently installed from the church to the Peter Buller home so now they can hear the church services by telephone. —Mrs. Theo. Dirksen, Corr.

—**First Church, Hillsboro, Kansas:** Installation services for our new pastor, J. W. Nickel, were held on March 2, with Rev. H. T. Unruh, former pastor, in charge. Members of the church gave a noon fellowship dinner to welcome the Nickels. The ministers of the community also participated in this service. Reverend Unruh is not retiring from active ministry; he will be available for supply preaching.—Corr.

MENNONITE BIBLICAL SEMINARY

(Continued from page 206)

bers of the Mennonite Seminary Board of Trustees and Advisory Committee, which convened that day.

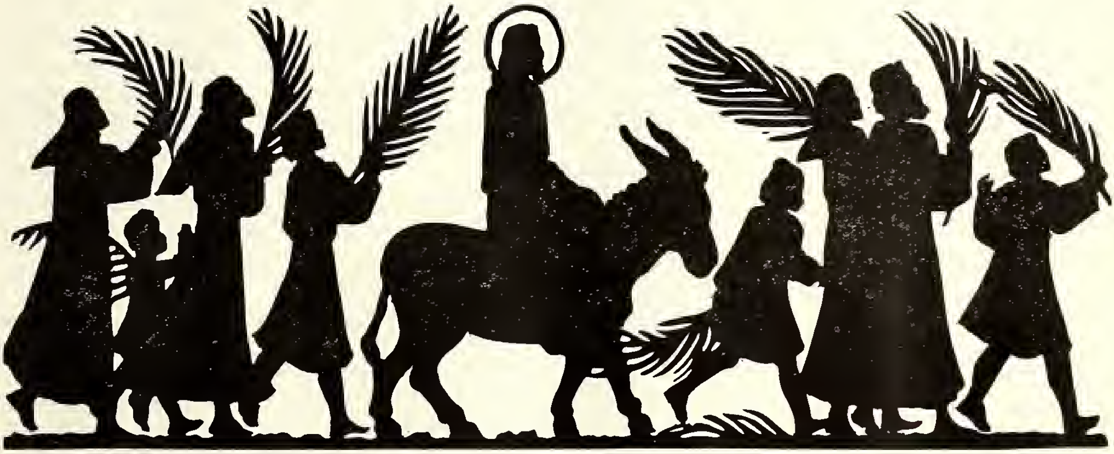
We were very happy for the meeting of the Board of Trustees, much of whose time was devoted to the faculty, both to the matter of the expansion of the present faculty and more satisfactory arrangements of those who are now on the faculty.

Prof. Chalmer E. Faw of Bethany Seminary brought a strong message this week on the second coming of Christ, pointing out that we dare not leave this out of our preaching, otherwise we will create a spiritual vacuum.

He stated that the preaching of the second coming must emphasize the unseen character of Christ and must never get out of focus by leaving out the positive values of faith, hope, love and general preparedness by living the Christian life now. Also, he declared that we must have a Christ-centered doctrine of the second coming in keeping wtih the whole concept of the New Testament.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



Behold, thy King cometh unto thee

Thou art the King of Israel,
  Thou David's royal Son,
Who in the Lord's name comest,
  The King and Blessed One.

The people of the Hebrews
  With palms before Thee went;
Our praise and prayer and anthems
  Before Thee we present.

To Thee, before Thy passion,
  They sang their hymns of praise;
To Thee, now high exalted,
  Our melody we raise.

Thou didst accept their praises;
  Accept the prayers we bring,
Who in all good delightest,
  Thou good and gracious King.

All glory, laud, and honor to Thee Redeemer, King
To whom the lips of children made sweet hosannas ring.

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The Mennonite

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Items of Interest

FOR SOUTH DAKOTA MINISTERS

Ministers throughout the state are cordially invited to attend the Third Annual Pastoral Counseling Institute, sponsored by the State Department of Health and the South Dakota Mental Health Association, at Huron College, Huron, April 22-24. Dr. Roy a Burkhard, minister of the First Community Church, Columbus, Ohio, will be the main speaker, with South Dakota ministers serving as discussion leaders of small groups into which the Institute for periods will be didided. The emphasis throughout will be upon an understanding of the psychological principles in pastoral counseling, so such counseling can be most effective to parishioners.

Concerning the Fifth Mennonite World Conference

The prospects for a well attended fifth Mennonite World Conference at Basel (August 10-15) are good. Our General Conference quota for some 40 delegates has been filled for some time and therefore no additional guests can expect delegate status from now on. However, there is little difference between a delegate and a guest. For guests there is no limitation in numbers as long as Menno Travel Service can make arrangements for passage. MTS expects that some 275 Mennonites from the USA and Canada will attend the Conference.

About travelling facilities keep in touch with Menno Travel Service, Akron, Penna. Members of the General Conference Mennonite Church are entitled to a certificate stating that they are delegates or guests to the Fifth Mennonite World Conference. Those wishing to attend the Conference as guests who have not yet informed us about it can do so by writing to the General Conference Mennonite World Conference Planning Committee, 722 Main St., Newton, Kansas.

P. K. Regier, Chairman
Cornelius Krahn, Secretary

WANTED: Mennonite couple with farm background desiring to get started in farming. Can begin on salary and gradually take over from retiring couple. 640 acre farm in Oklahoma—9 miles from General Conference Church, near school and bus route. May begin immediately or in fall. If interested, write Elmer Ediger, 722 Main, Newton, Kansas.

Of Things to Come

April 6—Palm Sunday
April 6—Seven Last Words, Bethel College
April 13—Easter Sunday
April 17—Council of Western District Committees meeting, Tabor Mennonite Church.
April 20—Western District Sunday School Convention, Inman, Kans.
April 24-27—Middle District Conference, Wayland, Iowa
April 25—All School Play, Bethel College
April 27—General Conference Sunday.
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Voluntary and Western District Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3——Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Confercnce, Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona, Manitoba.
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
August 3-9—Young People's Retreat II, Murdock, Kansas.
Aug. 10-15—Mennonite World Conference. Basel. Switzerland
Sept. 12-15—Central Conference, Topeka, Indiana.

GENERAL NOTICE

On February 15, the Board of Missions issued a folder of "Our Foreign Workers who left in 1951." This went out to all pastors with the understanding that we would be glad to send sufficient folders to each pastor for each family in the church to have one, free, if they were requested. The response from ten per cent of our pastors has been enthusiastic, and we have sent out packets of from 12 to 500 folders. However, we are waiting for more responses and are willing to send out these leaflets to the other 90 per cent of our churches also. If you have not received the folders in your church, please speak to your pastor, suggesting that he write the Board of Missions, 722 Main, Newton, Kansas.

Editorials

BEHOLD, THY KING COMETH UNTO THEE

Again we approach Holy Week, beginning with Jesus' Triumphal Entry into Jerusalem. But Jerusalem did not "fling wide the gates" to receive Him; it turned Him down.

Again the King comes to us, offering Himself to all who will receive Him. How wide open are the doors of our hearts to His approaching presence? We may accept Him, or we can reject Him as did Jerusalem of old.

But how we need a spiritual leader. We need to join His triumphal march. We need to accompany Him in the fellowship of suffering. Suffering is one of the promised results of accepting Him as King and fellowing where He leads. But so often we try to eliminate suffering and live lives of ease and comfort. Perhaps one reason that we are so weak and ineffective as Christians is that we lack the stamina to go with Him "all the way."

Our King comes to us again. May we receive Him and join Him in His triumphal march.

VOLUNTARY SERVICE BEYOND YOUTH

The expression "Voluntary Service" is comparatively new; but already it is becoming so well-known that it is usually referred to as "V.S." work. For many youth have volunteered their services, often with no greater pay than their maintenance and sometimes a small allowance for general expenses. Summer terms of service usually run about ten weeks.

We are enthusiastic about the idea, and feel that the young people are making a splendid contribution. It is also a good experience for them in practical Christianity. The blessings and rewards on both sides are so rich that we wonder if those in middle-life might not greatly profit by some similar experiences.

Perhaps our Board of Christian Service will work out some plan for this group. One way might be to "donate" themselves for religious service just where they are. They might work out a plan whereby, for a period of time similar to that of V.S., they would give all income above actual maintenance to the work of the Church. Others might be able to arrange work in another needy community for a period of time.

Does not the idea seem logical? Why should the young people only do all the sacrificing, especially as they often are more in need of finances than those in middle-life or older? Why should not those who have already established their homes learn more of the problems and joys of sacrificial living in V.S.? Here are some great possibilities in expanding our Christian service.

CONFERENCE SUNDAY

The observing of the fourth Sunday in April as Conference Sunday has now become fairly well established. In a coming issue there will be suggestive ways and means of observing this day.

As noted elsewhere, the Mission Board is also calling attention to the fiftieth anniversary of the beginning of our leper work in India. The two ideas can well be joined in a helpful observance. The leper work in India has become a notable part of the General Conference Mission work.

Sunday school and churches may want to plan early for the various ways in which this special day may be observed. In some cases Sunday school classes may want to take several Sundays to have someone bring them a clear picture of the organization, work, and need of the Conference. In other cases classes in their monthly meetings may have the matter of the General Conference more clearly presented. Brief talks in the opening period of the Sunday school hour could well be used to acquaint all the people with the work of Conference.

But of course the minister can do a great deal in making use of the worship service for a fuller acquaintance of the kingdom-work through the various avenues of the Conference.

To have a strong, united, and working Conference the people need to know something of its wider outreach as well as its intimate working. Our General Conference has grown with the years and has a large spiritual program. Perhaps if we understood this better, we would give it better support.

MAKING OUR RELIGION PRACTICAL

In this issue several ways are mentioned in which we make our Christianity practical. The account of Frugal Meals is suggestive. Perhaps in a practical way we could all really share, not only out of our surplus, but out of our need. We could find a common bond of fellowship in this discipline.

The matter of witnessing is also presented. Special emphasis is to be given this matter during Holy Week. There are various ways of bearing witness. It is often easier to think of missions on the other side of the world than it is to be good witnesses in our own community. But why neglect those near by when they are right with us?

We have recently seen another way of witnessing in our emphatic opposition to UMT. It does little good to merely talk about peace but do nothing to halt the rapid trend toward militarism. But if we refuse to allow our youth to be trained as "killers" and seek with sincere encouragement to have them volunteer for some service of helpfulness, we are making our religion actually work.

So whether it be by personal discipline by witnessing to the love of Christ to those about us, or by opposing trends toward evil, we should ever seek to make our Christianity practical. For religion is of little value until it is used.

Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

The Importance of the Holy Spirit

T. A. VAN DER SMISSEN*

As babes in Christ we do not know what God's will is for us. Often we are tempted to listen to what others say should be done or we desire to follow the example of those who are considered Christians. But they may be wrong. As a member of the family of God, my desire is to do the will of my Father in Heaven, to please my Lord and Savior.

Jesus says, "Let not your heart be troubled..." (John 14:1) and then proceeds to tell us of greater works we shall be able to do (v. 12). He says we must believe and ask and then we shall receive (v. 11-15). Jesus reveals to His disciples His plan to help them. He will send the Comforter, the Holy Spirit, who will dwell in them (v. 17). What a terrifying thought, yet what a glorious thought that we are temples of God, and God's Holy Spirit dwells in us (I Cor. 6:19; II Cor. 6:16). The presence of the Spirit in the heart makes that person a temple of the Holy Spirit, a holy and sacred area where all sin is incongruous and out of place. The only sure way to have joy and satisfaction in life is to be filled with the Holy Spirit. What a challenge to make this body of ours a fit place in which God may dwell! (Eph. 2:22) The evidence that God's Spirit has permeated us and has been enthroned in our heart is seen in the love and peace in our heart; in the joy, kindness and goodness in our life; in the faithfulness to our Savior and in our gentleness in dealing with others. A life in which self-control is evident in every part of our being. (Gal. 5:22-24) If we give the Holy Spirit the opportunity to do so, He cultivates and nurtures the soil of the heart so that only good fruit will grow. We must live in the Spirit and walk by the Spirit.

How will I know what to do, say and think? How will I know what is right and what is pleasing to God? Again come Christ's words of comfort, "Let not your heart be troubled, neither let it be afraid..." (John 14:27) "The Comforter shall teach you all things, and bring all things to your remembrance." (John 14:26)

What a comfort to know that the Holy Spirit helps us to overcome our infirmities and that when we desire to tell our heavenly Father what is on our heart, the Holy Spirit intercedes for us; for He knows what is in our heart and minds. (Rom. 8:26-27) The Child of God is naturally inclined to pray to his heavenly Father. As children we often ask God for things that are really no good for us nor according to our Father's will. The Spirit knows our true and deepest heart yearnings, often inexpressible, and He interprets them to the Father and makes intercession for us wherein we have asked amiss, if we sincerely desire to do the will of God.

What a consolation to know that the Holy Spirit reproves us of sin (John 16:8) and that He guides us into all truth (John 16:13). It brings peace into our hearts to know that, "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9) Jesus tells us to rejoice when we are persecuted for His sake (Matt. 5:11) and at such a time we should not be worried about what we shall say, (Mark 13:11; Luke 12:12) for the Holy Spirit will help us. What a consolation for our young men when they face the hearing officer or are asked to give account of the faith that is in them.

When we read, in the Bible, how God through the Holy Spirit enabled Men of God to accomplish their work we have cause for rejoicing. The Spirit of God helped Joseph administer relief in Egypt. He helped Daniel interpret dreams and direct the affairs of government. Wisdom and cunning to make the things needed for the tabernacle was given by the Holy Spirit (Ex. 31:2-7; 35:30-35).Will He not also help us in performing the tasks which are ours today?

The Holy Spirit called Barnabas and Saul to be missionaries (Acts 13:2, 4) and directed their journey (Acts 16:6-7).

The Holy Spirit gave the apostles courage and confidence to proclaim the message of salvation through the risen Savior. He guided and directed the development of the early church, equipping it with gifts, supplying it with leaders, prompting it to send out missionaries, and in general providing for the growth and expansion of the church.

When we think of the promise Jesus gave to His disciples "and ye shall receive power after that the Holy Spirit is come upon you" (Acts 1:8) we have cause for rejoicing. Just think of it; power, divine power, to be and to do! The power and resources of the Almighty at our disposal! What a power each child of God can be in this life if he but permits the Spirit to have His way with him.

A true son of the Father has the same life, the same Spirit, as that of his Father. Thus the sons of God are such because the life-spirit of God is the spirit and inspiration of their life. It is this "Spirit of their Father in them" that is the source of guidance to them in all their life and work. They do not need to look without; they have only to look within as the nature of the Spirit of God has been made fully known to them in Christ. "As many as are led by the Spirit of God they are the sons of God."

While it is not of us it becomes in us the spirit of sonship, the spirit of love and truth, of all righteousness and goodness, the spirit that unites us to God and to all mankind, the very spirit of Christ Himself. The Holy Spirit becomes in us the spirit of prayer, of constant dependence on God, of continual looking to and longing for Him. We do not pray for the Spirit, but in the Spirit and that we may be filled with the Spirit.

Life in the Spirit is the life of "prayer without ceasing," whether uttered in words or not. The Spirit itself, as Paul says, prays within us; it is the Spirit that inspires our prayers, and teaches us "what we ought to pray." Prayer in the Spirit is

(Continued on page 215)

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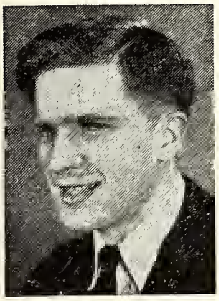
*Pastor, Bethesda Church, Marion, South Dakota.

A Week of Evangelism

MAYNARD SHELLY*

When we speak of an Evangelistic Program we usually think of a public service with an evangelistic song service and a message brought by a visiting evangelist. This sometimes is the extent of a church's evangelistic effort.

We find in all too many instances that the people we want to reach with an evangelistic message don't come to these public services. So the church has turned much of its effort to Visitation Evangelism, sending laymen out with the message of the Gospel to visit in the homes of the non-Christian and the non-churched.



This was the method we used in our church for several years. Each year our laymen brought back six to twelve decisions for Christ and the Church. The laymen who served on the teams were blessed and inspired by the service they rendered to their Lord.

But we missed something. The inspiration of evangelism was not shared with the rest of the congregation. Some were even unaware that there was an evangelistic program in progress because only a few were involved in the actual service.

We looked for a way in which we might share the enthusiasm of Visitation Evangelism with the rest of the congregation. We also wanted a way in which we might preserve the inspiration of the public evangelistic services which often mean much to a church in the terms of revival.

So we decided to combine both methods and traditions of evangelism into a one week program. Beginning on the second last Wednesday of January we began a series of evangelistic preaching services which continued until the following Sunday evening. We invited a pastor of a neighboring church, Rev. Arthur S. Rosenberger, to bring the messages on these evenings. In his messages Rev. Rosenberger presented the plan of salvation and also stressed the urgency of each Christian to serve as a witness. This led naturally to the consecration service on Sunday evening of the Lay Visitors who would serve on the next three days in the Visitation Evangelism phase of our program.

On the three evenings following this Sunday the eight lay visitors came to the church for a simple meal. Before the meal they received cards on which were names of unchurched people on whom they were to call that evening. After the meal, our guest minister, Rev. Rosenberger conducted a devotional period for the visitors. Immediately thereafter they left the church and spent two hours in calling on the homes to which they had been assigned. Then they returned to the church and reported to the pastor on their calls. And these reports, simply given, were always glorious testimonies of the working of the Holy Spirit. There were thrilling reports of decisions made. And even in the reports of calls in which no decision was made we were aware of the power of God which made an impact on people through the lives of laymen who came in behalf of Christ.

On Wednesday evening, which was the last night of the Visitation Program, and one week after the beginning of Our Week of Evangelism, we had one last public meeting. It was in the form of a Prayer Meeting. As the Vistitors returned from their calls they reported on the results of their visits and gave brief testimonies to the congregation present. On that evening the visitors were able to report six decisions for Christ and the Church, several of which were first decisions. (Afterward six more decisions were made during the following weeks, most of them as a result of the work of the lay visitors.) In the season of prayer that followed the reports and testimonies there was much thanksgiving and praise for what God had done through us.

All those who made decisions were invited to attend an Adult Discussion Group led by the pastor on the weeks following the Week of Evangelism. The plan of salvation was discussed more thoroughly and the duties of a Christian were indicated. When these adults, along with the nine young people of our Church Membership Class united with the church on Palm Sunday they will increase the membership of our church by ten per cent.

We intend to make this Week of Evangelism an annual affair. By combining the inspiration of Evangelistic Preaching with the effectiveness and directness of Evangelistic Visiting we opened the doors of real revival in the lives of many people. The preaching of the Gospel gave us a hope, and by acting on the implications of the Gospel in personal evangelism we found a hope that was not in vain. We found assurance for our hope because God rewarded our efforts and worked through us. And even if no results had been evident we would not have been dismayed because we would have given a witness to a Word that does not return void.

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*Pastor, First Church, Allentown, Pennsylvania.

HOW TO USE TOBACCO

The Christian Advocate says that some time ago a tobacco company sent packages of cigarettes to some high school boys with this explanation: "We are sending you a package of our finest cigarettes. We hope you will use them to your satisfaction and want more."

One of the boys used the cigarettes, and wrote back: "I received the package of cigarettes, and used them to my satisfaction. I steeped them in a quart of water, and sprayed our bug-infested rosebushes. Every bug died, These cigarettes are sure a good poison. I want more next spring if any bugs survive." —Covenant Weekly

Reasons for Continued Relief Needs in Germany

HOWARD BLOSSER*

The Mennonite Central Committee, through its workers and cooperating groups, has distributed relief supplies in Germany for over five years. Many people are asking the question, "Why is it necessary to continue this work any longer?" To answer this question I would like to point out the following facts which have a bearing upon it and will help to clear up any confusion in the minds of those who have raised this question.

We as Christians, and especially as Mennonites, have always felt the need to serve those who have undergone suffering and privation. In Germany today we find one of the largest groups of refugees known to modern history, excluding the present situation in the Far East. In the months following the close of this recent war millions of people were shoved to and fro with the result that at the end of July, 1951, West Germany had a population of about forty-six million of which over eleven million were refugees. The same section of Germany had lost over thirty per cent of its pre-war housing, and a great part of the industry lay in ruins. It is not the predominately agricultural part of Germany; that section is now under the control of the Russians. The problems of housing, food and work for this total population have not as yet been met, nor is it likely that they will be met in the near future.

Our work in Germany took me to various parts of that country so that I saw much of the distress that exists there. When certain sections of the country have one refugee for each pre-war resident, when all existing space is utilized for housing, whether intended for that purpose or not, when there are not nearly enough jobs for those who could work, when ten thousands of people have no other source of livelihood but the pitence doled out to them by an already impoverished government, then there is definite need for continued help.

Our workers in Germany see several places where we can be of real assistance to those who are in such dire need. The first of these is giving clothing. Our experience has been that when people must choose between absolutly essential food and very essential clothing, they choose food. We have seen that in the average refugee home there is enough money for the barest minimum of food but that there is nothing left with which to purchase clothing, regardless of how urgently it may be needed. Our distributions this past winter proved to us that the gift of clothing is something only those who have been in the same need as those who received, can ever understand. The need for clothing is far beyond the comprehension of those of us who have seen it. Yet we feel that our distributions, however meager they may have been, filled a vital need in the refugee situation. It is true that we were able to serve only approximately one hundred thousand persons out of an estimated four million. Yet each of these refugees has felt the impact of the love of some person who gave that he might have.

The second field of service is to the Mennonite refugees who have been mixed in the stream of the millions who came into Germany. Today there are about eight or nine thousand of them scattered over Western Germany. Our contacts with these people indicate that of this number, about four thousand are living under conditions of almost extreme poverty. Our hearts have often been touched by the need that we have seen in this group. They live in rooms that are unhearted, without suitable sanitary conditions, much over-crowded and often without decent arrangements to cook the meager meals they can afford.

It is to this group that we have directed our efforts in the past years. They are the people who are without work, who are sick, the ones whose father and husband or breadwinner are dead or missing, or else they are too old to be able to earn a living. To these brethren the regular gift of food has been a matter often of life and death proportions. We are happy that the situation today is not so serious as it once was but the need continues even so. When the major part of the diet consists of potatoes and bread, and the meat that is eaten is nearly always that which we have given them, you can understand the gratefulness that we have seen. If we feel that we are our brothers keeper, then we have a responsibility to these who have no one else to care for them.

Of course, this group has received and will continue to receive generous clothing allotments. Our experience has been that the clothing situation is being met by the regular giving of our home people. It must be continued for this group of people cannot buy food **and** clothing both.

A final area of service is that which we are trying to meet in the children's home operated at Bad Düerkheim and in the old peoples' homes at Leutesdorf and Enkenbach. It is true that much of the operation of these places now rests in the hands of local German organizations but they look to us for help over the rough spots that are sure to arise in the years ahead until things get more stabilized again. In this field the amounts needed are not so large. It is more the fact that we are present and ready with help when needed. These homes are trying, through a witness to underprivileged children and to our aged men and women, to show that we are a people who care for those in need.

One could summarize the above in this manner: We have seen a tremendous need for clothing among the general refugee population and have tried to meet it as far as possible with no restriction except that the person we help should need the help we give him. This is our help to the general public. We have seen the need among a group of our own brethren and have been able to meet it in a large measure. This is our program to a selected group. We have seen the need for specialized help to a small group and have set about to meet it. These programs must continue, and will as long as our churches continue to give clothing, food and other supplies.

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*Columbiana, Ohio; served two terms in European Relief.

It is true that we have found places to serve our refugee brethren in other ways as well, such as the Builders unit and in resettlement programs. We have our programs in our neighborhood centers and in our established units. We have visions of more things that could be done if we had more supplies.

In the words of an old woman who received a coat in whose pocket someone had put a nice, new handkerchief, "Now I know that there are people in the world who care and have thought about me, though they did not know me at all." Are you among those who care?

THE IMPORTANCE OF THE HOLY SPIRIT

(Continued from page 212)

always effectual prayer, whether it be for ourselves or for others, for it is always "according to the will of God." It is in the Spirit that we are brought into union with God.

But there is a danger that a catastrophe may come in our lives. Jesus warns us of sinning against this Person who desires to be our friend, our helper and guide (Matt. 12:31). The Scriptures warn us against grieving the Holy Spirit (Eph. 4:30); resisting the Holy Spirit (Acts 7:51), tempting the Holy Spirit (Acts 5:9), vexing the Holy Spirit (Isa. 63:10) and quenching the Spirit (I Thess. 5:19). We must constantly watch and pray that we do not fall into temptation. We want to let our light shine that others may know that we are children of our heavenly Father. What does the Holy Spirit of truth and love teach us? What does it say as it proceeds from Christ and as it makes its presence felt deep within every heart? "Yield yourself up to God." "Let God possess you." "Follow truth and live in love.'"

May we let the Spirit of truth and love dwell in our hearts, inspire all our faculties, direct our energies, guide us in all our activities, and thus we shall be guided aright. The Holy Spirit is here within us to guide us into all truth and love, if we only seek to be so guided, and rightly employ the faculties God has given us; and to strengthen and uphold us in our way.

Trust in Him at all times, ye people; pour out your hearts before Him. God is a refuge for us.

O send out Thy light and Thy truth; let them lead me; let them bring me to Thy holy hill and to Thy tabernacles.

Shall I Force My Child

I believe in guiding children rather than in compelling them to take action. Is there not a time, however, when firm action is needed?

Rev. Clayton Porter of the National Avenue Christian Church, Springfield, Missouri, printed a vigorous article in his church news in which he advocates that children shall be forced to go to Sunday school and Church. He bases his argument on the fact that when Junior announces at breakfast on Monday that he is not attending school that day, there is no discussion, Junior attends school. When he comes in be-smudged and says he will not bathe, he bathes nevertheless. When he is ill and says he doesn't want medicine, he takes it, because you insist that this must be done.

This course of action is taken because the mature judgment of the parents appreciates values which Junior cannot appreciate in his immaturity. Why then should the parent be timid in the realm of spiritual guidance and growth, asks Pastor Porter. Read these lines from his article:

"Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until he was 'old enough' to decide whether or not he wished to go to public school and get an education . . . or until he could make up his mind as to whether he wished to be a clean person or not . . . or whether or not he wished to take the medicine that would make him well.

"Afraid he'll succumb to the old wives' story about 'too much religion when he was young . . . parents made me go' sort of gag? Look about you: the story is demonstratedly and obviously false, despite its currency. Do you suppose that because you insist over his protests that Junior takes his bath tonight, he didn't turn into a 'Bathless Groggins' when he's twenty-one? Do you suppose that because you insist he take his medicine, he'll take up Christian Science ten years from now?"

The answer to Junior's protest is simple, says Rev. Porter. He says to Junior—in our home we all attend Sunday School and Church, that includes you.

By firmness and example youth can be bridged over from rebellion to rich and satisfying experiences in personal religious living.

Do you agree with the answer? There is no doubt about this, that once again parents of America must find ways and means of striking an effective blow against the forces which contribute to juvenile delinquency. Taking them to Sunday school and Church and giving them personal spiritual guidance will give the child a new direction in life.

—D. C. WEDEL

Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; He is my defense; I shall not be greatly moved.

A Meditation

Is the Sermon on the Mount, Matt. 5-7, for the Jews only, or also for the church?

This question is being continually asked or rather answered to the effect that it is only for the Jews. Dr. C. I. Scofield in his notes says, "The Sermon on the Mount has an application to the Kingdom and gives the divine constitution for the righteous government of the earth, and gives neither the privileges nor the duty of the church." This line of thinking is generally adopted with the so-called fundamental movement. It has also entered into many Mennonite Churches. Not so long ago I heard it argued from a pulpit of one of our churches.

The argument states that the gospel writer Matthew was a Jew and had his people in mind when he wrote his gospel. We should keep in mind though that Matthew's writings are the inspired word of God. He wrote as the spirit dictated. God sent out the gospel message into the world, to proclaim salvation as a free gift of grace, to all those who believe in the Lord Jesus Christ. But also to command the believers to walk in righteousness and holiness.

It appears that an overemphasis is placed on the evangelistic phase of the question and not enough stress on the actual life of the regenerated one. Truly the first thing is to receive salavtion as a free gift of grace through faith, but it follows that the believer should witness with his life of what the new birth has done for him. Possibly the teaching, "Once saved always saved" has the effect of lessening the emphasis upon the believer's walk. If the possibility of ever being lost, after the new birth, is positively denied it would seem less important how we behave and act in our every day life.

If then the Sermon on the Mount is written for the Jews only, setting forth the righteous government during the thousand yars of Christ's reign on earth, and all the admonitions of these precious chapters do not concern the church, it follows, that the responsibility of the individual Christian, in his attitude towards his neighbor and his respect toward the value of human life is lessened.

To whom did Jesus primarily deliver this sermon? To official Israel? "And seeing the multitude, he went into a mountain: and when he was set his disciples came unto him: and he opened his mouth and taught them." Taught whom? In Luke 6:20 we read: 'And he lifted up his eyes on his disciples, and said, blessed be ye poor, etc." No one will deny that this last reference is Luke's version of the Sermon on the Mount. Jesus therefore spoke primarily to his disciples; the multitude was there but not official Israel, the leaders of the Jews. Who were the disciples? The church that Christ was establishing. Have we not a right to believe then that the teachings of these chapters were given primarily to the church? If that is the case, then let us with all diligence preach and observe the truth set forth in this precious portion of Matthew's gospel.

—J. F. Sawatzky, Newton, Kans.

Book Review

MR. JONES, MEET THE MASTER. Sermons and Prayers by the late Peter Marshall D.D. Fleming H. Revell, 1949.

A MAN CALLED PETER. The Story of Peter Marshall. By Catharine Marshall. McGraw Hill, 1951.

In 1927, Peter Marshall, an obscure Scottish mill-worker, landed at New York City. In 1937, he became minister of the famous New York Avenue Presbyterian Church of Washington, D.C. In 1947 he was appointed Senate Chaplain and soon became nationally known through his pungently practical Senate prayers reported in our newspapers. In January 1949, he burned out for the Lord at the age of 46 years.

These two volumes reveal Dr. Marshall as a Biblical Christian and a human being of zest and humor. His greatness rests on his fervently evangelical preaching. He had a unique ability to take a Bible story or text and by "sanctified imagination" combine a practical down-to-earth challenge with a beautiful literary quality.

I heartily recommend "Mr. Jones, Meet the Master," to every reader. Printed sermons often fall flat, but these do not. In fact, such sermons as "Disciple's in Clay," "The Rock that Moved," and "The Paradox of Salvation," seem to strangely warm the heart of unbeliever, youth or Christian alike. They have told me so. Dr. Marshall's personal testimony in "The Tap on the Shoulder," and Mrs. Marshall's introduction should be read by every youth seeking God's will for his life.

The second volume, "A Man Called Peter," is now running high on Best-Seller lists. Mrs. Marshall tells the story of Peter's life with sympathy and strength. At times one feels that much of the success of the story rests on Mrs. Marshall's own deep heart experiences. The reader is brought close to the author's own soul in such chapters as "Together," and "God Still Answers Prayer."

Of special interest to Mennonites will be the chapter, "The Dominie," in which Peter Marshall's personal influence for God in the Senate is portrayed, and his sermon, "The American Dream," keynoting a wholesome (though not pacifist) interpretation of America's destiny. Ministers will find chapters "The Second Year is the Hardest," and, "Preacher's Workshop," true to life and suggestive for their work. Here was a man of God in our own day. His sermons and life were so human and yet so inspiring. They have done something to me.

—J. Herbert Fretz

A Continuing Witness

We've just come through a mighty struggle on UMT. As I look back over my own experience in the House Committee Room and in interviews with Congressmen and Senators I have a deepening conviction that God in Christ through the Holy Spirit was very actively and intimately at work in the common affairs of man. It was by no means an accident that the major opposition came from the church groups and their affiliates. In the name of religion and democracy; in the name of the dream of our Founding Fathers, the common people of America effectively raised their voices in protest.

The concern which leads me to write is this: Where do we go from here? What are we going to do with this victory? Are we going to sit back and take it easy again? Are we going to rest on our laurels? Do we go to work only when the threat is too great or immediate or too close for us?

It would seem that we are standing on the threshold of a great opportunity. The Christian forces of America ought to recognize what we possess for righteousness if we take a united stand, and if we have a deep enough passion for truth and freedom such that we are really willing to work for it.

As followers of the Lord Jesus Christ we need to be much in prayer and deep meditation. We need to go to work doing our individual and corporate part that a great spiritual and moral awakening might move across America. Nothing less will save us from complete disaster. Unless we have the same continuing and determined passion for Christ that the Communist has for error the Communist will temporarily win.

In our hands is a solution to the world's ills which we are not fully using. There can be no peace in the world as long as millions of men and women are clamoring for food. We can and must continue to help create democratically controlled abundance for the entire world.

There are moral alternatives to war. We do have a better way. We can choose plowshares over swords. But we must have a continuing crusading spirit in the name of Christ.

We have worked hard and given much. But we haven't worked hard enough, long enough. We haven't really sacrificed. We have perhaps given more than many others, but through it we also have more. God has called us to this great period of sharing. He has unusually prospered us. He is testing us to see how continuing our sense of stewardship and witnessing will be.

Food, clothing, shelter—plenty for all—this is the pattern for lasting peace. And we who go out with these materials IN THE NAME OF CHRIST do more than minister to the body. We are giving the full Gospel of the Good News of our Lord. This is the only hope for the world. Herein, and only herein, lies salvation for all mankind.

—WILLIAM H. STAUFFER

Teaching Under Difficulties

UNESCO operates schools in all the refugee camps about Jericho. In some camps the classes are held in tents, in others mud-brick buildings have been erected to take care of the fast increasing younger generation. In Ein Sultan camp about 700 boys and 200 girls attend elementary classes. Notebooks and readers are supplied, of the latter one book to four pupils. Besides long wooden benches, a table, a small blackboard on a stand, the classrooms are devoid of any equipment. Space for holding classes is limited and a number of boys in the camp had no opportunity to go to any kind of schools. Today I saw a gallant effort to give these boys something of the three R's.

A few young men, who had taught school in camps, even though they are not certified teachers, gathered 240 boys for whom there was no classroom anywhere. In a mud-brick building, 15 feet wide and 25 feet long, they arranged for two classes in opposite corners. The only piece of equipment is a table with a few notebooks which are used as registers. The boys sit closely together on the dirt floor. A few boys have readers; notebooks and pencils are precious possessions that few can afford. Two classes of the smaller boys have their lessons outside. They sit on the ground and recite their lessons in unison. One boy who has a book or knows the lesson, shouts in a loud voice, and the whole class repeats after him sentence by sentence. Meanwhile the master with a stick in his hand walks up and down the rows, swinging his rod with an authoritative air, making corrections and seeing to it that the class pays attention. Explanations and new lessons are given by the master.

Most of the boys' clothes are in tatters. One boy had on what had been at one time a shirt, but now was mostly holes. It was beyond repair and would not have made even a good floor-rag. His shorts were patched and thin. No shoes, stockings, underclothes or head-dress. Another boy had sores with hard scabs on his face and in his hair. Paleness showed through the swarthy skin of every boy. They look at you with their large, dark and sad eyes, not one smiling face. All the depressing monotony of camp life, the uncertainty and hopelessness of the future seemed to be written on their young faces.

The school has been operating now for one week. Without help from anyone, the young men have taken it upon themselves to do something for these boys. I came away deeply impressed with the tragedy of these people. The pitiful attempt of these men seemed to make it so much more vivid.

Waldemare Schroeder
Mennonite Relief Unit
Jericho, Hashemite Jordan

My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer to Thee and will look up.

An Experience in Frugal Eating

Ours is just a small group as Mennonite churches go. But with much faith in the Lord's help and friends of the Seminary, those at the heart of our congregation have purchased the church building at the corner of Woodlawn and 46th, here in Chicago. Contributions would be largely from the outside, that we knew. But what could we, mostly students, faculty and fellowship families (and ours *is* a somewhat financially poor group), do to help toward something we believed had a great and promising future?

One Sunday morning our pastor made a suggestion to the entire congregation. Perhaps we as a group could experiment in setting aside one night a week as a semi-fast night—serving among our families and student groups a very simple, frugal meal. This would serve a two-fold purpose: (1) through the spiritual discipline which is involved in centering our devotions at these mealtimes on the purpose of our church, and (2) in giving the saving of approximately 25c per person toward the church building.

The next Thursday night various married couples joined together in several apartments to share their simple supper. At the "big house," where the twenty-six single students live, we observed a meditative meal. Groups ate lightly of mush and milk, or soup and crackers. Then they shared a devotional service keeping in mind the challenge of a Seminary church. Every Thursday night for seven weeks, we as a united congregation, continued our frugal meal experiment.

The last night families came together in the fellowship room of the church for a final meal together. As the offering boxes were brought forward by adults, students and little children, the semi-fast offering mounted to $190.88 and $17.00 in extra gifts. Through our seven semi-fast meals we had brought together the sum of $207.88! The small sacrifice was indeed rewarding. We feel this is such a simple and enjoyable way of giving that our experiment will be carried forward to Easter.

Andrew Shelley, field secretary for the Seminary, has estimated that if every member of our General Conference would experiment with this frugal meal once a week, our conference could raise $630,000 (50,000 members, 52 weeks a year, 25c per person per meal) in one year! Our conference budget for 1952 is $730,000. It has occurred to us that this humble experiment might be suggestive to other congregations of our conference.

—Norma Jost

Japanese Pastor Given a Moving Reception

One of the most moving incidents of the recent Conference of Christian Churches in Asia held in Manila was the reception given Mr. Goto by the Christian Filipinos. There, standing in a church just being rebuilt from war's destruction, surrounded by many ruined buildings, in a city where thousands of Filipino civilians were massacred by hysterical Japanese soldiers as the city fell in 1945, Pastor Goto brought the first personal greetings from Japan. In his message he said,

"It is a great joy for me to be with you beloved Brethren in our Lord Jesus Christ. Thank you for praying for me and for all your efforts to get my visa that I might enter your country, as the first Japanese pastor to come to the Philippine Islands on more than a twenty-four hour transit visa since the end of the last tragic conflict. As I remember what my country has done in the Far East and the great destruction of your cities and the sorrow to your homes, as one Japanese, I offer from the depths of my heart the sorrow for the sins of my country and ask for forgiveness.

"Never before in all the history of our land did we ever have true freedom and that date (1945) marks the new birth of our land. How thankful we are for this wonderful freedom that we have enjoyed but I am very sorry to have to tell you that our country is fast returning to the old superstitions, paganism, idolatry, and emperor worship which were the parents of past militarism. Churches that stand upon the Bible as God's infallible word to men, and resist this return to the old ways of Japan that brought on militarism, are very few. Our hearts are sad as we look at the condition of the church in Japan and its continued compromise with idolatry and modernism. We must build new foundations on repentance toward God and faith to the Lord Jesus Christ. We dare not allow the old ways to again dominate our land and if occasion permits, I would like to speak in detail of the weakness of the church in Japan and ask your help and cooperation."

He had scarcely finished speaking when a Filipino pastor, the Rev. Dayot whose wife and three children had been machinegunned to death in the war, sprang to his feet, and putting his arm around Mr. Goto's shoulder while tears rolled down many a cheek, said, "Though I was not scheduled to respond to this message, I would like to say from my heart that we have forgiven you Japanese long ago, and we welcome you to this conference in the name of the Lord Jesus Christ as a brother."

FOUR KINDS OF READERS

Samuel T. Coleridge says: One class of book readers may be compared to an hourglass, their reading being as the sand; it runs in and out, and leaves not a vestige behind.

A second class resembles a sponge, which imbibes everything and returns it in nearly the same state, only a little dirtier.

A third class is like a jelly bag, which allows all that is pure to pass away and retains only the refuse and dregs.

The fourth may be compared to the slave of Golconda, who casting aside all that is worthless, preserves only the pure gems.

What kind of a reader are you? —*NOW*

A Fifith Anniversary

April 27th is on a Sunday this year. On that day fifty years ago, also a Sunday, Rev. P. A. Penner stepped out of his home in India after he and his family and a few orphan children had held Sunday morning worship, and there on his porch he found two begging lepers.

These lepers wanted food. They had no idea that they then and there faced a servant of God who could and would direct them to the Source and Savior of all life—to Christ. Brother Penner had no idea that he had just opened a door of service which would permit him, in half a century, to bring sereval thousand souls to the feet of Christ.

Brother Penner received the lepers because they were needy. He established a little home for them at the river bank, a half mile from his own home. He fed these unfortunates and gave them hope and faith in Christ. They responded. Other lepers came. The institutions started then grew so that at one time there were over 700 lepers in the home.

On Sunday, April 27, 1952, it will be 50 years since this beginning was made. Shall we in all our congregations celebrate? Shall we remember this beginning of a great work before God?

A few years ago the Board of Missions recognized the service that P. A. Penner rendered and passed a resolution to erect a memorial to him. It has not definitely been decided what the memorial shall be, but we feel that it would be appropriate on the 50th anniversary to encourage churches and individuals to make contributions for this cause. All funds exceeding the cost of the memorial will be used for general missions.

John Thiessen, Gen. Secretary
Board of Missions

SOUND WORDS

"It is noteworthy that in the New Testament (the Christian's guide Book), we see political and religious men killing and seeking to kill, but NEVER did a Christian seek to kill anyone, and NEVER did the Christians (though numbering many thousands) organize any defense against their enemies, and NEVER did any of them inflict injury on anyone (the one exception will be observed later), but instead, it is written of them, 'Ye have condemned and killed the just and he doth not resist you' (James 5:6) Saul of Tarsus killed and wounded people, but when he became a Christian he suffered their beatings, stonings and all types of undeserved brutalities, but never raised a finger to harm anyone. Brethren! we Christians today are a disgrace to those who have gone before us.

(Taken from "Sound Words," May 1949. Published by Faithful Words Publishing Co., 2116 S. Jefferson Ave., St. Louis 4, Missouri.

Prayer Was Wont to Be Made

(HOW MISSION WORK WAS OPENED IN TSHIKAPA STATION, CONGO)

A group of Protestant Believers were meeting in the town of Tshikapa for services. This town had long been a stronghold of the Catholics and no Protestant Mission had been allowed to enter. This place was carefully guarded by the Formineer Diamond Company as a place where they might get rich quick, because of the trade in Diamonds.

At the time of the visit of Prince Charles to the Congo, this group of Protestant Believers was given an opportunity of singing before the State Officials and the Prince himself. They sang hymns in four parts and accompanied their singing with guitar music. This group received special commendation from the Prince and was thereafter given a place to worship.

Missionaries were encouraged to make overtures to the States and request permission to start a Protestant Mission Station there. At first many of the State Officials seemed to be opposed to the idea but a few were encouraging. Thus a formal request for permission to open a Protestant Mission, was sent to the Belgian Officials, and much prayer was made by the African Christians and missionaries for this Permit. Weeks and months went by. Archie Graber had been chosen to be the Missionary to take this undertaking.

Plans were made for buildings which were to be built on this site and trees were planted on the coveted location, for the Mission. Yet no reply came from the Officials. Months soon became years. Different groups of Africans made this a definite matter of prayer. This was a constant petition at the Missionary Prayer Meetings. Finally an answer came—and it was No—could that be God's answer or was that only man's answer?

The request was modified somewhat and sent back again to the Officials. Again it was a matter of months. It seemed as if the Officials were testing the endurance of the Missionaries. Finally the answer came again—and this time it was in the affirmative. God had heard and answered the prayers of His children both black and white.

—MARY WIENS TOEWS

A COMMUNION SET WANTED

One of the newly established Mennonite churches in Paraguay is in need of a communion set. They would prefer a pewter set of some eight to ten large chalices. Should there be any congregation in a position to furnish a set not in use any more, write to John Thiessen, Board of Missions, 722 Main Street, Newton, Kansas.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Youth ..... The Church ..... The World

(HOW IT LOOKS THROUGH COLLEGIATE EYES)

by **STANLEY BOHN**

Fatalistic, conventional, morally confused, seeking—*Time* magazine paints a picture of youth. It is not complimentary and not the usual picture given of Idealistic Youth. A lot of the students who read this description finished it with a feeling of betrayal—as if they had expected to be on time for the bus but their watch was wrong and the bus had gone without them. It's our own fault, I guess, for not winding our watches. We can see clocks all around showing us it's reallly that late, but it's hard to accept. Do we really look so despairing? Probably when Rome's weekly news scroll came out with an article like that, it was not long before Rome was seven hills of fallen-down villas and dried up baths.

Visiting other campuses, reading their newspapers, paging through their gag magazines you cannot deny the accuracy of *Time's* report. Yet through YMCA contacts and by association with other church colleges the article might be modified a bit on how college students look at the church and the world.

REALISTIC

It is true we no longer repeat enthusiastically "Evangelize the world in our generation." We realize each generation must be evangelized, but we do not expect to accomplish even that. Whatever our slogan, it is less glorious. We see clearly our task, a hard and almost overwhelming one. But we are not pessimistic nor do we feel like martyrs. Instead of the joy of an accomplished task as our goal, we take for us the joy of hard work that challenges the best in us—work that will be finished by following generations.

UNSHOCKABLE

I believe we are less easily shocked and take things with a "that's-the-way-the-ball-bounces" attitude. We're getting used to wars and to students butchering other countries' students. We're cautious about sticking our necks out as we realize that what once seemed far away or impossible can happen now—to us. Older people who are glad they are not young because of the uncertainties youth faces, may see that the uncertainties about God, man's purpose, right and wrong, life vocation are the same their generation had. Now, however, there is less inhibition about expressing your doubts, making the situation look more uncertain than your generation remembers it. Of course uncertainties that were vague precipitate into full-fledged doubts when dissillusionment and physical insecurity seem so near. The average student is not too certain about his uncertainties. College life is soothing, hides reality and keeps him busy so he cannot see the situation clearly. Somehow he senses that they are there to think about on Christmas vacation when he misses the easy fellowship of his college friends that cheered him on before.

ALSO IDEALISTIC

When youth looks at the church, he sees different things. Some of us were challenged once in church camp but got lost and are not convinced that Christianity is the something we feel we are missing out on. We are alive to social issues and wonder why the church is not concerned in the same fields we are ... overlooking the need for God as a more permanent motivation than a mere interest in others. We have no aversion against the church, but we are tied up and devoted to other areas of life and overlook the most important resource.

Others of us are conventionally religious. We are the watchers in sports, dress, humor, religion, slang, and are pleased with what others find pleasing A number of us see clearly what religion means and are wrapped up in its cause. Religion is not one of a number of alternatives presented to us, one not of any more value than the rest. We see clearly the problem the church faces and are challenged by it. Maybe we are few in the state universities, but we are numerous in the church colleges and are finding our place in the church.

FREE AND MALADJUSTED

We are freed from the continual bombardment of "I'm in it for what I can get out of it" attitude. We can tell the difference between the "law and the profits" because, though we see such attitudes, we see oftener the "profs" who sacrificed, the youth advisors who show us a vision. The cynical humor of some campuses falls flat on ours. Our campus is no beacon of purity, but church colleges are different than those *Time* surveyed.

Propaganda about our never-been-beaten-in-war record and about UMT disgust us. Contrary to the section in *Time's* article entitled "They Will Serve," we will not all serve in war. Even those who do, write back and ask why they weren't told more about such things and want a chance to refuse to serve.

There are those of us who perhaps cannot be shocked, but neither can we get accustomed to what we see. We are maladjusted to hate even though it is common and ordinary. *Time* states "Pacifism has been almost nonexistent since World War II..." but they overlooked the many peace conferences and the struggles with draft boards who would like to report the same.

(Continued from page 224)

Voluntary Service Sponsored by General Conference

Each summer, a group of V. S. workers go out under the auspices of the General Conference to many different places. Here in summary is a list of the places V. S. workers were last year and where many will again be this summer. Contact your pastor or General Conference headquarters, 722 Main Street, Newton, Kansas, and find what you can do this summer.

ARIZONA INDIAN MISSION FIELD

Sponsored by the Foreign Missions Section.

Volunteers: Esther Unruh, Galva, Kansas; Elsie Stucky, Moundridge, Kansas; Paul Goossen, Colby, Kansas; Alden Warkentin, Wichita, Kansas.

(See also next page on Builder's Unit)

Work: Teaching Bible School, Sunday school, doing home visitation, general assistance to missionaries in cooking, building and repair work. Also helping with the Bible Camp.

Length of term: Began June 1, 1951, for eight weeks.

Volunteers speak:

"Highlights: The four new converts in Bible School, the campfire service at Bible Camp . . . Besides teaching, one general contribution was relieving the missionaries... Teaching Bible School . . . was a challenge to serve in whatever way possible, realizing that we must simply do our best as there is no one else to do it for us. Truly, voluntary service is an eye-opener in many ways... I am interested in teaching school among the Hopis ... Good public school teachers among the Hopis would be a great aid to the missionaries.

"I will never be sorry for the time spent in V. S. because it has been a schooling which now seems a must as an experience as I look forward into life. It has given me an insight into the ways of other people and their needs . . . Now I understand to a much greater degree the need of missions and mission-minded churches and it is my prayer that as I come back home I may present this need in an effective way to my people. I believe every young person, especially those who feel led to go into Christian work ,ought to be put on a mission field such as this for eight weeks or longer. I am happy for the day I decided to enter V. S."

MONTANA INDIAN MISSION FIELD

Sponsored by the Foreign Missions Section.

Volunteers: Jeanne and John Boehr, Omaha, Nebraska; Dorothea Dyck, Elbing, Kansas; Raymond Detweiler, Perkasie, Pa.; Anne Braun, Glidden, Sask.; Elna Friesen, Homewood, Man.

Work: Same as in Arizona.

Length of term: Same as in Arizona.

Volunteers speak:

"Highlights: One evening of the retreat when eleven young people dedicated their lives to the Lord . . . great insight into the life of these people. It gave me a deep concern for them, when I saw in what filth and neglect they live."

COLOMBIA, SOUTH AMERICA

Sponsored by Foreign Missions Section.

Volunteers: Arlene Rosenberger, Quakertown, Pa.; Leo Driedger, Osler, Sask.; Robert Lee Leichty, Berne, Indiana.

Work: Tree planting, assistance in care of children at Children's Home, general assistance in mission work.

Length of term: About June 15 to August 15, 1951.

Volunteers speak:

"Seeing a mission field has taught me much spiritually. I feel that it is a preparation for mission work that no school can ever teach... I feel that perhaps the contribution of most value that our group could render is to arouse our home churches and groups. I have had much opportunity to report, preach and testify to the need of our foreign fields . . . Many of our missionaries would know what to prepare for if they actually stayed on a field for a few months."

CHICAGO HOME MISSIONS PROJECT

Sponsored by Home Missions Section.

Volunteers: Elizabeth Fast, Mountain Lake, Minn.; Marjorie Banman, Newton, Kans.; Ardis Leder, Freeman, S. Dak.; Virginia Neufeld, Burrton, Kans.; Carrolee Peters, Lushton, Nebraska; Marilyn Flaming, Newton, Kansas.

Work: Teaching Bible School, helping with Bible Clubs, day camps, recreation, Sunday school classes.

Length of term: Beginning June 16, 1951, for six weeks.

Volunteers speak:

"I never fully realized the great need for Christian workers as I do now. One just can't possibly realize the meaning of work such as this until one has devoted some time to it."

"The influence of the Seminary residents and the fine Christian atmosphere has renewed the fact that there is something real in Christian living . . . the need for faithful laymen is a great work."

EAST HARLEM PROTESTANT PARISH

Sponsored by Home Missions Section.

Volunteers: Marion Jungas, Mountain Lake, Minn.; Velma Jean Krehbiel, Deer Creek, Oklahoma.

Work: Participated in inter-denominational, interracial work camp under the auspices of the World Council of Churches. Main work was an effort to help develop indigenous leadership among East Harlem teen-agers. Work-campers and teen-agers taught Bible School, took children on short trips, called on families, helped convert a recently purchased farm into retreat ground.

Length of term: June 29, 1951, for nine weeks.

Volunteers speak:

"I certainly feel that this summer is a very profitable experience."

"All the conditions of East Harlem show how much the people need the church, how much the Church has done, and all it can do!"

PAINT ROCK, NORTH CAROLINA

Sponsored by Home Missions Section.

Volunteers: Alice Ruth and Robert Ramseyer. Three week term beginning June 24.

Work: Taking over mission station while the Rev. Andrew Holliman's were on vacation. This included Bible School, Sunday school, preaching, and home visitation.

Volunteers speak:

"The work in Paint Rock seemed to go very smoothly for the most part. People were very friendly and we had a good group of children in Bible School . . . We enjoyed the work there very much and feel it was a wonderful experience. We wouldn't mind at all going back some time."

CANADIAN YOUTH FARM

Sponsored by Canadian Youth Farm.

Volunteers: Alfrieda Regier, Moundridge, Kansas; Donald Wismer, Hilltown, Pa.; Mary Louise Rich, Washington, Ill.; Ben Remple, Herbert, Sask.

Work: Caring for patients in Invalid Home, helping out with farm work.

Length of term: June 4, 1951, for eight weeks.

Volunteers speak:

"I find a greater interest in understanding other people and in becoming adjusted to different ways of living ... The people I worked with couldn't have been more wonderful . . . It is hard to express the feeling of satisfaction and enjoyment one gets in V. S. . . . (The summer) has made me quite aware of my many shortcomings and how I must improve to lead a true Christian life."

"This summer's experience was worth a year of college, so actually I did not lose anything by giving my time here. I will be able to understand life better and get more out of my studies through this experience."

YOUTH TEAM

Sponsored by the Board of Education and Publication.

Volunteers: Daniel Graber, Crawfordsville, Iowa; Eleanor Weaver, Bluffton, Ohio; Aldine Zimmerman, Gridley, Ill.; Gordon Dyck, Whitewater, Kansas; Walter Jost, Hillsboro, Kansas.

Work: Served ten churches and two large gatherings of young people. Three-fold emphasis: YPU work, peace and music. Also taught Bible School for both Negro and white children in Enid, Oklahoma. Visited churches, gave peace and YPU programs. Also emphasized V. S., encouraged use of Mennonite Hymnary, helped organize a local YPU group.

Length of term: June 15 for six weeks.

Volunteers speak:

"Since I am a teacher in a Mennonite school, I will understand our own young people better. At least I shall now never take for granted that everyone is up on the latest conference activity, especially in VS, YPU, and peace . . . We ran into several situations in which it was obvious that interest in conference activity was at a minimum. People do become interested when they know and understand . . . I'm very sold on the idea of teams sent out under conference sponsorship. It will help to develop leadership of the future."

"Getting into so many different kinds of churches and homes and learning to know the people was very interesting and educational for us as a team . . . I thought that in the places where we spent more time and had more informal contacts with the people, particularly young people, we were able to accomplish more."

MIGRANT WORK

Sponsored by the Women's Missionary Society.

Volunteers: Iris Sauder, Grabill, Indiana; Mr. and Mrs. P. A. Unruh, Whitewater, Kansas; Mr. and Mrs. Robert Ramseyer, Chicago, Illinois; Ruth Banfield, Woodbrook, Trinidad (not under Mennonite support, but fraternally affiliated with them.)

Work: Bible School, crafts, recreation, music, classes in English, care for migrant children, services to their parents.

Length of term: Beginning June 18 for 6-9 weeks.

Volunteers speak:

"This has been the most blessed summer that I have ever had. The needs were tremendous, and we couldn't begin to contact all of the people as there were some 8,000 living in many different camps located in a radius of about fifteen miles . . . The Mexicans are such a different type from the Anglo-Americans, as far as their feelings or emotions are concerned, that one must use tact in dealing with them, and show a sincere interest in a desire to help them, and yet not become so over-anxious that we cause suspicion.

PROJECTS UNDER LOCAL SPONSORSHIP

Men-O-Lan Retreat Grounds

Sponsored and financed by local committee.

Volunteers: Clayton Detweiler, Perkasie, Penna.; Wanda Ruth Bartel, Hillsboro, Kansas; Phyllis Plummer, Kitchener, Ontario; Betty van der Smissen, Marion, S. Dak.; Harvella Bauman, Quakertown, Penna.

Work: Serving as camp staff, helping in maintenance and repair work, helping in camp kitchen, serving as camp counselors.

Friedenswald Retreat Grounds

Sponsored and financed by local committee.

Volunteers: Mr. and Mrs. Harold Hartman, Freeman, S. Dak.; John Bauman, Bluffton, Ohio; Evelyn Hartzler, Goshen, Indiana.

Five MCC volunteers were loaned to the General Conference for help with construction work at Friedenswald: Bob Regehr, Inman, Kansas; Henry Nyce, Souderton, Pa.; Jake Classen, Beatrice, Nebraska; George Keim, Kokomo, Indiana; Erwin Loeffler, Inman, Kansas.

Work: Same as for Men-O-Lan. In addition, volunteers put up two cabins, two bath houses at the camp.

(Continued on page 223)

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

The first series of special meetings to be sponsored by the Woodlawn Mennonite Church will be held March 16-20 under the title "Discipleship Week," with Andrew R. Shelly as speaker. The sermon topics are: "Man of Like Passions," Sunday morning; "There is Hope," Sunday evening; "Faith and Discipleship," Monday evening; "In the Shadow of the Cross," Tuesday evening; "The Concern of our Master," Wednesday evening; and "Triumphant Open Doors," Thursday evening.

The seniors have completed the comprehensive examinations and therefore have passed the last major hurdle in their three-year course here at the seminary. Class work, of course, remains during the final quarter, but this is usually considered to be the basic academic climax in their experience here. Aaron Epp, a member of the senior class, has already announced the acceptance of the call to the Reedley, California, pastorate. Other senior placements will be announced through these columns in the weeks ahead.

Lucy Carner, a member of the Society of Friends, and Director of Education for the Welfare Council of Metropolitan Chicago, spoke to the Christian Ethics class this week to describe the various welfare activities of the religious groups of Chicago. She dealt with the homes for the aged, orphanages, hospitals, family welfare groups, and similar agencies.

A new series of frugal meals will continue until Easter time in order to raise money for "The Good Neighbor Fund," a fund for the advancement of the growing work in this neighborhood.

Last week the seminary basket-ball team defeated the First Mennonite Church basketball team in a game held at the Bethany gymnasium.

The Peace Deputation Team, composed of Bertha and Leland Harder, Norma Jost, and O'Ray Graber, were in Bluffton and Pandora, Ohio, on the weekend of March 16.

BETHEL COLLEGE

President E. G. Kaufman attended the president's meeting of the Kansas Council of Church Colleges at Sterling, Kansas, Saturday, March 15. Items of discussion were cooperative promotional efforts in the fields of student solicitation and financial programs. The Council is cooperatively producing literature to present the special claims of the church college to high school seniors. In some states church colleges are cooperatively presenting their needs to industry and business. This approach also received considerable attention at the Sterling meeting.

On Sunday, March 16, President Kaufman addressed the Mennonite Fellowship of Northeastern Kansas meeting in the Plymouth Congregational Church in Lawrence, Kansas. Program chairman of the fellowship is Elmer F. Suderman, on leave of absence from Bethel College. The fellowship is composed of some 40-50 students, voluntary service workers, and others from Topeka, Lawrence, and Kansas City.

Elmer Wall of Mountain Lake won first place in the state peace oratorical contest held in connection with the Kansas Debate League tournament at Bethany College, Saturday, March 15. Elmer's winning oration will be submitted for national recognition.

Lois Gering, daughter of Rev. and Mrs. Walter Gering, Mountain Lake, Minnesota, has been accepted by the Westminster School of Music. She will begin her work there next year with organ as her major field of interest. Lois is a member of the A Cappella choir and has done considerable work on the organ as well as accompanying on the piano.

Dr. D. H. Suderman of the music department served as critic judge at a music festival held at Inman, Thursday, March 13.

Miss Gertrude Byler, former student, showed pictures of Japan and told about her work as a missionary under the Church of the Nazarene Mission Board in the Student Union room, Sunday, March 17.

The chapel period Friday, March 14, was taken over by the class in Harmony, taught by Prof. J. W. Bixel. The program consisted of original compositions which were played or sung by members of the class. Such various forms of music as choir anthem, a tenor solo, piano solo, and children's choral music were presented.

V. S. SPONSORED BY GENERAL CONFERENCE

(Continued from page 222)

North Battleford Mental Hospital

Project is sponsored by the General Conference Voluntary Service Committee and administered by MCC. There were fifteen unit members, all of them from Saskatchewan. Work involved serving as attendants, making beds, bathing patients, feeding and otherwise caring for the mentally ill.

FINANCIAL REPORT FOR FEBRUARY

Bal., Feb. 1, 1952		**$(1181.85)**
Receipts in Feb.		**388.62**
Total amount from July 1-March 1		**2964.86**
Percentage of budget of $4000		**74.1%**
Bal., Feb. 29, 1952 . .	**(deficit)**	**(1466.44)**
General Fund	**(2014.88)**	
Miss. Education Fund	**(145.03)**	
Notes Payable	**600.00**	
Voluntary Service	**93.47**	
	$(1466.44)	

Jottings

—**Mennonite Church, Ransom, Kansas:** Field worker, W. F. Unruh, held three Teacher Training Meetings in our church February 10, 11, and 12. The meetings were greatly appreciated and were will attended. The congregation held a farewell social in honor of Miss Louise Deckert. She has been nursing in the Ransom Hospital for the past year and a half. She is leaving February 27 for Minneapolis General Hospital, Minneapolis, Minnesota, where she will take a year's course in anesthesia. Our church and community will miss her.—Mrs. Wm. Jaehde, Corr.

—**First Church, McPherson, Kansas:** Roland Goering conducted a series of services in the Eden Mennonite Church, Inola, Oklahoma, February 4-10. In his absence the Gideons conducted the morning service February 10. Sadness overshadowed our congregation with the passing of Carl J. Koehn, February 15. World Day of Prayer services were held at the Trinity Lutheran Church with speakers Stanley Benson, McPherson and Peter Dyck, Moundridge.—Corr.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** On January 13, we had a Fellowship Supper at our church with Dr. and Mrs. H. R. Schmidt as guest speakers. Our young people purchased new Hymnaries for our church. We joined many of the other churches in a "Teaching Mission." Ellis Graber from Souderton, Penna., was our leader. Many people are being reached through this visitation program of winning souls for Christ. Dr. E. G. Kaufman, President of Bethel College, gave a vivid illustrated lecture of Egypt and the Middle East on February 3. Many of our members are contacting Congress on opposition to Universal Military Training.—Mrs. John Gaeddert, Corr.

—**Emmanuel Church, Moundridge, Kansas:** The Emmanuel Mission Society observed its 11th annual birthday on Tuesday, February 5. A Fellowship meal was enjoyed by the entire congregation at 6:30 p.m. Dr. Bittinger, president of McPherson College, was the guest speaker of the evening. His theme was on "Youth for Christ." Dr. Bittinger has served as a missionary to Africa and his thoughts centered on some of his experiences while he was there. An offering was received for the benefit of Foreign Missions. Special music was furnished by a local male quartet.—Mrs. Garman Wedel, Corr.

—**Lehigh Church, Lehigh, Kansas:** W. F. Unruh, field representative of the Western District Conference, spent all day Sunday, January 13, with us. He conducted a Leadership Training Institute. Mr. and Mrs. P. W. Goering also participated. Pastor Unruh showed film strips which were the basis for discussion of vital issues in Christian education through the Sunday school. Mrs. Rosa Hiebert and Mr. Charles Kaiser were married in December. They are now making their home in Hillsboro. February 17, J. K. Siemens of Hillsboro, brought the morning message and also presented his work as solicitor for the proposed hospital to be built in Hillsboro. —Mrs. Alvin Goertz, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Our church is observing the mid-week Bible Study Hour. The Lord has richly blessed us with the benefits we receive by attending these meetings prayerfully. Ernst Kaspar, the Agricultural Trainee from Switzerland, is the very able instructor for the Senior Class. In his honor our congregation had a fellowship farewell supper on Sunday, February 24. We have enjoyed having Ernst in our midst and we wish him God's richest blessing in his new location. Quite a number of our church members have volunteered a pint of blood to the Red Cross. Vesper Services were presented by the choir and Men's Chorus on Sunday afternoon, February 17. The Bethel College Fellowship Banquet was held in our church, March 3.—Mrs. Dan E. Nachtigal, Corr.

—**Burrton Church, Burrton, Kansas:** With the help of the Lord in granting favorable weather and hearts, our worship services are being very well attended. The young married couples' Sunday school class is putting forth much effort to bring others to church, being inspired by a monthly fellowship every third Thursday of the month. The Intermediate Sunday school classes had a Valentine fellowship on Sunday, February 10. The Ladie's Missionary Society have chosen as their new garment for Relief for February, a boy's or man's shirt. The Ladies have been meeting every Thursday to quilt.—Corr.

—**West Swamp Church, Quakertown, Penna.:** We are having a fine attendance at our Bible Study and Prayer service every Wednesday evening. The book of John is being studied. A surprise birthday shower was given to Mrs. Harry Landis by the Never Idle S. S. Class, in appreciation for the many years of faithful service as teacher. The Eastern District quarterly Conference was held in our church, February 4. The speakers were Cornelius Wall and Harold W. Buller. Supper was served by the Young Women's Missionary Society of the church. Different organizations of the church have appreciated hearing the tape recordings from missionaries, Arthur and Helen Keiser in which they tell of their work and experiences in Colombia, South America.—Corr.

Please enclose this label when writing

—**Immanuel Church, Delft, Minnesota:** Our annual business meeting was held on Monday, December 10. Mr. Henry Fast was re-elected as trustee member. Helen Fronsz has been elected by the choir as their director. Mr. Peter Fast was elected Sunday school superintendent. The Sunday school gave their annual Christmas program on December 24. Thomas R. Walker announced his resignation on January 27. Missionary Herman Friesen gave the morning message on February 17.—Mrs. Theo. W. Nickel, Corr.

—**First Church of Christian, Moundridge, Kansas:** Russell Mast of Freeman, South Dakota, conducted a series of meetings in our church on February 10 through 15. Special music during the meetings was furnished by different groups in the church and two evenings neighboring churches served with music. Our Christian Endeavor has sponsored interesting programs recently. Some of these have been brought by Mr. and Mrs. Herman Tan from Java, at present Bethel College students; Miss Grace Miller who gave a report on her summer in Germany doing MCC relief work; a group of the Student Volunteers from Bethel College; and a discussion on UMT led by Loris Habegger, Harley Stucky, and Dean Stucky. D. C. Wedel brought the message the Sunday morning our pastor Miller was in Washington, D. C., to testify against UMT. The men have organized a Men's Fellowship. —Mrs. Willis Voran, Corr.

Into the Beyond

MRS. ADOLPH P. GERING, of Soap Lake, Washington and member of the Menno Church, Lind, Washington, was born May 17, 1877 and died February 29, 1952.

YOUTH... THE CHURCH... THE WORLD

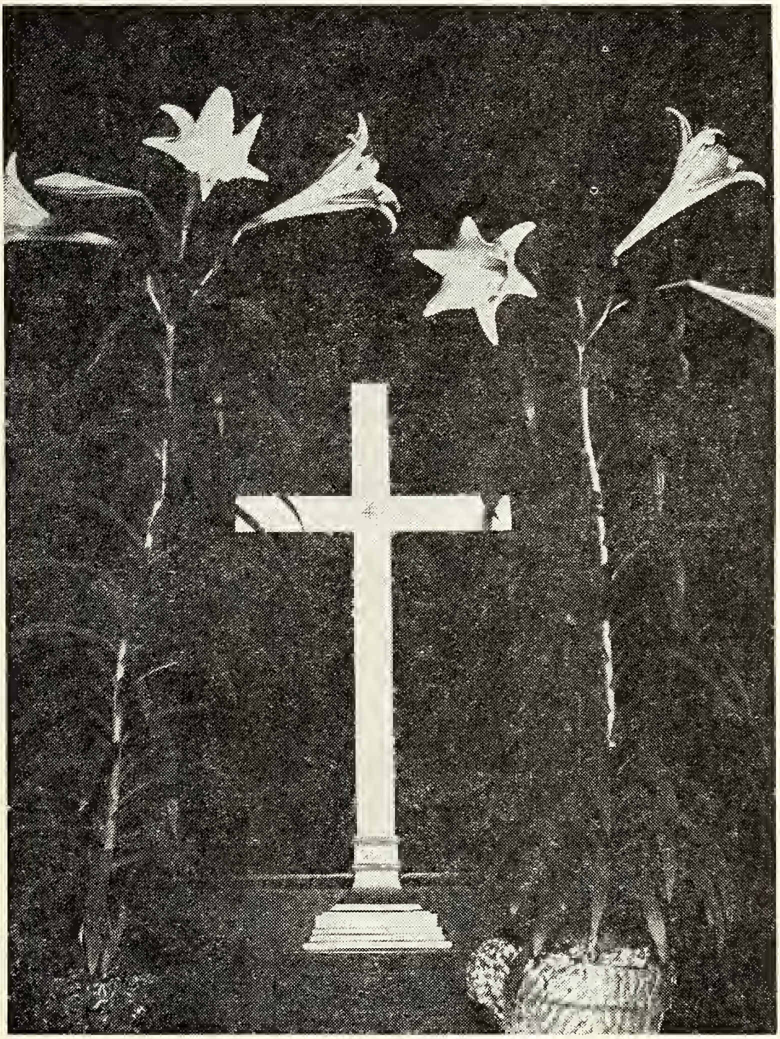
(Continued from page 220)

We see that it is human to make mistakes, to be too proud to withdraw troops, but we also see a way back hundreds of years and many more mistakes long. Jesus at our age faced the same situation and after waiting a few years in a disappointing, cruel, depressing time, lived colorfully, bravely, freely and challenged others to help him with the "impossible" task. He expected something to happen and so do we. Our generation's experience has given us great powers of insight which we want to challenge and use to help create more cell movements, more United Christian Youth movements and other signs of hope.

Some of you adults have taught us to be maladjusted with what is. Do not now with others echo "youth are the leaders of tomorrow" and sit back to watch us. We are not the majority in our generation any more than you were in yours, but we can work together. It will take a long time but we will not give up.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.



HE IS RISEN

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery,
I only know a living Christ,
Our immortality!

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WINONA SCHOOL OF MISSIONS

The Summer School of Missions, at Winona Lake, Indiana, in which Mennonites have been cooperating, will meet this year June 23-28. Courses are offered in Foreign and Home Missions, Bible Study, Methods; with a class for Junior Missionary Leaders conducted by Miss Elva May Schrock of the General Conference. More information may be secured from the publicity chairman, Miss Alice E. Walls, Winona Lake, Indiana.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Advance Notice on 1952 Christmas Bundles

The Goodwill Christmas Bundles have been so helpful in the relief work in recent years that children, young people and others will again be asked to contribute Bundles this year. Bundles will probably be sent for children in Paraguay, Uruguay, Germany, Formosa, Japan, Jordan, France, Java and other countries.

Contents of a boy's bundle will be: trousers, shirt, sweater, wash cloth, handkerchief, toy, and bar of soap. Contents of a girl's bundle will be: dress (or shirt and blouse), sweater, wash cloth, handkerchief, toy, and bar of soap. Bundles may be prepared for any age child between 3 and 16 years of age. Items should be new. Fifty cents in coin will need to accompany each bundle to pay for the New Testament, and shipping expenses.

In order that the Bundles may reach the fields by Christmas, it will be necessary to send them to the packing centers by August 1, 1952. In the near future small leaflets will be distributed to each congregation, giving more detailed instructions, addresses and packing labels.

Mennonite World Conference

It is expected that about 300 persons from the United States and Canada will attend the Fifth Mennonite World Conference to be held at Basel, Switzerland on August 10 to 15. In connection with the Conference, a number of tours are being arranged to enable delegates and others to visit Mennonite communities, Mennonite relief projects, and other places of interest in Europe and in the Middle East. For many of these people this is the first experience in visiting these places.

Recently it was emphasized that the purpose of the Conference is not travel or touring, even though enriching these experiences may be. The Conference is to be a time of spiritual meditation, fellowship, worship and study. The theme is to be "The Church of Christ and Her Commission." Congregations from which the delegates and visitors will come, and others interested in the Conference, are urged to pray that the spiritual tone of the Conference might be predominant.

Delegates, visitors and others will find it very helpful to have at hand a copy of the complete proceedings of the Fourth Mennonite World Conference held in the United States in 1948. Copies are available from the Mennonite Central Committee, Akron, Penna., for $2.00 each.

Help in Disaster

An official of the Red Cross in California, contacted recently by a Mennonite pastor there, explained in detail the plans in one of the large cities for meeting possible disaster or emergency. He looked with appreciation on the relief potential of the Mennonite service program, and expressed the belief that in the event of a major disaster, help of this type would be urgently needed in the rehabilitation of evacuees.

Summer Service Openings

All additional persons interested in MCC Summer Service should make application immediately. Assignments to units will be made about April 15. Additional applicants are needed in units serving migrants, dependent children, and mental hospital patients.

A letter from the Home Missions Council offers the opportunity to open a new summer unit among migrant workers in the northern midwest area, which can be undertaken only if concerned people are available.

Available young men are encouraged to consider Summer Service in spite of the draft uncertainty. With delays in the actual drafting of CO's, men may be able to finish this summer "plus" term before being called, particularly those in the lower or middle part of the draft age.

Of Things to Come

April 13—Easter Sunday
April 17—Council of Western District Committees meeting, Tabor Mennonite Church.
April 20—Western District Sunday School Convention, Inman, Kans.
April 24-27—Middle District Conference, Wayland, Iowa
April 25—All School Play, Bethel College
April 27—General Conference Sunday.
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Volunteer and Western District Young Peoples Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona, Manitoba.
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.
August 3-9—Young People's Retreat II, Murdock, Kansas.
August 8-10—Missions Retreat, Camp Friedenswald.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland
August 15-17—Retreat on Peace, Camp Friedenswald.
Sept. 12-15—Central Conference, Topeka, Indiana.

Editorials

HE IS RISEN

Moslems make much of the tomb of their leader, Mohammed. But Christianity worships no tomb in its religion for it has no corpse. Christ arose from the tomb. He lives. We do not follow a dead leader but a living Lord. He is with us. He is at our side in all of life's varied experiences. He is concerned about all that concerns us. He desires to be helpful in every need.

Paul goes a step further and declares "Christ liveth in me." To have Christ with us, and even in us, in a constant spiritual fellowship should make a real difference in our lives. We have learned to give relief to others "in the Name of Christ." But we should be able to do all in daily life, "In the Name of Christ."

This fellowship is not broken at death. Because He lives we, too, shall live. Death is not an end but an entrance. It is the gateway to the larger life. Easter assures victory over life's greatest enemy, death. The hope of the Resurrection is the hope of eternal life with Him.

From the dawn of history man was perplexed by one great question; If a man die shall he live again? Easter answers that troublesome question with a tremendous "Yes."

Easter can be full of deep meaning for us today. Christ lives. He is with us and in us. Whosoever liveth and believeth in Him shall never die.

BLESSED TRAGEDIES

In the brief tribute to a departed child, as found elsewhere in this issue, we may again learn a great truth. To the Christian, that which may seem to be a great tragedy of life may have opportunities for teaching deep spiritual lessons. Even though an innocent child may be seriously handicapped so that it may never take its place with healthy children, yet its few years may be packed full of soul-searching lessons.

This is the glory of being a Christian. Nothing can really defeat us, for each seeming tragedy or defeat may be turned to a blessing. Holy Week calls attention again to the world's greatest tragedy enacted on the cross. But the dark week bursts into glorious day on Easter morning. Earth's darkest day and earth's brightest day are just three days apart.

But it takes more than mere will-power or cold reasoning to draw blessings from tragedies. It is by joining ourselves with God that we can say with a humble Christian, "There is nothing that can come to me that Jesus and I can't meet together." Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

THE NEXT PRESIDENT

Until after the November election, we may be sure of one topic that will be discussed daily by radio and press; who will be our next President? There will be many opinions, predictions, polls and arguments. The great problems of the world will be shoved aside and weighty matters shelved while political parties and aspirants will press towards one aim, that of winning for themselves. Other countries seem amazed at the vehemence with which we conduct a political campaign.

How fortunate it is that the Christian religion is not tied to any political party or system of government. It transcends all parties, groups and individuals. The Christian Church will continue regardless of the political results. The stars will continue to shine by night and the sun still bring its light by day.

What would happen if all members of our churches were as enthusiastically loyal to their King as many are to their favorite presidential candidate? What if we were as eager to have Him rule over us; if we campaigned for Him with the same fervor as friends work for their favorites?

But regardless of who becomes our next president, Christ reigns, He deserves our full loyalty and devotion.

THE POWER OF THE LAYMEN

There is renewed interest throughout the churches on the part of the laymen. There are lay-conventions and lay-movements generating a new power in the spiritual life of the church. Laymen are given larger responsibilities in the work of the Kingdom.

This may be due to several causes. Ministers are more and more realizing that they are not the only important people in the church, but that consecrated laymen have a tremendous latent power. The laymen themselves seem to be more alive to their opportunities and responsibilities. Then, too, conditions in the world today cry out for spiritual help, and make new demands upon the spiritual resources of professing Christians.

It is well to remember that Jesus was a layman. This was one of the reasons He was so severely criticized; he was not a regular priest or official of the Sanhedrin. The early church was a lay-movement with regular ministers only coming in after the work was started.

The laymen are finding Christianity a thrilling challenge; hard to live but deeply satisfying. They feel the need of making Christianity real in everyday living. They feel a new sense of responsibility for the spiritual welfare of the community and the world. They sense great opportunities before them.

It is a wise minister who will encourage and use his laymen in all the various ways of kingdom-work. He is a good leader who, instead of trying to do everything himself, knows how to challenge his people to greater service, and then steps aside and lends every encouragement to their efforts.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

Looking in the Wrong Place

WALTER H. DYCK

"Why seek ye the living among the dead?" (Luke 24:5)

The women who had heard the Lord Jesus declare that He would rise on the third day were on their way to the tomb bringing spices for the dead instead of approaching the grave in high expectation of seeing Jesus alive. On the very day that He had promised to return from the dead, they came to honor a corpse instead of expecting to greet a Conquerer. This is quite characteristic of our weak, doubting human nature. While we are deeply in need of a living Savior, we too, are looking for Him among the dead.

WALTER H. DYCK

Secretary of General Conference

Pastor, Emmaus Church, near Elbing, Kansas

The angels never expected Christ, the living One, to stay in the grave. They must have been astonished at this weak human faith. They had known Him in heaven. They had witnessed the cross but also knew that "it was not possible that he should be holden of it." So, they speak to the perplexed women, as if to say, "Why are you coming to the grave this morning? He is not here. Don't you remember? You are looking in the wrong place."

Since then centuries have passed. But we, with all the perspective of history, have no right to cast stones at the weak faith of these faint-hearted women. We continue seeking living and enduring things in the graves of this earth, its pleasures, pursuits, and possessions, and are equally fruitless in our search. We are still forsaking the fountain of living waters and have hewed them out cisterns, broken cisterns that can hold no water (Jer. 2:13), and all the while, the living Christ has been saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (Jer. 4:10) Life is found only with a living Life-Giver!

Men draw from Jacob's wells of earth much of their ideology, morality, and "sense of direction." One thinks of the hollow forms of Judaism in which thousands seek peace and comfort today, some of them even recognizing Christ as a teacher, but going no further than scant respect to a Galilean still in His sepulcher as far as they care. Some actually do not believe Christ really arose in body. They think of His resurrection as a survival of personality or continued influence, though dead bodily.

The Apostle Paul told us long ago of the fearful consequences of such a position: If Christ be not raised, our preaching is vain, our faith is vain, we are still in our sins, the dead in Christ are perished, and we are of all men most miserable. (I Cor. 15:12-19) If death conquered Him, then He is defeated; He said He would rise but was mistaken. Then everything else He said would be undependable. If our gospel ends with the grave, it is no "good news."' How can one deny this foundation fact?

To others the words, "...the third day He rose again from the dead..." is their Apostle's Creed, but seek the living Christ in the sepulcher of formalism. The go to church regularly, sit reverently, but come away none the better. They have carried spices—having a sense of duty fulfilled—but leave the house of God void of a sence of His animating, living Presence. They sing about Him; they hear about Him, but have only carried the spices of conventional respect to "the blessed memory" of One "...dead, and buried..."

Theoretically, most of us believe Him to be alive, and desire to know Him personally, but we go to the wrong place to find Him. These women were at the grave while Christ was on the highways. We look for Him in the round of church duties while He is one the highways and byways of life. He is "where cross the crowded ways of life." We ought to look for Him there, living for Him, testifying for Him, anywhere His presence goes before.

We are so slow to believe that He is living among us today. The women remembered the promises of the resurrection when the angels reminded them. Why had they not started out that morning saying, "This is the day He will rise?" Instead, they went solemnly to a cemetery, really the wrong place.

We believe, we say, but do not live as though He lives. He did promise to be with us to the end of the age. Let us walk the highways of testimony joyfully. Let us gather this Easter not bringing merely our spices of formal tribute, and then get up on Monday and live at graves of unbelief.

Christ does not manifest Himself in the grave. The grave speaks of unbelief. "He is not here, but risen." He is more than One who lived in the past. On the highways of obedience, He will make Himself known. "He that hath my commandments, and keepeth them, he it is that loveth me ....and I will

(Continued on page 234)

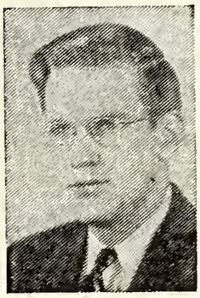
Defeat Triumphant

JACOB J. ENZ*

"Christ crucified." When Paul put these two words together, the Jews stopped their ears in horror; the Greeks laughed at this "foolishness"; and, the whole world turned its back. To put these two words together was an unthinkable contradiction!

The Jewish world looked longingly for a political deliverer who would subjugate their enemies. The Gentile world, troubled by dictators, yearningly anticipated a time of universal peace. But neither the Jew nor the Gentile believed that the Man on the cross had anything to do with their hopes for the future.

Preaching an Expected Deliverer



But in the face of derision, persecution, and dogged opposition, Paul went back and forth across the Mediterranean world insisting that the two words belonged together: "Christ Crucified." The ultimate hope of the world was all wrapped up in the man who was supposedly guilty of blasphemy and therefore executed—murdered by man on the cross. Paul preached an executed deliverer! Furthermore, he insisted that the death of this deliverer brought among men the long awaited Kingdom which now only awaited its final triumph, the earnest of which was the glorious triumph over death.

This message, however, did not originate with Paul. It was on an extended retreat that Jesus took His disciples, that Jesus first set forth this life-encompassing law of victory through defeat. When it appeared clear to Him that His disciples were firmly convinced what his mission was, he proceeded to tell them of His method. It involved an uncompromising direct movement into the ranks of entrenched evil with all the resources of His holy passion for love and righteousness; He knew that this would cost his life, but He saw even His suffering and death as a part of the final accomplishment and of His mission in redeeming a world cursed by sin.

No sooner had the words describing the method he expected to use come from the mouth of the Master, when Peter rebuked Him. Peter's action is the common reaction of the world to the method of Jesus; he tried to tear these words apart which Jesus was putting together in their hearing for the first time, "Christ crucified." Then in Gethsemane he did that which naturally follows from his rebuke of Jesus at Caesarea Philippi, he tried to put a sword in the hand of Jesus. He did not trust the mighty resources of the Eternal God so fully embodied in the Son—the eternal, deathless elements of a holy passion for righteousness motivated by love, which are more permanent than the most rugged mountain ranges of the world.

A Kind of Defiant Anarchy

The world at large including a larger part of the church itself is still preaching an uncrucified Christ with a sword in His hand. The habits of individual Christians who profess to follow Christ provide the inevitable materials for huge political structures dependent upon nationalistic militarism. Christians, because they have permitted themselves to be swept along by a culture that has made a god out of the standard of living find themselves implicated in a whole system which is to protect such organized selfishness at the cost of the misery of millions with whom they ought to be sharing. Accompanying this worship of material things is the worship of physical life itself; physical life must be preserved even at the sacrifice of principle. Tragically, even many Christians are unknowingly or knowingly participating in the deification of man, by their refusal to follow Jesus Christ. Their passion for freedom is little more than a kind of defiant anarchy in which they reserve for themselves the right to choose how far they will follow Christ in view of any immediate personal danger or property damage. As long as the churches are filled with such individuals they will remain the tool of the state to implement its satanic wars instead of the members of the body of Christ to make known His glorious salvation to all mankind.

The Eternal Welfare of the Soul

The church must add "crucified" to its preaching of Christ once more. To do this the church must regain the conviction that its primary concern is the eternal welfare of the soul and not temporal welfare of the body. It is the fruits of the spirit alone that will abide eternally, and the soul without these is lost. Evil must finally encounter eternal death. Truth, righteousness, and love are already victorious while they are being defeated. Hatred, wickedness, and lies are defeated while they seem to conquer. Furthermore the church will need to return to the conviction of the early church that the suffering and death of God's people in behalf of the Gospel, far from minimizing the effectiveness of the gospel's outreach, actually enhances the witness of Christ in the world as nothing else can.

If the church under the leadership of Jesus Christ is to steadfastly set its face to march directly into the entrenched evil of our time whether it be behind the iron curtain or in enlightened America, there will be needed men and women who live in such close fellowship with their Lord that their lives will be mastered by the concern for living in strict adherence to the explicit command of Christ regardless of the cost. They will understand that since they are "in Christ;" since they are members of the body of Christ as he is now at work in the world, they cannot expect to do any less than go up to their Jerusalem and up their Calvaries. They will understand that their life lived out or laid down is the only voice by which Christ can call the world back from its rush to the abyss. They will see in their defeat uncontested victory.

***Former acting editor THE MENNONITE, now graduate student Johns Hopkins University.**

The Witness and His Work

DANIEL J. UNRUH*

In 1947 The General Conference of the Mennonite Church decided that the "Holy Week be annually observed as a week of witness in all our General Conference Churches." This recommendation by the Conference sets off the Holy Week as a time of special recognition of our basic responsibility as Christians. Holy Week which commemorates the central and most significant theme of the gospel is also the time for the church to fulfill her primary obligation, to make known **the gospel.** See I Cor. 15:1-4, II Cor. 5:18-21.

I. THE WITNESS—"Ye are witnesses"—Luke 24:18

A witness is one who has by personal experience seen or perceived the reality of an event or thing, being a participant or observer. The witness then must be able to bear witness to the reality of his personal experience with the Lord Jesus Christ as did the Samaritans when they said, "Now we believe—for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." John 4:42

The disciple of Jesus may teach the desirability and the necessity of the new birth and of a godly life, but the witness bears testimony to the reality of the new birth and that he "hath everlasting life and shall not come into condemnation; but is passed from death unto life." John 5:24 He speaks with assurance when he says: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." II Timothy 1:12

All who have witnessed the reality of the person and power of Christ should be witnesses unto Him. No one who is called to be a witness should do less than to be a true, a faithful, and an unbiased witness wherever and whenever the opportunity presents itself. The world does not need more opinions about the Lord Jesus Christ and the Christian life (the born again life) they must have the facts from actual witnesses.

The apostle Paul had heard about Jesus and being a religious man, zealous for the traditions of the Pharisees, the precepts of the fathers, and the authority of the Council at Jerusalem, he became a persecutor, until he himself witnessed the reality of the resurrection of the Lord Jesus Christ on the Damascus road. Then and there he became a witness and was called to witness, Acts 26:16. Immediately after that he began to witness. He devoted the rest of his life as a witness to the Lord Jesus Christ and to the power of the gospel.

II. WITNESSING—"Ye shall be witnesses." Acts 1:8

Witnessing is the responsibility and privilege of every one who is born again.

The Holy Spirit is the endowment for this service and also the effective operating agent in the ones to whom this witness is given. Acts 1:8. We must witness to the power of the gospel, Romans 1:16 and to the reality of a new life in Christ, II Cor. 5:17.

Having established the characteristics of the witness, we need to make sure of the nature of the testimony, or that the witnessing is relevant, pertinent and vital. A certain railroad company was charged with neglect of guarding a dangerous railroad crossing. The watchman in charge was brought to the witness stand: "Are you the watchman at this particular R. R. crossing? " "Yes!" "Were you on duty the day and the hour when this particular neglect is charged?" "Yes." "Did you leave the watchman's house and stand before the crossing with the watchman's lantern?" "Yes." "Did you swing the lantern as per your instructions?" "Yes." Later when the watchman was complimented on the unshaken testimony he had given, he replied: "I did the best I could on the witness stand, but I was glad that no one asked whether there was a light in the lantern."

Are we swinging lanterns without a light? We must be at our post of duty and perform the duties incident to our position, but always make sure of the vital witness to the Lord Jesus Christ, "the Light of the world," (John 8:12) and glorify "God who hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'" II Cor. 4:6

We must witness to the person of the Lord Jesus Christ, the eternal Son of God, conceived by the Holy Spirit, born of the virgin Mary, who suffered, was crucified, dead and buried. He rose again from the dead and ever liveth to make intercession for them that come unto God by Him. He is coming again in the clouds of heaven to receive the Church, His bride, to Himself.

III. THE WORD—"Go ye into all the world." Mark 16:15—"In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

The world to which we are to witness is "the world" that "God so loved... that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John 3:16

This world includes the "Jerusalem" of the people who by reason of their natal and religious background are closely associated with us and are the responsibility of our local churches. I believe we have a special responsibility to the Unruh's, the Regier's, and the Schmidt's; the Graber's, the Goering's and the Waltner's; the Sprunger's, the Schumacher's and the Lehman's; the Fretz's, the Smucker's and the Detwiler's. Just as each of these groups, (many other familiar names could be included) suggest a Mennonite relationship so we have a responsibility of bringing them not only to the door of salvation, but also across the threshold into an assurance of salvation in Christ.

"In all Judea" whether these Mennonites are in Europe, South America or Mexico, they are akin to us by special relationships and we have a special responsibility to them.

"Our Samaria" lies next door and in "this Samaria" are the neighbors who attend the same public schools, who work with us on our farms and in our shops, who read the same newspapers and vote in the same elections with us. We must reach the Anderson's, the Sawyers, the Schlagowsky's and the Romanoff's and the many groups of various national backgrounds. We must witness to them of the Savior; we must invite them to our Sunday Schools and our churches, we must break down the walls that would prevent them from entering into the fellowship of the gospel of Christ.

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"And unto the uttermost part of the earth"—this is the vast unevangelized mission field of the world. Peoples "out of every kindred, and tongue, and nation" will one day sing a new song, saying, "Thou are worthy to take the book, and to open the seals thereof; for Thou was slain, and has redeemed unto God by Thy blood." We have the happy privilege and the sacred responsibility of witnessing to the "uttermost part of the earth." Our missionary prayer should express itself in the action suggested by the missionary hymn.

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way."
"Make known to every heart his saving grace
Let none who He hath ransomed fail to greet Him.
Through thy neglect, unfit to see His face.

IV. THE WORK—"Go ye into all the world, and preach the gospel to every creature." —Mark 16:15b

Dr. Wm. McCarrel says we as Christians have a new C.I.O. namely; Contact is Opportunity, an opportunity to witness for Christ.

1. Every member of the church, every Christian should be challenged to witness in some way to someone **every day.**

2. Every person in the community who is not actively connected with the church should be contacted by a Christian and warmly invited to come to the church.

3. Those who give evidence that they are ready to accept and publicly confess the Lord Jesus Christ as their Savior, should be brought into touch with the pastor.

List the prospects of the community—those people who need to be won to Jesus Christ, and those Christians who are in need of spiritual help.

Where special services are held, make members of the church responsible to invite people to these meetings. This they might do by calling on people, by writing to them, or by calling them by telephone.

Let certain lay people be responsible to see to it that everyone who comes to these meetings will receive a warm welcome. Treat them as one of us.

Designate a certain night as Church Home Night when every Christian family invites another family for supper or for the evening. Many people are hungry for love and fellowship. These Jesus says we are to invite. Read Luke 14:12-14

1. Tracts may be distributed. When a tract is given out it should be done with a word of testimony on what the tract has meant to the one who gives it, or a word as to the purpose of the tract.

2. Be pleasant, do not allow yourself to be drawn into an argument, be a witness.

3. Pray that the Lord may direct you to speak to the persons whom you may help.

4. Pray that God may bless the seed of the Word, to the salvation of souls.

I Saw a New Heaven

(Written by the parents, one of our ministers and his wife, whose young physically handicapped daughter had just passed into the Beyond) —J.N.S.

It was especially beautiful in Heaven on that Friday morning. The little souls, the young and old were joyously singing their praises before the throne of the Father who did all things well.

And then the singing ceased. Their eyes were turned to the gates of Heaven. There was Jesus receiving into His arms the soul of a little girl. A hush of holy awe and wonder fell upon all who beheld it. It was a beautiful sight . . . radiant she was, pure, spotless, with not one mar or blemish. It was one of those perfect souls who had done nothing wrong or amiss, who fit into no other place but Heaven. So new, so tender it was, quivering and trembling like something which had long been imprisoned in a frail and helpless body and now had suddenly found freedom and full expression.

Truly it bore the marks of much suffering, and pain, and struggle. Seeing this the compassionate Jesus said,

"My child, earth has been unkind to you.
You have suffered much. What strange
mission was it upon which you were sent
to earth?"

And the little one looked at him and smiled a faint, soft smile.

"The Father sent me to earth to teach them to be thankful . . .
for hands that can be used
for feet that can walk
for eyes that can see
for children that can laugh, and sing,
and play,
for minds that grow along with
the body."

"I was sent that they might learn . . .
that God's grace is sufficient for every need
that no sorrow, no disappointment, no burden
the Father sends is greater than the faith
and strength he supplies.
that it is more blessed to be able to minister
than to be ministered unto."

"And so I taught them without saying or doing . . . and they learned, learned well. And now I've come back home. It is beautiful here."

And the kind Jesus held her more closely to his breast, and blessed her, and tenderly whispered,
"Well done, my little servant.
Enter into the joy of my kingdom."

Some Easter Thoughts

Without doubt, the bodily resurrection of the Lord Jesus Christ is the keystone in the arch of truth.

Consider the fact that He said He would rise from the dead:

"Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again." (Matt. 20:18-19)

And He did rise again:

"He is not here: for He is risen, as He said. Come, see the place where the Lord lay." (Matt. 28:6)

"But now is Christ risen form the dead, and become the first fruits of them that slept." (1 Cor. 15:20)

The tremendous importance of the resurrection of the Lord Jesus Christ can be seen in the following facts:

(1) *His resurrection is a vital feature of the Gospels*:

"For I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." (1 Cor. 15:3-4)

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." (2 Tim. 2:8)

(2) *His resurrection is necessary to our salvation*:

"And if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:17)

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9)

(3) *His resurrection is necessary to our justification*:

The promise is that righteousness shall be imputed to us "if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." (Rom. 4:24-25)

(4) *His resurrection is necessary to our fruitfulness*:

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7:4)

(5) *His resurrection is necessary to our consecration*:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (2 Cor. 5:14-15)

(6) *His resurrection is necessary to our security*:

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God who also maketh intercession for us." (Rom. 8:34)

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25)

(7) *His resurrection is necessary to our resurrection*:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thess. 4:14)

"From our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto himself." (Phil. 3:20-21)

The Savior Himself said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke 24:46-47)

What does a crucified, buried, risen, exalted and glorified Savior mean to you?

—*NOW*

The Legend of The Dogwood Tree

At the time of the Crucifixion, the dogwood tree was as large and strong as the oak, and was chosen as the timber for the cross.

To be used for this purpose distressed the tree, and Jesus, in his pity, promised: "Never again shall you grow large enough to be used for a cross. Henceforth the dogwood tree shall be slender and twisted, its blossoms in the form of a cross . . . two long and two short petals. At the edge of each petal there shall be nail prints; in the center of the flower, a Crown of Thorns. And this tree shall be cherished as a reminder of My Cross."

So it has been, and the springtime flowering of the dogwood has remained a symbol of divine sacrifice and the triumph of eternal life.

—*Covenant Weekly*

O CHRIST, IN THEE MY SOUL HATH FOUND

O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy I sought so long,
The bliss till now unknown.

Now none but Christ can satisfy,
None other name for me!
There's love, and life, and lasting joy,
Lord Jesus, found in Thee.

Preparing for Easter

BERTHA M. MILLER

He slept, and as he slept he dreamed a dream.

Twenty centuries had rolled back and he was standing before the moss- covered temple of Aesculapius, the god of good gifts. Some stray peasants were seeking the god's blessing. It touched his heart to see the wistful faces, the anxious eyes.

He stayed behind to meet the aged priest and talk intimately with him, for in a dream there are no language barriers. His questions seemed curious to the priest. He found his soul had three questions.

"Do you and your worshiping people honor and love your god?"

The puzzled countenance of the priest expressed, "Whoever loves a god?" as he answered: "We fear him for he has all power of blessing, fortune, and health. These people of mine come to him only in trouble or sorrow. If all goes well they seldom bother me or the god I serve. But—but I do not know what you mean by loving Aesculapius!"

He put his second question to the priest. "It is my ignorance, good priest, but have your people no sense of deep spiritual need nor some feeling of sin which might bring them to worship in their heatlh as well as in their need? Do they not steal here some day to praise their god and seek his pardon?"

"Sin, stranger! What do you mean?"

"A breach of the will of your god—a breaking of his holy law."

The priest smiled curiously as he answered. "Our god does not work by will nor by law. Who of us knows when he will blight and curse or when he will bless? I fear, good stranger, that I do not know what you mean by this sense of sin."

The stirrings in his soul bade him ask the third question. "What are the hopes of your people for this life and for the life to come?"

"Perhaps the common people believe in the myth of a future life," he answered, "but nowadays no man of culture is caught in this web of foolish imagination. The creed of our god is simple. It is this: make your life as full and rich and merry as you can, for at best your time is brief and death takes all."

Sad and disillusioned he reached the road again. He had not gone far when he came upon a bustling company of soldiers walking in loose order, with a prisoner in their midst. He turned and joined them. By courtesy of the captain he chatted with them and with the prisoner.

The prisoner, not overstrong in body, poorly clad, was a Jew. He was being taken to the Roman courts for trial, for, although he was a Jew, he was also a Roman citizen. The soldiers seemed to think his death was sure; yet the prisoner's face was strong, confident, happy.

Perhaps because of his depression after visiting the ancient temple, perhaps because his spirit was troubled, his soul demanded that he again ask his three questions.

"Do I love and honor my God?" the prisoner replied. "Why, He is everything to me. He is my joy, my unspeakable joy—" and he broke into a lyric of rapture about his God—His worth, His goodness. "Stranger, would that thou were as I am, except these bonds!"

The questioner, comparing the prisoner's words with the priest's, found the contrast ludicrous. He plied the second question.

"A sense of need? A sense of sin?" repeated the prisoner. "I am full of it, crushed with it. I deserve only to be a castaway. My sin is great, but the goodness of my Master is greater. What a complete peace my God has given me!"

Remembering that the prisoner was probably going to Rome to his death, the questioner hesitated to ask the third question, but the throbbing of his soul overcome his diffidence.

Then the prisoner forgot himself completely as he answered, "I am going to Rome to my death. I have no wish to die but I have no fear to die. I look forward with great joy to a fuller and richer life in the very presence of my God!"

The dreamer awoke from his dream, and as he pondered he knew that the priest and the prisoner to whom his spiirt had spoken were worlds apart, and yet their only difference this—their faith.

For a long time he sat pondering his dream. His head dropped into his hands. The restless strength of his fingers traced his thoughts.

There in miniature panorama lay his dream—the background to a rough-hewn cross. And on the cross a wretched, writhing blood-seared figure twitched in throbbing torture.

His fingers tightened over his eyelids. He strained to blot out the ghastly, cruel picture. Then, looking upward he saw those strange full eyes—quiet calm amidst confusion. And there behind the cross an empty tomb! and in the garden a risen Savior!

But his eyes returned to the cross; for there, kneeling in the blood-wet dust was a man pleading, " 'Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.' O God, forgive my sins. Cleanse me from all unrighteousness. Create a pure heart within me. O loving Father!"

He knew the man: it was he himself.

Suddenly he felt the burning compulsion to rush out and tell to all the world he had seen Easter—to bid all come and see the Risen Lord!

When those kind eyes—quiet calm amidst compulsion, seemed lovingly to say, "Go, live thy faith, and make thy telling real!"

From the Nation's Capital

Bible Reading in Public Schools Challenged

March 3, 1952, the United States Supreme Court left undisturbed two provisions of New Jersey law which require that five verses of Old Testament Scripture be read in the public schools every day and which permit the recitation of the Lord's Prayer. However, the Court did not actually decide whether there is any conflict between these laws and the separation of Church and State as set forth in the constitution.

In February of 1950 Mrs. Anna Klein, whose daughter Gloria was at that time in her senior year in high school, and Mr. Donald Doremus, a taxpayer and citizen of New Jersey, charged that the New Jersey laws calling for the reading of the Old Testament and permitting use of the Lord's Prayer are unconstitutional. It is noteworthy that students are permitted to be excused from the classroom upon request when the Bible is read or the Lord's Prayer, but no such request was ever made by Gloria or her mother. In one of his briefs the attorney for Mrs. Klein and Mr. Doremus makes the following statements: "The only means of preventing sectarian instruction in the school is to exclude altogether religious instruction, by means of the reading of the Bible or otherwise." Exclusion of Bible reading from the public schools as well as reciting the Lord's Prayer, is the one course that may be pursued with absolute safety, with the assurance that no one's rights are being trampled upon and with a knowledge that perfect justice has been done." Is that the logical result of our Mennonite emphasis upon the separation of Church and State? How long would our forefathers have permitted their children to remain in schools so nearly stripped of religion?

On February 20, 1950, the Judge of the County Superior Court held that the laws referred to are constitutional, and on October 17, 1950, the New Jersey Supreme Court unanimously upheld the lower Court's decision. In its written opinion the State Supreme Court stated that "while it is necessary that there be a separation between Church and State, it is not necessary that the State should be stripped of religious sentiment."

The case was argued before the United States Supreme Court the last of January. However, the Supreme Court held that the two persons attacking the laws had not shown enough "injury" for the Court to deal with the constitutional question. In the majority opinion Justice Jackson stated that there was no claim that the 17-year-old daughter was injured or even offended by the daily Bible reading or that she was compelled to accept or even to listen when the Scriptures were read. It must be noted, that the Supreme Court avoided the question of whether reading the Bible in the public schools is in conflict with the constitution.

Twelve states, including New Jersey, prescribe the reading of the Bible in public school classes. Five other states specifically permit such reading of the Bible. In four states the reading of the Bible in public school has been declared unconstitutional. It was said during argument of this case that Bible reading is actually practiced in 34 states besides New Jersey, either because it is prescribed or because it is optional.

Appropriations Committee Disproves CO Work Program

General Hershey, Director of Seletcive Service, in asking for additional funds needed until June 30, included a request for $150,000 to begin operation of the conscientious objector program. Committee members raised several questions and recommended that the amount be cut from the 150,000 to 15,000. The request was made on February 25.

The Committee Report to the House of Representatives included the following statement: "The committee is not in accord with the conscientious objector program as presented and has denied funds for putting it into operation. The sum of $15,000 has been provided for administrative expense in connection with this activity and is provided in order that further consideration may be given this problem." (Perhaps this statement reflects more nearly the attitude of one or two subcommittee members than the general attitude in Congress.)

The House of Representatives passed the Appropriations Bill reported by the Committee without amending this particular provision. There is still a possibility, however, that the requested funds be restored by the Senate.

It is difficult to estimate whether development of the conscientious objector program will be materially delayed if only $15,000 is made available to June 30, 1952.

—ELMER NEUFELD

LOOKING IN THE WRONG PLACE

(Continued from page 228)

love him, and will manifest myself to him." (John 14:21)

We are not only crucified with Christ and buried; let us not look for the living among the dead. We are to be alive unto God. Only to mortify the body is a negative experience. That is the error of asceticism, seeking life through death. Death to sin becomes real by living unto God. Believers are not to stay at the grave any more than Christ did.

Finally, some still seek the living among the dead with respect to loved ones who have gone to be with the Lord. They magnify the grave, leaving flowers as though the goal had been reached with the burial. But faith looks beyond where the dear ones are with Christ waiting for a glad reunion. It was not their bodies that meant the most, therefore our real treasure is not in the grave. "Because I live, ye shall live also."

Let us beware of seeking the living among the dead. **Christ is not dead, but LIVING.** Let us walk the highways in the power of His resurrection, testifying that "He ever liveth."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

A Letter from North German Youth

(An exchange of letters and articles between the German youth and our paper, Mennonite Youth, has taken place over a period of time. Here is an interesting article on the activity of the youth of North Germany as reported by Wolfgang Fieguth, one time exchange student at Bethel College, and traveling pastor among the dispersed Mennonites of North Germany. Wolfgang is now living in Ontario, Canada. —E.L.)

DEAR MENNONITE YOUNG PEOPLE
IN AMERICA,

More than ever before in our modern times Mennonite Christians throughout the world have grown into a deeper consciousness of brotherhood in the post-war years. Being united by our common faith in one loving Savior, one Lord and Father and moved by one Holy Spirit, many of our experiences have enhanced this growth: the common service in C.P.S., the common work through the M.C.C., our missionary endeavours in Asia, Africa, and at home, the Mennonite World Conferences, the student and farm trainee exchange program, Voluntary Service, common publications, etc. Last but not least it was the need first of our brethren in Russia and later on in Eastern Germany that moved all of us to common action. Well, don't you agree with me, that we as young Mennonite Christians should not wait for more trouble to turn about fellow brethren somewhere on this globe to call forth some united response, but rather endeavor to stimulate ourselves and each other in this growth toward closer brotherhood without interruption?

One way toward that end is to lift the veils of obscurity that part us and what is worse, distort the views we share one for another. For that reason I want to continue with this letter the exchange of articles that exists between the Mennonite youth papers of the United States, Canada, the Netherlands, France and Germany.

I want to relate to you something of what is happening among our young people in Northern Germany.

In this section of Germany between the Lower Rhine and the Southern Baltic, between the Harz Mountains and the North Sea most dramatic happenings of Mennonite history have taken place.

To this area Melchoir Hofmann, tanner and eloquent preacher, brought North the anabaptist vision, thus starting besides the Swiss, the Dutch-Low-German stream of Mennonite people.

At Emden, East Frisia, one can visit our first congregation founded in the North in 1530 only five years after the birthday of our brotherhood in 1525 at Zurich.

In Munster, Westfalia, one could see before the war at the top side of St. Lambert's church tower the iron cages in which the bodies of two leading "Munsterites" were presented as a warning to the people and feed for the crows after their kingdom had vanished under the swords of the besiegers.

In the cities of Emden (1544), Wismar (1554) and Schleswig (1608) our brethren held public disputations with the leaders of the newly founded Protestant state churches.

In the cities of Lubeck (1546, 1552) Emden (1547), Wismar (1554), and Cologne (about 1544) they held important conferences about controversies whose results are still influencing us today.

In this area Menno Simons travelled about while hunted by state and church authorities gathering the remnants of our persecuted congregations. And close to Hamburg he died, who wrote once: "There is nothing on earth that my heart so loves as the 'Gemeinde'."

From the Mennonite congregation at Krefeld the first Mennonites migrated in 1683 to the New World and founded together with the Quakers Germantown, Pennsylvania.

Through the past four centuries four congregations have remained: Krefeld at the Lower Rhine, Gronau and Emden at the present Dutch border and Hamburg. Into the area between them the monster of flight has dropped after the last war some 10,000 brethren who formerly had lived in Russia or in East and West Prussia.

After some 8,000 brethren from Russia have left Germany since 1945 for Paraguay and Canada, and after some 2000 brethren from Prussia have migrated to Uruguay, some 600 to Canada and some 1,000 to South Germany into the vicinity of our Mennonite churches there remained several thousand in the North yet scattered about in little groups or as isolated families and single people between the Russian Zone and the Netherlands. They became organized in small groups for the distribution of M.C.C. relief. By now they have formed loosely tied, far spread so-called "refugee congregations" and thus most of these 6,000 people have the opportunity to attend a Mennonite Church service at least twice a year.

After finishing my studies I wanted to do some voluntary service. The German Mennonite churches assigned to me the task: to serve our scattered young people in Northern Germany and while doing that to find out the best ways in which to gather them among themselves and around our Lord.

From the last dollars of my two American student years I had bought a used bicycle and a used typewriter. For my headquarters I had one choice: Our two-room apartment close to Kiel, where I lived with my three folks. And in my brief-case I had some 80 addresses of young people and letters from five of our ministers assuring me their help.

My first task was to hold the annual Youth Day of the Hamburg Mennonite Church to which all young people from 100 miles around were invited. On Labor Day, May 1, an official holiday, and the following day we gathered on the church grounds. In beautiful spring weather our young people arrived by railway, subway, bus and bike. Half of our time was devoted to what we call in German "froehliche Gemeinschaft." On one day we made a trip to Hagenbeck's Zoo. We scattered about the large park and I worried how we should ever get together again for going home. But after we were bored by the polar bears moving their heads from left to right endlessly and by the giraffe's long neck we finally found ourselves to our surprise all gathered in front of the monkeys' area, what many checked with a chuckle. On the other day we made a tour of the Hamburg port. One evening we played group games and on the other evening we visited your homes and churches and hitch-hiked up and down the highways of the U.S. in the 300 colored slides of Gus Reimer. These hours helped us to learn to know one another better and to recreate our minds and hearts in cheerful fellowship.

The other half of our time we spent by surveying the ground on which we are invited to live in Christ. Two young men hold forth what Christ can mean to us as our Lord of Life and as our Redeemer. After each talk we parted in groups of 8 to 10 for discussion and then joined again for hearing short reports by each group and for drawing a general conclusion. The discussion turned to personal problems involved in our decision for Christ. Quite a few young people wondered at our church practices of baptism and criticised on one side the lack of courage on the part of young people to refuse baptism when they don't yet feel ready for it. On the other side they criticised our churches for putting too much stress on mere indoctrination of our beliefs while neglecting guidance to an aware decision for Christ which is much harder to be done. One big help—they meant—would be, if the churches would take off the young people's minds the dread of the traditional pattern of thinking: "Now you are 14 or 15 years of age and now it is time for you to become baptized."

Right after the end of the youth day I took off by bike up north across the Kiel Canal to visit ten groups of Mennonite families in different parts of the peninsula of Schleswig-Holstein. Over 400 miles I biked along the roads during that trip, visiting with young people and inviting for small meetings of youth. Usually they asked me to tell them about the origin and history of our church. At home in our rather solid communities it used to be self-understood to be a Mennonite. But now—being perhaps the only Mennonite youth in a large school—they were asked to state their reasons for being different from all others since the whole population belongs either to the Lutheran-Reformed or to the Catholic National Church. Now in the state of dispersion to be a Mennonite has again become much more of a personal decision.

From this trip there resulted a weekend meeting for some of these young people in a village some 30 miles north of Kiel, where one of our refugees operates a farm. He opened his house for us, the M.C.C. provided the food and there we gathered some weekend in June on Saturday evening around a campfire out in the woods. On Sunday morning quite a few of our old people joined us for a service conducted by Dr. Erland Waltner from Bethel College who was serving in Europe under the M.C.C. in the summer months. He drew into the hearts of the young people a clear and vivid picture of Christ and of Christian faith and I heard at our Christmas retreat one of the attending boys quoting him for carrying across a statement of his own. After an afternoon of games out in the pasture and a short silent devotion the young people had to leave again for the loneliness of their refugee life for more than half a year.

During the summer vacations I invited for three one-week biking tours in order to help our youth to spend at least one part of their vacations away from home routines and work and to give them a chance for new experiences and friendships. Isn't it also the task of a church to simply serve her youth besides making demands on them? Two of these tours materialized and we had a wonderful time exploring some beautiful corners of our country between wooded hills and lakes, along the beach of the Baltic Sea and in the beautiful medieval courtyards of the old imperial, hanseatic city of Lubeck. There we even took a look at the Russian soldiers on guard at the so-called Iron Curtain. Even our cooking turned out all right. Once we bought rice only half an hour before planning to eat, but we had to stretch our stomachs for another hour until the rice was ready. The California raisins—a gift of the M.C.C.—however, that were to go with the rice, were all gone by then. On both tours we slept one night in a shed of the large Fresenburg estate. We went to the grave of Menno Simons—where today a monument commemorates his service to our brotherhood—but "he was stolen" as we later reported to our minister O. Schowalter at Hamburg. On the monument there used to be a brass relief of him and thieves had broken the precious metal plate off the stone. Close to the little white cottage where his printer is supposed to have lived, under the "Menno Linde," a huge 400-year-old lime tree until today called after him in that area, I told about his frontier service to us Mennonite Christians.

Thus summer and fall flew by with more visitation and youth meetings on evenings and weekends. With the help of a questionnaire I made a survey of the opinion of our young people on Mennonite Christian principles, their ideas and requests for our youth work, their social situation and their attitude toward military and war service, for aiding me in my planning for this year's activities.

In Hans-Joachim Wiehler I found a young man willing to take up my job after my term was up.

While we met with the representatives of our South German Mennonite Youth on the Thomashof —their Bible home and retreat grounds on the Odenwald Hills—they voted to collect among their youth groups in the current year about 3,000 German Marks which are about 5,000 hours of work to support our whole work up north among the refugee youth. Since they want to do it just by themselves they have taken over a great task by doing that. Since their help came to us completely unexpected and because they are not too many, we felt the more grateful and moved to push forward our work.

For the present year we drew up a plan for retreats so that our dispersed young people in all parts of Northern Germany will have the chance to attend at least one in a year. To establish a closer relationship to our nearest foreign brethren—the Dutch Mennonites—we shall venture on a three-week biking tour through the Netherlands in July before the world conference.

My last experience with our young people in Germany was during our Christmas retreat in a youth hostel close to Hamburg. Some fifty young people spent four days together. The serious part of our program was taken up by our morning devotions, a presentation of the life of Christ, an introduction into the Scriptures, two discussion, one on: "Whereupon do we base our sense of honor?" and another on: "How can we be Mennonite Christians without living in close fellowship of a church?" On Sunday, Dec. 30, we joined the Hamburg Mennonite Church in their Sylvester service and sang to them as a group a hymn and a round song. We had some fifty books on display for reading; we sang often; for our two Old Age Homes the boys built some trays and the girls made some dish saucers, and the evenings we spent in cheerful fellowship, that culminated in a camp evening to which everybody had to contribute his more or less good talent. We even had some guests from among you: Margarete Pauls, Grace Miller, Reynold Sawatzky and Cal Redekop.

With that retreat I had a really fine farewell from my work and also from my home country, Germany, because I left the Old Country on an immigrant transport on January 26 for Canada, where I stay with my folks on the farm of Mr. Wm. Schellenberg, R. 3, Leamington, Ont. Since I am now for good in the New World I hope to get again into contact with the friends I made among you while being an exchange student at Bethel College and a guest in many of your churches, schools and homes.

At last I want to extend to all of you many greetings from our German Mennonite youth, what I was asked to do before I left.

WOLFGANG FIEGUTH

Book Review

HAROLD PETERS

Around the World With the Bible, by Gertrude Jenness Rinden, Friendship Press, 1947, 128 pp., Cloth, $1.50; paper .90.

One of the most impressive stories in this little book took place during World War II. Three American airmen crash-landed on the sea near the Solomon Islands. In their small life raft they expressed their many fears concerning their possible fate, Japanese, cannibals or what? To their great surprise, friendly natives helped them ashore, gave them dry clothes and a hut for their own use. Later an English-speaking native boy presented them with an English Bible and invited them to a Bible study meeting. The bewildered airmen, who had lost interest in the church, suddenly realized that the natives were probably assuming that Americans knew all about the Bible. They decided to do some quick intensive cramming and play the part expected of them. During the eighty-seven days of their stay on the island they had an excellent opportunity to become well acquainted with the Bible. As they studied the teachings of Jesus and watched the way of life of the natives, one of the airmen observed, "These people have taken the Bible seriously. They no longer use their war canoes for fighting."

When the children who play a prominent part in most of these stories decide on a course of action they have a contagious enthusiasm that is not easily quenched. One group in India presented a bhajan (musical dramatization) of the Bible story of Joseph so effectively that the Rajah asked where he could find such a story. After seeing and hearing their blind classmate read with her fingers, another group of boys and girls decided to help support *Discovery,* children's magazine, published in Braille by the John Milton Society for the blind.

The stories give examples of what children have done and can do to help distribute the Bible and its message around the world. The book may also tend to promote international understanding, because the author has included something about the ways of thinking and manner of living in nine countries.

The two China stories should be especially "authentic," because Mrs. B. Rinden and her husband served as missionaries there. In the Africa story a boy uses the *onjango,* or village story-telling meeting, to tell some of the Bible stories he had learned in school. The story of the childhood of Toyohiko Kagawa gives an insight into what God can do for one who, according to worldly standards, did not have a chance.

The stories seem based, at least in part, on fact, with added conversations and descriptions to bring out the conflicts and tensions between the personalities involved. The stories are simple and the emphasis is on suspense and action to hold the interest of readers aged eight to fourteen.

Our Colleges and Seminary

BETHEL COLLEGE

The A Cappella Choir under the direction of Dr. Walter H. Hohmann is presenting "The Seven Last Words" at the Pretty Prairie Mennonite Church on Palm Sunday evening, April 6. This will be the initial concert on the tour the choir will make during Passion Week. A group of concerts have been scheduled in southwestern Kansas and in the panhandle region of Oklahoma and Texas.

The Student Christian Association has conducted its annual Student Exchange Drive to raise funds for the support of a German student who will study at Bethel next year. Fritz Potreck, now at Bethel, is the first student to study at Bethel under this program. Next year's exchange student willl be Rudolph Wiemann, who will come to Bethel from Wuppertal Teachers' College.

Five new members, Lola Fern Voth, Dorothy Androes, Hugo Hildebrand, Joyce Bargen and Marjorie Olson, were initiated into the Alpha Psi Omega Society, honorary dramatic society, on March 20. Membership in the Alpha Psi Omega is determined by work done in dramatics.

Dr. David H. Suderman served as critic judge of a church-academy music festival at Freeman, South Dakota, Friday, March 21. This was an interstate competition festival with academy choirs from South Dakota, Minnesota, Iowa, and Nebraska. Three Bethel graduates of recent years are now teaching in the music department at Freeman. They are Elvera Voth, Walter Jost, and Harold Moyer.

Work has recently been carried forward on the track in preparation for the first track meet to be held here on April 8. Cinders are being ground and will be mixed with clay to be spread on the track.

Bethel College District Fellowship meetings have been held in several communities the past week. On Monday evening, March 17, two meetings were held. Erwin Goering, R. C. Kauffman, Rev. P. K. Regier, Rev. W. F. Unruh, and Mrs. A. J. Regier went to Brudertal for the Fellowship meeting of the churches in the Hillsboro area. On the same evening, Dr. and Mrs. C. Krahn, Mr. and Mrs. Willis Rich, and Mr. and Mrs. Ernest Bachman and Rev. D. C. Wedel went to the West Zion Church of Moundridge for the meeting of the churches in the Moundridge area. On Thursday evening, March 20, John F. Schmidt, Dr. Eldon Graber, Harold Duerksen, Ernest Bachman, Rev. J. B. Kaufman and Dr. D. H. Richert went to Pawnee Rock for a fellowship supper followed by a program of talks on various phases of Bethel College. On Friday evening, March 21, John F. Schmidt, Dr. R. C. Kauffman, Mr. and Mrs. Jake Lingenfelder, and Rev. W. F. Unruh went to Turpin, Oklahoma, for another Bethel College fellowship meeting of the churches of southwest Kansas and the panhandle region of Oklahoma and Texas. A great deal of interest in the work of Bethel College is evidenced at these meetings. They give representatives of the college an opportunity to discuss and share their problems and concerns with the constituency on the local church level.

Dr. J. Winfield Fretz, spoke to the faculty and staff of Hesston College, Wednesday, March 19, on "Peace Through the Point Four Plan."

CANADIAN MENNONITE BIBLE COLLEGE

Bible Week and the Manitoba Minister's Conference were held jointly in the Bethel Mission Church of Winnipeg, March 3-6. The program for Bible Week had two main topics: During the first two days, "The Church and its present day mission" were considered. The last two days were devoted to the topic, "The minister and his mission." Teachers from the Canadian Mennonite Bible College, ministers from the province, some students from the Bible College and also P. K. Regier, executive secretary of the General Conference shared the responsibility of delivering the twenty-two addresses and taking part in the discussions which took place during these days. Especially appreciated were the four lectures given by P. K. Regier on the book of Philippians, as well as the evangelistic addresses which were given by him during the evenings. Those attending the meetings were of the impression that they had been well worthwhile and rewarding from both an inspirational and educational point of view.

BLUFFTON COLLEGE

Dr. and Mrs. Sherwood Eddy will speak in the Ramseyer Chapel, Bluffton College, Bluffton, Ohio, on Wednesday, April 16, at 7:30 p.m. Dr. Eddy will speak on the theme: "The Far Eastern Conflict: Korea, China, and Russia." Mrs. Eddy will speak on the theme: "Dividends of Missionary Giving."

Dr. and Mrs. Eddy made a working tour across Asia in 1948 and 1949, visiting Japan, Korea, China, India, the Philippines, Pakistan and Turkey and in 1950 visited the principal countries of Europe. Dr. Eddy is the author of thirty-two volumes on international, social and religious questions. Mrs. Eddy has had considerable experience in religious work having been general Secretary of the National Y.M.C.A. of Canada from 1939 to 1946.

Honest?

The comp'ny stormed into the house,
Threw off her wraps and ironed a blouse,
Took a warm bath, put baby to bed,
Washed fifty diapers, and cheerfully said,
"Don't go to any bother, dear,
Just pretend like we're not here."

The hostess, smiling, baked a cake,
Drove to the store for T-bone steak,
Took out her linens from the rack,
And from the kitchen answered back,
"Don't worry, dear, for we'll treat you
Just like the family; no ado."

Helen Good Brenneman

Jottings

—**First Church, Caldwell, Idaho:** Sunday, March 9, was a big day in our church. There were several families from Aberdeen with us for the morning service and brought us a special number. In the evening the Octet from the Aberdeen church brought us a wonderful message in song. Every one present enjoyed it very much and got a wonderful blessing from the program. Friday evening the 7th, the men prepared and served a delicious supper to the ladies and children. After supper they presented a lively program in our behalf.—Mrs. Leonard Schmidt, Corr.

—**Fairfield Church, Fairfield, Penna.:** Miss Elenore Schmidt served one term as a medical missionary in India and who now is attending the Mennonite Biblical Seminary in Chicago, gave a talk to the children during the S. S. hour and showed pictures of India and her work there in the evening service of March 2. After the services, A. W. Geigley announced the engagement of our pastor, Helmuth Dyck, and Miss Schmidt. Light refreshments were served at the church following the announcement.—Henry Burkhard, Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** Mr. and Mrs. Erwin Wedel of Jackson, Mississippi and Elizabeth Foth of New York were here the weekend of February 3, to visit their father and brother-in-law, respectively. While being here, Mr. Wedel brought the morning message on February 3. Mr. Henry Wedel is quite ill at the present time. Mr. and Mrs. Peters went to Geary, Oklahoma, to attend the meeting of the Oklahoma churches on the Central Mental Hospital project discussion. This project should be of vital interest to all Mennonite churches. March 4, a group of Mennonite churches met at the Herold Church to organize, to help the I-O men of the counties of this area, when help would be needed with the local draft boards.—Corr.

—**Buhler Mennonite Church, Buhler, Kansas:** Our congregation observed Loyalty Sunday, on February 10. On this day church members contributed and pledged funds for church maintenance for the coming year. This voluntary system of supporting the church has proven very successful for a number of years. Our pastor, Henry Fransen, attended a committee meeting of the "Committee on the Ministry" in Chicago recently.—Mrs. Wilbur Neufeld, Corr.

—**Salem Zion Church, Freeman, South Dakota:** Miss Helen Nickel, returned missionary from India, spoke at our church on Sunday evening, March 9. Alfred P. Waltner, was ill for several weeks with a heart ailment. We are happy to report that he has recovered enough to be up and around. Rehearsals are being held by the mixed choir every Thursday night on, "The Seven Last Words of Christ," which will be given on Good Friday evening. The monthly meeting of the Women's Missionary Society was held Thursday, March 6. Mrs. Albert Schwartz gave a book review on "So Sure of Life."—Corr.

—**Flatland Church, Flatland, Penna.:** Twenty-two members of our C. E. Society attended the union Fellowship Banquet, March 14, held in Richlandtown, Penna.—Mrs. Harvey R. Ahlum, Corr.

—**First Church, Hillsboro, Kansas:** On Sunday, March 2, during the morning service, J. W. Nickel was installed as minister of our congregation by H. T. Unruh, who served us for nearly 10 years. At noon a fellowship meal was enjoyed by all. Special guests were ministers and their families from the neighboring General Conference churches. A program of welcome for Mr. and Mrs. Nickel and children was given after the meal. The D. P. family sponsored by our church has arrived. They are Mr. and Mrs. John Peters, two daughters and one son, and are living in the Brandt apartment. A class of Religious Instruction for young people, which meets on Thursday evening, is being taught by our minister. —Mrs. Alvin Wiens, Corr.

—**Bethel Church, Hydro, Oklahoma:** Ministers and students of Bethel College supplied the Pulpits of our six Mennonite churches in Western, Oklahoma. Brother Willard Schrag, Moundridge, worshiped with us, bringing the morning message, based on Luke 19:41-48, "Jesus weeps over Jerusalem." Mrs. Kaufman's parents, Mr. and Mrs. Dave Dyck, Buhler, Kansas, are visiting them. Mrs. J. A. Pankratz was admitted to the Home for the Aged in Corn, recently.—Wilfred Ewy, Corr.

—**Deer Creek Church, Deer Creek, Oklahoma:** During Feb., we enjoyed programs given by Oklahoma Bible Academy and the Bethel College Student Volunteers. World Day of Prayer was observed February 29, at our church with the three churches in our community cooperating. March 2, Eldon Graber of Bethel gave an interesting report of "The Washington Trip," by members of the Peace and Education committees. March 9, Shirley E. Greene, Agricultural Relations Secretary for the Congregational Christian Churches brought a helpful message concerning the theme, "Give Us This Day Our Daily Bread." Our congregation has been sending clothing for relief and also used Christmas cards for MCC use. Our Junior and Senior young people have charge of our service Sunday evening, discussing "Education." Our trustees have purchased furnaces for our new church, and installation of ducts will begin soon. We hope to dedicate our new church this summer; and hope many of our friends will come and share this service with us when announced. —M. J. Landes, Corr.

—**First Church, Bluffton, Ohio:** The Women's Missionary Society with help of college students, collected and prepared approximately 1000 lbs. of clothing and bedding to be sent to MCC for relief. Robert Hartzler, pastor of the Eighth Street Church at Goshen, Indiana, conducted a series of Lenten services during the week of March 23 through 28. The new church roof of asbestos shingles, replacing the old slates is nearing completion. A revised church constitution was adopted at the last annual meeting which will be effective January 1, 1953. Esko Loewen, Topeka, Indiana, spoke to the Men's Brotherhood recently on "Camp Friedenswald." Men of the area Mennonite churches were guests at the meeting. —Mrs. Gerhard Buhler, Corr.

—**First Church, Paso Robles, California:** Dr. Donnenworth, Executive director of the California Temperance Federation gave us an inspiring message on "How Firm a Foundation." Miss Yoder from Reedley Mental Institution, spoke to the Ladies Mission Circle. Mr. and Mrs. Dave Wittenberg who have been added to the teaching staff of "Practical Missionary Training" Inc., in Cuba, showed pictures, gave their testimonies and told of the work there. Our minister, Mr. Galle, has been giving us heart searching messages on "Choose Ye This Day." The girls Club met at the church and tied a comforter for mission purpose. Our C. E. Sponsors a Church family night once a month. March 14, we had a banquet and Ernie Schroeder, from Shafter was the speaker.—Mrs. Edwin Schroeder.

—**Bethany Church, Kingman, Kansas:** David Willems, a Gideon from Inman, Kansas presented the work of the Gideon's Organization in our church on March 2. He received contributions to be used in the work of placing Bibles into schools and other public institutions. The Edward J. Tschetters from Doland, S. Dakota, were visiting our pastor and his family and Mr. Tschetter gave the morning message on March 16. They are missionaries in Africa under the Gospel Missionary Union and are now home on furlough. In the evening a Peace Institute was held with Albert Gaeddert, Hoffnungsau Church and Harley Stucky, North Newton, as speakers.— Corr.

—**First Church, Wadsworth, Ohio:** The Centenary Committee met February 19, and decided that our 100th anniversary celebration would be held on June 12, 13, 14, and 15. More details from time to time, but all former pastors are being invited. At family night services February 24, Mr. and Mrs. McBride told of their impressions from the Billy Graham meeting they attended in Washington, on February 10.—Corr.

—**Immanuel Church, Los Angeles, California:** The entire congregation is moving from 79th and Stanford to a new home in Downey. Ground-breaking services for the church's new temporary home and recreation center were held February 3. The pastor, H. B. Dierks, was the principal speaker at this initial service. Ceremonial shovels were wielded by various church officials, including Arlen Deckert, moderator; Marvin Adams, Chm. Board of Deacons; Reuben Cooprider, Supt. of the Sunday School; Garland Stevanus, Supt. of C. E. Society; Wm. Linscheid, Chm. Board of Trustees; and Edgar Mueller, contractor and Chm. of Building Committee.—Corr.

(Continued on next page)

—**Hoffnungsau Church, Inman, Kansas:** On Sunday, February 24, Ernst Kasper delivered his last sermon to our congregation. We have all appreciated his contribution to our church and community. Miss Wilhelmina Kuyf, a long-time missionary under the General Conference to China, spoke to our C. E. and showed pictures. About 230 people attended the Bethel College Fellowship Banquet at our church on March 5. Our Men's Chorus presented a program in song at the Tabor Church, Sunday evening, March 9. J. E. Hartzler will be the speaker for our Passion week services, April 6-12. He will be here Sunday morning, April 6, and each evening of that week except Monday. The Buhler-Inman Sunday School Convention was held at the Buhler High School, Sunday, March 16. Howard Nyce, pastor of the Pretty Prairie church, was the speaker. Special music was given by the churches of the community. Our pastor, Albert M. Gaeddert attended the annual MCC meeting in Chicago. He is also scheduled to assist in programs relative to the 1-O and to the MCC Central Area Mental Hospital in churches in the Indiana, Illinois, Ohio and Minnesota area.—Mrs. Dan. E. Nachtigal, Corr.

—**First Church, Reedley, California:** Aaron Epp, who is attending the Mennonite Biblical Seminary in Chicago, has accepted the call to our pastorate and will assume his duties the first of August. Mr. Epp visited our church and conducted services on March 2 and 3. Our pastor, H. G. Wiens, handed in his resignation at our annual business meeting in January. Erland Waltner of Bethel College was the guest speaker at our Seventh Annual Bethel College Fellowship Banquet on March 15. Approximately 125 guests, including a delegation from the Winton Church, attended the dinner. Mr. Waltner remained in Reedley for a series of meetings on March 16, 17, and 18. J. Harold Sherk, secretary of the MCC Peace Section, Akron, Penna., spoke in the interests of the 1-O classification at a special regional meeting in our church on February 20. A World Day of Prayer Service was observed in Reedley on February 29, at the church of the Good Shepherd. Various churches, including our own, were responsible for one hour's program each.—Corr.

—**Germantown Church, Philadelphia, Penna.:** We have installed a new pulpit and lighting system and repainted our Church Room. A dedication service was held on the afternoon of Palm Sunday, April 6, at three o'clock. Mr. Norman Herbert was the guest soloist at this service.—Claire Natalie Garner, Corr.

—**First Church, Madrid, Nebraska:** Our congregation has purchased a new Hamilton-Baldwin piano last fall after the old one was damaged beyond repair by a rain storm while the churches of this community used it in their tent meeting. February 17, we were privileged to have Elmer Ediger with us who presented the work of Christian service, Mutual Aid and the Mental Hospital Project to our congregation. Sunday, March 9, Andrew R. Shelly from the Mennonite Biblical Seminary, Chicago, was with us serving our church Sunday morning, preaching on "The Right Relationship with Jesus Christ," and also a series of meetings from Sunday evening through Friday. His topics were: Right Attitude Towards Service; Right Attitude toward Worship; Right Attitude towards the Goodness of God; Right Attitude towards Money; Right Attitude towards Christian Living; and Dynamic Open Doors. In the morning Bible study, Ephesians, Jude and Titus were studied. Contributions for the Seminary amounted to about $185.00. For the Mental Hospital the congregation decided to make their contribution late in Spring when crop prospects are more visible.—P. A. Regier, Corr.

—**Brudertal Church, Hillsboro, Kansas:** On Sunday evening, February 10, Elmer Wall, student at Bethel College spoke and showed pictures about the Voluntary Service Unit of Gulfport, Mississippi where he gave his services for one year. Hugo Hildebrand of Gretna, Manitoba, now attending Bethel Collelge, filled the pulpit on Sunday morning, February 17. Our pastor, A. E. Funk served at the Bethel Deaconess Hospital at this time. Two hundred and eighty-seven pounds of clothing were gathered recently for relief. The A Cappella Choir from Bethel College presented a sacred concert on the evening of February 17.—Corr.

—**Calvary Church, Barlow, Oregon:** A double bridal shower was given to Marilyn Hostetler of Canby and Myrtle Fast of Jennings Lodge, on February 22. Miss Hostetler was married March 7, to Harry Howard of Canby. The Oregon Men's Fellowship had a banquet in our church on March 14. About 120 men partook of the meal served by the Ladie's Aid of Barlow. The profits go to the Missionary Society. Lots of food was donated. The Young People of the church had a skiing party at the Famous Oregon Sport Resort, Mt. Hood, on Saturday, March 8. Pastor Paul N. Roth left this week for Chicago for a special meeting.—Mrs. Geo. A. Fast, Corr.

Please enclose this label when writing

—**Bethesda Church, Henderson, Nebraska:** Bible Study and Prayer meeting meets every Thursday evening; at present we are studying Hosea. The women of the Senior Mission Society made and brought to the last meeting 87 dresses, 3 slips and 2 aprons. A number of comforters were also made at the last meeting, the comforters are to go to Paraguay. At the next meeting the women are requested to bring shirts for men and boys. The Union Meeting on Friday evening, March 14, with Cecil Hinshaw as speaker, was a very worthwhile peace meeting. The offering for the MCC and the Friends Service Committee totaled $183.00.—Mrs. Pete L. Wall, Corr.

—**Emmanuel Church, Pratum, Oregon:** Our church is enjoying Revival services. Glen Welborn of Albany is the speaker. The meetings started March 16, and continued for two weeks. Pastor Regier was in Albany having Pre-Easter services, March 19-23.—Hulda Gerig, Corr.

Into the Beyond

D. G. ("DICK") KLASSEN, florist of Newton, Kansas, member of the First Church, was born June 13, 1886, and died March 4, 1952.

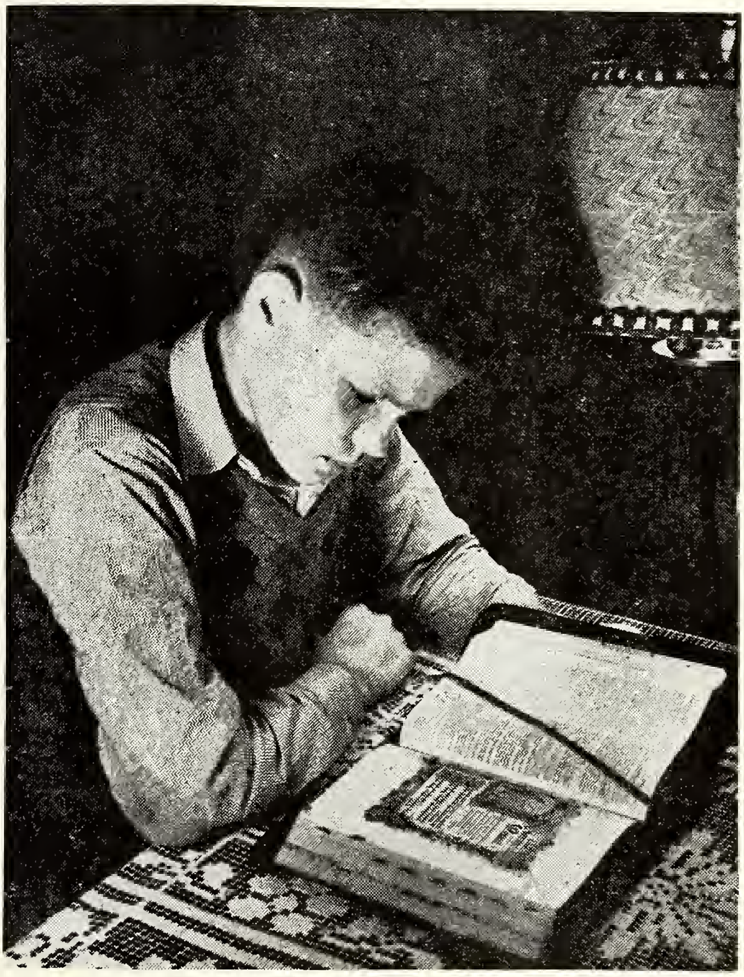
AUGUST J. SCHRAG, Naturophathic physician of Soap Lake, Washington, and member of the Menno Church, Lind, Wash., was born December 16, 1878, and died March 10, 1952.

Important!

Although support of the Y.P.U. budget has been good, expenses are high, and funds are still needed to put us in the black. The Y.P.U. fiscal year ends on June 30. At present, the Y.P.U. stands about $1,500 in arrears. Besides regular operating expenses this deficit needs to be met. If each local church supported this cause in the amount of $10 per church as the average contribution, over $2,000 would come in. Let us all do our part and bring the Y.P.U. out of the red. When you make your contribution, you are supporting the Y.P.U. prayer calendar, Program Helps, editorial expense of the four page Mennonite Youth Section of The Mennonite, executive expense—office and travel, Missionary Education Fund which supports the Jakob Duerksen family studying at Winnipeg, and Jakob Friesen studying in Chicago. Make it an average of $10 per church—make it more and the work will expand!

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Volume 67 Number 16 April 15, 1952

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FARM FOR RENT: 400 acre farm, large barn and shed, room for 100 cattle and 1000 sheep, good water, electricity. In midwestern Mennonite community. Write Elmer Ediger, Christian Service Board, 722 Main Street, or Rev. Ernst Harder, Pulaski, Iowa.

The Mennonite

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MCC News Notes

Make One-Year Volunteers Enroll

Sixteen young people have just completed training for one year MCC Voluntary Service. They are assigned to places of work as follows:

Hilary Bertsche of Flanagan, Ill., Myron Zerger of Moundridge, Kansas, and Alfred and Vera Epp of Henderson, Nebraska, to Brook Lane Farm, Hagerstown, Maryland; Raymond Baer of Kitchener, Ontario to Wiltwyck School for Boys, Esopus, N. Y.; John Bertsche of Pontiac, Ill., to Gulfport, Miss.; Levi Classen of Meade, Kansas, and Carl Nussbaum of Monroe, Ind., to Kings View Homes, Reedley, California; Joseph and Mildred Sommer of Chenoa, Ill., Fred Regier of Lushton, Nebr., Kermit Peters of Hampton, Nebr., and Dean Koppes of Newton, Kansas, to Topeka, Kansas; Henry Kliewer of Henderson, Nebr., to Stockton, Calif.; Aldon Thieszen of Henderson, Nebr., to work with Hopi Indians at Oraibi, Arizona; and Eugene Bachman of Moundridge, Kansas, to MCC Headquarters, Akron, Penna.

I HAVE A NEIGHBOR

I have a neighbor—a layman. The other day when it snowed so heavily he shoveled not only his walk but also mine. He goes to the neighbors to the south, both elderly couples, and he helps them mow their lawn, clean their walks. He seeds new lawns for the neighbors, and picks up those who have no cars and takes them to church. He plants their trees, and picks up their mail when they are sick. He babysits for his grandchildren's parents and accepts no thanks for all he does: "This was my duty; I thank you for giving me the opportunity for paying off my debts," he says.

His theory is that he is under a natural obligation to do a certain number of good deeds every day, and when he does one or two he has the feeling that he is really paying his debts.

I have a neighbor. Can I also say, "I am a neighbor"? This neighbor of mine shames me. He himself is not well; yet he does much more than many who are. Daily he stands in the shadow of death. You're a pretty good layman, Mr. Neighbor. You give a pretty good demonstration of how the layman preaches through your "works of faith."

U.M.T. AGAIN

We have just learned that Carl Vinson of the House Armed Services Committee, and the Administration leadership, are planning to reintroduce a revised UMT bill into the House of Representatives. The new bill would have a terminal date and would provide that UMT would not go into effect until Selective Service ends. In addition to these modifications, which will make the bill more palatable to many legislators, heavy pressure is being exerted on the Representatives who voted for recommittal. And since the recommittal of the bill mail against UMT has fallen off to almost nothing, while mail favoring it has risen greatly.

We cannot let this issue go by default at this late date. It is one of the most important of our times. It becomes increasingly clear that what is needed is a continuous program of education in opposition to UMT. It is going to continue to come up, because the people who are in favor of it will bring it up. Write your Representative expressing your gratification that UMT has been recommitted, and recommending that it not be brought up again in this session.

Of Things to Come

April 17—Council of Western District Committees meeting, Tabor Mennonite Church.
April 20—Western District Sunday School Convention, Inman, Kans.
April 24-27—Middle District Conference, Wayland, Iowa
April 25—All School Play, Bethel College
April 27—General Conference Sunday.
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Volunteer and Western District Young Peoples Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona, Manitoba.
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.

Editorials

OUR WEEKLY EASTER

We should not observe Easter only once a year. Every Lord's Day should remind us of the resurrection of our Lord and all that that implies. For it was the resurrection event that changed the Christian's day of worship from the Jewish Saturday to the Christian Sunday.

So outstanding is the great event of the resurrection that we should not forget that we are celebrating it every week. The message of Easter and eternal life must not be confined to but one day a year. The truth and the results are far too great for that. Every Sunday may we thank God for the triumph in Christ Jesus over all that this life may do to us.

LIFT UP YOUR EYES

Elsewhere in this issue will be found some pertinent facts and plans of our General Conference. The purpose of Conference Sunday (April 27) is to enable us to lift up our eyes and see beyond our own small circle of need and activity in the local church. We need a full view of the whole rounded activity and responsibility of the church. We are a part of a larger whole, and need to become familiar with the whole in order to take our rightful place in God's work.

It is so easy to get into a rut, and follow a limited line of activity and interest. But the Conference has a many-sided program designed to meet the various needs and conditions of the world. Above all else, the world needs the Gospel. But the Gospel can be presented through various avenues, such as relief, peace witness, Christian education, missions, the strength of fellowship. Christ and His Gospel must be at the center of all our work and we must seek to make the full Gospel in all its outreaches workable throughout the whole world.

On Conference Sunday may we lift up our eyes and get a new view and a new vision, and with it new convictions to give the work of the Lord our full support in all its various branches.

WHAT HAS COME TO THE WORLD

Someone has aptly said that, whereas we are constantly asking in a despairing tone, "What is the world coming to,?" the early Christians said triumphantly, "See what has come to the world."

One reason we are so troubled about what the world is coming to, is because we have not been concerned enough about bringing Christ to the world. We have been weak witnesses to the great event of the resurrection which was the joyous acclaim of the first Christians.

Then, too, our emphasis may be wrong. Perhaps we look too much at the world and its ills and not enough at the Christ who is the remedy for those ills. We see the sick world but do not see the Great Physician.

This is no time to waste our energies in worrying about what the world is coming to; but it is high time to proclaim Christ to the whole wide world. This is not the task of ministers and missionaries only, but of everyone who has learned to know Him. If we are convinced that He is the cure for the world's ills, then by all means let us make that cure known and available.

PERPETUAL SPRINGTIME

Those who live in a constant warm climate miss the exhilarating feeling of the approach of Spring. The winter gradually loses its grip; the longer and warmer days are slowly but surely winning out. The countryside is transformed into new life; the flowers are raising their colorful heads in gratitude to the sun's warmth; the trees are putting on their mantles of leaves.

The soul may also have its springtime. Cold and dormant faith may burst into life; dead hopes may spring into beautiful flower. New life, new beauty of soul, new growth of the Christian virtues, new response to the warmth of God's love—all this may take place within our lives as the winter of indifference and coldness gives way to the power of God in the soul. Why should anyone be satisfied to have winter in the heart when there might be a perpetual springtime? A good man is like an evergreen tree planted by the rivers of water, whose leaf does not wither.

DISCOLORED SOULS

It is reported that in a Los Angeles lawn stand two huge hydrangea bushes. In the blooming season one has giant clusters of snowy-white flowers while the other has flowers of a brilliant blue. The bushes are the same species, the growing conditions are identical, and their care is the same; but the flowers are of a different color.

The explanation given is that around the roots of one bush a quantity of rusty nails was buried and iron rust sprinkled on the surface and watered down thoroughly. Something about this rust in the soil changed the color of the flowers.

Here is a little parable of life. It is possible to live an outwardly respectable life, but to bury within our souls some prejudice, or suspicion or hate that will discolor the whole soul. No one can bury a grudge at the roots of life and expect to have a white soul. Hate, jealousy, prejudice, these and many other rusts will blemish the whole life. Two good people may develop a dislike for each other and bury their grievances at the roots of their lives and the religion of both becomes off-color.

Here, then, is a secret worth knowing. What we bury at the roots of life is bound to show. We may try to conceal the rusts within but the flower and fruit of life will reveal it. Therefore we must refuse to retain anything discoloring in our hearts. We must keep out the rust of hate and jealousy and prejudice. We need to cry, "Create in me a clean heart, O God."

The Importance of Continuing M.C.C. Work in Europe

For the first time in Mennonite history a firm contact has grown these last years between Mennonites all over the world. The World Conferences in Holland, America, and Basel, 1952, are the expression of this closer fellowship. A more regular contact, however, is necessary, and in Europe places as Heerewegen, Frankfurt and Basel provide the opportunity to build up a better understanding and, which is far more important, help us to realize that we have a task in common.

After the war there was hunger and lack of clothing in Europe. This could be seen, it was a physical need and it is obvious, that physical needs always appeal more and quicker to our sense of pity than spiritual needs. Physical needs are easier to minister to and it gives more satisfaction, because whatever we give to relieve physical needs, is always gratefully accepted. The great problem in this field is easy to see, viz. how to collect the gifts and how to distribute them in the right way.

Ministering to the spiritual needs of Europe is far more difficult. If we may compare with nursing, we could say this: a physically ill patient is as a rule thankful for the treatment we give, and we usually know how to treat him. A patient who is mentally ill often resents the treatment and in many cases we do not know how to help him. This kind of nursing can be very disappointing and many nurses therefore prefer the physically ill.

MCC has done a splendid job as far as the nursing of the physically ill is concerned, if we may continue our comparison, by feeding the hungry and clothing the naked. At the same time the workers, like nurses in hospitals, have been able to give the "plus" in witnessing for Christ, by which the contacted people may have benefited even more than by the gifts.

When the Samaritan helped the wounded man, it was obvious what his needs were, and though it was a sacrifice, it was in a way easy to help him. The disciples were very helpful in the distribution of food to the 5000, but when Christ returned from the Mount of Transfiguration, he found his disciples at a loss what they could do for the demoniac boy; they did not know how to help him. We also know that when Christ wanted to cure the man in the land of Gerasenes, this man was not thankful at all, but told him to leave him.

Now this is, as far as we can see, the MCC position. You have done very good work in bringing relief to the needy, and God has certainly blessed this work. But there is a far more difficult and important work waiting. Our world is physically ill in a most desperate way. It is not thankful to those who come to help, and the people who want to give help grope in the darkness as to where and how the help should be given. The Christian church as a whole has not done its duty, either in ministering to the physical needs or in regard to the spiritual needs. Christianity as a whole has failed. The Mennonites (and the other Peace Churches) have understood better, how to follow Christ's commands. If you draw back from Europe at this moment, when food and clothing distributions are no longer necessary, we may be sure that God will bless the spirit, in which the work was done, by spreading the influence of the work also after the withdrawal. But the spiritual needs in Europe will continue and even grow, the forces of darkness are very strong and the churches in general are not even able to combat them, since they do not yet understand the way of Christ, the way of peace and nonresistance.

To us it seems therefore of utmost importance, that the Mennonite Church as a whole realizes her duty to witness for Christ in this world of today. Witnessing is very easy in our own sheltered surroundings, but it is a tough job when you feel that you are not welcome and when people abuse your intentions. This also happens to missionaries, but as a famous Dutch missionary, Dr. Adriani, once said, "It is far easier to bring the Gospel to a heathen, than to a European of our time, who knows Christ's teachings, but rejects Him."

Therefore Europe is a far more difficult field than the usual mission fields and needs very consecrated Christians as guides to Christ. In the European Mennonite Churches there are encouraging signs of greater openness for the old Mennonite principle of nonresistance, and in closer contact with our American brothers we might be able to give a better contribution in this challenging task of bringing a Gospel-truth which the other churches still neglect. On the other hand the American Mennonites are in danger of losing what they have and certainly need strengthening of their position. Now, in Christian life, the best way of strengthening your faith is to go out and witness to it. It will be a matter of great faith on the part of the American Mennonites to continue their European program, since, as we have already mentioned, people will not be as thankful for it as they were for the relief program. Moreover, it will be more difficult to find the suitable type of worker than in the relief program, and it will probably be far more difficult to interest the American Mennonite Churches in this type of program. But the values at stake are far greater than those which were involved in the relief program, since the spirit is more valuable than the body, and saving a person's soul is more important than to save his body.

Here is a challenging task for Mennonite churches to try and unite their forces to combat the forces of darkness. Europe is an open door, the spiritual need following a devasting war is greater even than in America. If Heerewegen could grow out into an American-European Mennonite Center, with Bible School and Peace Seminary attached, we believe this would be a very valuable contribution in our mission of bringing the Light of Christ into this dark world. Come over and help us!

—Zr. Paula Thijssen

(for a group of Doopsgezinde ministers and laymen)

True Prosperity

ERWIN C. GOERING*

When the individual finds himself in very difficult circumstances he seeks counsel and help. Answers to problems are sought and expected. There is a seeking after prayer when circumstances drive one to search for God. The more extreme the need the more intense is the longing for the assurance of God's care and Christ's companionship. So in agony of soul the troubled individual grasps for God.

It is strange that in times of prosperity complacency tends to set in. Material and social success flatters the individual ego and an attitude of self-sufficiency fastens itself upon the seeker after status and fame. The top rung of the ladder of success becomes the goal. And all too frequently the aim becomes to achieve that rung in the ladder even at the expense of others. So, competition for status supersedes the motive to serve. The egocentric needs demand their due at almost any cost. So it was in the days of Amos, the prophet. Israel was enjoying the fruits of prosperity. King Jeroboam II had subdued the nations round about, and the subject peoples brought in a constant flow of tribute. The roads were filled with caravans laden with rich merchandise, and the merchants of Israel became very wealthy. However, this apparent prosperity was not real. A few amassed much wealth, but the lower classes labored under greater difficulties than usual. Amos, as he brought his fruits and sheep to market in Israel, saw the gross inequity between the wealthy and the poor. But much worse than this was the oppression which the poor suffered at the hands of the wealthy.

Amos saw no spirit of sharing. He saw little or no concern on the part of the rich to help the poor. He found a spirit of ruthless competitiveness which enslaved the have-nots to those who were wealthy. The spirit of common concern and mutuality between fellow Israelites had vanished. From a mutual brotherhood Israel was moving into a stratified society, with economic and social status superseding the concern for a sense of brotherhood. Against this Amos spoke out vehemently. He spoke out against dishonest business practices, against the pleasure-mad rich, against corrupt judges, and against selfishness and vanity. He attacked the commercialized and empty practices of the priesthood. Amos warned of the wrath of God to come. He spoke plainly against corruption, lukewarmness and oppression. Amos said:

"But I, I hate, I despise your feasts,
And I take no pleasure in your festal gatherings.
Even though you offer Me burnt offerings,
And your grain offerings, I will not accept them.
And the thank-offerings of your fatted beasts
I will not look upon.
Take away from Me the noise of your songs,
To the melody of your lyres I will not listen."

"Let justice well up as waters,
And righteousness as a mighty stream."

"Seek Me, that you may live."

"Seek good and not evil, that you may live;
And so the Lord, the God of hosts,
Will be with you, as you say.
Hate the evil, and love the good,
And establish justice in the gate.
And then perhaps the Lord, the God of hosts,
Will be gracious
To a remnant of Israel."

If Amos came today to call God's children to repentance, and would scrutinize them carefully, would he need to cry out against them as he did in Israel? Would we, like the priest Amaziah, cry in derision to him "You visionary! Be off to the land of Judah, and earn your living there! Play the prophet then, but prophesy not any more . . ." (here)? Would the church give heed? Was Amos a visionary? The law of the harvest still operates today. Our God of love is also a God of justice. May He grant that our prosperity in material good be transformed into a spiritual ministry of service and sharing. Then with Amos we can look for that day when God 'Will raise up the hut of David that is fallen . . ." and "plant them upon their land, and they shall no more be uprooted."

***Pastor, Walton Church, Kansas, teacher Bethel College.**

TEN THINGS A CHURCH MEMBER SHOULD DO

1. Strive to live upright, consistent, Christ-like life.

2. Witness in his conduct the power of religion.

3. Visit the sick and strangers in the community; know and greet each person in his Sunday School Class and Church if possible.

4. Be a Christ-like producer of the spirit of harmony, not a pious fraud.

5. Help the Pastor make his services outstanding, helpful, inspiring.

6. Call on the pastor to help him with interest and ideas.

7. Find what he could do best and then so do it that others would want to join in it.

8. Offer his services without being asked.

9. If talented, dedicate his talents under the proper direction.

10. Try to be a worshiper rather than a critic, pray for the minister before the service rather than criticize him after.

The Decisions of Two Rich Men

(An evangelistic Lesson Plan for Juniors and Intermediates, prepared by Mrs. Elma Friesen Linscheid, Aberdeen, Idaho.)

Lesson Text: Luke 18:18-23; Luke 19:1-10

I. Both the young ruler and Zacchaeus in our lesson story were rich, but they were not happy. They felt they needed something more than just owning a lot of money. They were lacking something in their lives. They were both sinners and I believe they realized that they could not stand before God in their own righteousness. We do not know how either one of them became rich. Zacchaeus may have gotten his riches by being dishonest for he was a tax collector and could collect more money from the people than he was required and keep the surplus for himself. He was looked down upon as a sinner by others, but I don't suppose the people thought of the young ruler as being a sinner because he was a good man and he was also a ruler. Before Jesus they were both sinners.

No matter how good a family you come from, or how good others think you are, or how much land your parents may own, or what a beautiful home you have, or how smart you are in school, that is not enough before God. His Word tells us that we are all sinners in Romans 3:23 "All have sinned, and come short of the glory of God." You must also realize your need as these two men in our story did. Without Christ there is no salvation and you are lost. You must see yourself as a sinner before God.

II. To Whom did these men go?

They both came to Jesus for an answer to their need. In Mark 10:17 it tells us that the rich young ruler came running and kneeled at Jesus' feet and asked, "What shall I do to inherit eternal life?" Zacchaeus, too, came to the right person. He wanted to be sure to see Jesus when He came that way, and being a short man, he climbed up in a sycamore tree so he wouldn't miss Jesus. He didn't care what the other people would think of him, a rich man sitting up in a tree. He was determined to see Jesus. Jesus is the only one to whom we can go for salvation. John the Baptist pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sins of the world." John 1:29. Acts 4:12 says "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christ is waiting for each one of you and will not turn anyone away just as He didn't these two men. He knew the hearts of both of them and saw their needs. He knows each of your hearts too and sees your need. When the young ruler asked Jesus what he must do to inherit eternal life, Jesus knew just where the trouble was and what he needed to be happy... He knew that this man was rich and that he loved his money more than anything else, even God. So Jesus looking at this man, loved him and told him he must first of all be willing to give up his riches and then come and follow Him. Before Jesus Christ can come into your heart you must be willing to give up everything, so Jesus will be first in your life. If you are holding on to something which is more dear to you than Jesus, He can see your heart and is asking you to give that thing up. He loves you just as He did this young man and wants to give salvation.

Jesus knew the longing in Zacchaeus' heart and why he had climbed into the tree and so as He passed by He looked up and told Zacchaeus to come down, because He wanted to visit him in his home. Zacchaeus hadn't even said a word, but Jesus knew his faith and invited Himself into Zacchaeus' life.

III. What was the response of each of these two rich men?

It says that the young ruler was sad when Jesus asked him to sell all his riches and give them to the poor, and he went away grieving because he was not willing to give up his riches. His money meant more to him than Jesus. He was not willing to pay the price.

When Jesus invited Himself into Zacchaeus' home, it says that Zacchaeus made haste and came down, and received Him joyfully. His money did not stand in his way, but he accepted Christ in his heart joyfully. He was shown the way of eternal life and he accepted that way regardless of the cost. He was willing to make right where he had taken money that didn't belong to him and to give half of all his money to the poor. His decision to follow Christ brought joy and complete peace of heart. True happiness does not depend on money but on one's relationship to God.

IV. What is your response to Jesus' invitation?

Will you turn away sorrowfully like the rich young ruler because you have something else that is dearer to you and you are not willing to give it up for Christ, or will you accept Christ joyfully like Zaccheaus and surrender everything to Him—your life, money, talents and time. Each of these two men had to make his own decision. The young ruler went away sad but Zacchaeus received joy, complete peace and the reward of eternal life. If you accept Jesus you too will receive joy and peace and eternal life. Christ loves you and knows your heart. He is patiently waiting for you to make your decision for Him while you are young and have your whole life to bring to Him. Realize your need of a Savior, come to Jesus in faith, surrender everything to Him, and He will come into your heart bringing you the greatest joy that you have ever experienced. Do it today.

A great war leaves the country with three armies: an army of cripples, an army of mourners, and an army of thieves. —German proverb

He who makes war his profession cannot be otherwise than vicious.

War makes thieves and peace brings them to the gallows. —Machiavelli

There never was a good war or a bad peace.
—Benjamin Franklin

Missions in the Mountains

Let us not belittle our home mission work. In our own land are millions who know not Christ; and many others who profess Him but will not obey Him. I John 2:3-6. —J. T.

In a little one-room school in the mountains there are 29 pupils enrolled—18 families. The parents of some of the children have told them it is all right to be making a living by distilling if that is the only way of providing for the family. Without this business they would not have clothing and food. So these children told the school teacher after a raid had been made on a still located just back of the school. The children are taught it is an honorable business, and so grow up in this environment.

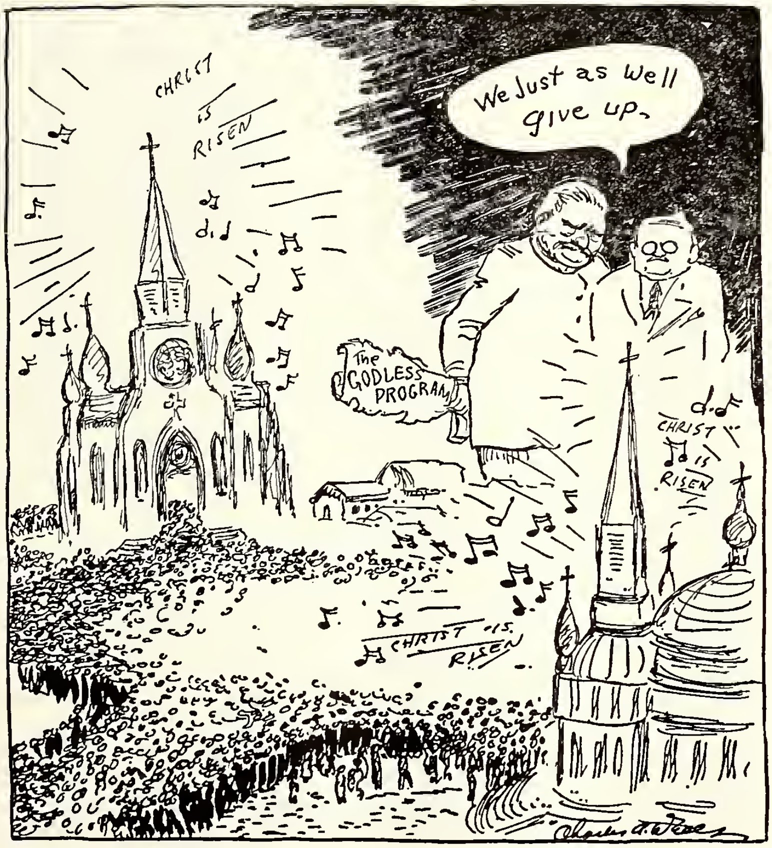
Another family—an unmarried mother with eight children. She is not ill thought of. In fact, the people of the community say, "One thing you can say about her, she stays home and tends her own business." One girl in this home memorized 300 verses of Scripture and came to camp. There she was saved and now for the second year is studying the correspondence lessons and is planning to come back to camp her third year. The teacher says, "Elizabeth is a fine girl and wants to be nice and do right." What opportunity does a young girl in a home such as that have? If she could be taken out of such an environment and be given a Christian home and training she would have a chance. We need to pray that the Lord will overrule in such circumstances and take control—allowing no shame to come to this sweet Christian girl. She comes to school clean and neat, but her brothers come very dirty.

A teacher wrote saying, "Please pray much for the boys and girls at King Springs school as well as the teachers. We really need your prayers. Several are trying to memorize verses for camp but they need lots of encouragement. Some of the teachers aren't interested and won't even listen to them say the verses and some of them—their parents tell them they cannot go to camp if they do memorize.

Later in the letter she tells of an eighth-grade boy coming to her (altho' she teaches first and second grade) for help on one of the correspondence lessons that are sent him so he can come to camp for his second year. In helping him with this lesson she came to these sentences, "Discouragement is a temptation. We should not yield to it. We are to be more than conquerors by His grace and strength." She says, "I never thought of it in this way before and I have been praying ever since that I might not yield to this temptation of discouragement. I know now that it is my besetting sin." The Holy Spirit is working not only in the hearts of the children but in the teachers as well.

—MARIE LIECHTY

Easter Sunday Behind the Iron Curtain



Charles A. Wells

Christ has real meaning for our day because He is the only figure on the horizon line who stands high enough, whose voice is clear enough to lead us out of our present danger. The world has become so crowded and complex, its problems so immense and difficult, that there is no human agency adequate for our need. We know that peace and adequate resources cannot be found unless men will yield to the authority of law, will cooperate with restraint and selfless devotion to the common good. We know that the laws of God are the source of all human laws, the will of God the pattern of all selfless human behavior. But how can we grasp and apply the laws of God, understand the will of God? It is through Christ and only through Christ that man has ever attained this complete knowledge.

CONFERENCE SUNDAY—WHY?

Just to add a name to so many Sundays in the year already set aside for some specific purpose? Just to supply filler material for the Editor of **THE MENNONITE?** Just to create loyalty to an earthly organization?

No, certainly no, for our aim must be higher and the purpose more profound! What, then, is the value of a Conference Sunday, and just what can each one of us do, be we ministers or laymen, to make this Sunday and the emphasis which it brings, redound to the glory of our God and the effective furtherance of His cause? Let us be specific.

(Continued on next page)

BOARD OF MISSIONS

Is our conference at work in God's Kingdom? A timely question that should be asked again and again! Yes, our Conference *is* at work; the real question is, "Is its work as intensive and as extensive as it should be?"

Under God's leading we are doing mission work in various areas—gathering the scattered in our cities and in our newer settlements; helping our brethern in South America and other places who have gone through "deep waters"; work among the migrants and those condemned to slum districts; we are also thinking of doing something for the negro population of our land. All this we are doing; but truly, our conscience before Christ says: "We are **not** doing enough." Can conference Sunday serve as a fresh occasion for new dedication to do more while it is yet day? Can we, on conference Sunday take a new look into the ready harvest field?

Let us also look beyond - - to other lands. Yes, we are busy in eight mision fields(including China where we have many Christian brothers and sisters). How great the need in these fields! Let us behold:—Five million without Christ, thousands hungry, thousands sick,—all yearning for release from the present state.

As to the departments or sections of our Board of Missions, let us note that the total Board is composed of the Foreign and Home sections. This means that the total mission work of our General Conference is under the direction of one Board. Even though there are two sections, yet it is one Board.

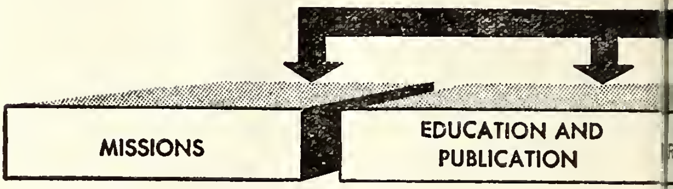
Division of duties within the Board is accomplished by four committees constantly helping the Board in its total function. These committees are: 1. The Committee on Evangelism, 2. The Committee on Church Unity, 3. The Committee on Personnel, who look for mission candidates, 4. The Committee on the Ministry.

These Committees report to the Board of Missions and have as their object the same as the Board of Missions—that of bringing the Gospel to as many as possible and to build the Church.

Can we on Conference Sunday hear the Macedonian call anew?

Our Total C

Conference



BOARD OF EDUCATION AND PUBLICATION

An alert church will do all it can to guide its children and youth. This work of guiding children, youth and adults is the work which the Board of Education and Publication undertakes on a conference wide basis. Through the promotion of educational programs in the schools and churches, and through publications designed especially for our readers, this work goes on continuously.

The work of the Board is divided among the following committees: THE EDITORIAL COMMITTEE is responsible for the content of all general conference publications. It provides materials for the various areas of church work. It selects writers for the Sunday school materials and other publications of the conference.

THE COMMITTEE ON EDUCATIONAL INSTITUTIONS seeks to establish more uniform policies in educational practice in our conference schools. It promotes the Educational Emphasis Period.

THE HISTORICAL COMMITTEE is constantly at work preserving and publishing material of historical interest to the Mennonite Church. It maintains three libraries, at Bethel College, Bluffton College, and the Mennonite Biblical Seminary.

THE PUBLISHING COMMITTEE has the responsibility of handling the details connected with the actual publishing of our materials, church papers, and books. The Publication Office handles all matters of merchandizing of our Conference publications and all standing Sunday school orders. In a real sense it is the business committee for the Board. It represents the interests of the Board in the Mennonite Press.

THE COMMITTEE ON EDUCATION IN CHURCH, HOME, AND COMMUNITY. This new committee has the responsibility of promoting Christian education in the home, church and community; promoting young people's and children's work; leadership training and retreats. It is to give guidance in Mennonite doctrine and conduct, and Mennonite Principles.

It is our prayer that this work may continue to grow and that the churches may be strengthened in their educational programs that a rich spiritual nurture may come to our people.

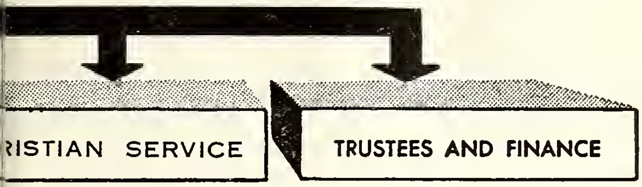
erence Work

y April 27

1. Conference Sunday, rightly observed, can make us conscious of the fact that in Christ Jesus we are all one, that we are one large Christian fellowship working together in a common task for the salvation of precious souls, the edification of the saints, and the extension of His Kingdom.

2. Conference Sunday, rightly observed, can make us aware of our united strength and how much we could accomplish in Kingdom work. We have one faith, one baptism, one Lord, and hence a common task and a common purpose.

Let us use Conference Sunday to give emphasis to the things that are most excellent, and seek first the Kingdom of God and His righteousness, knowing that then all these things shall be granted unto us.



BOARD OF CHRISTIAN SERVICE

The Christian Service Board is the General Conference arm of service in the three areas of Hospitals and Relief; Peace and Voluntary Service; and Mutual Aid. The Conferece reorganization at Freeman, South Dakota in 1950 makes possible the effective witness and work. The Board's three phases of service are for the first time being systematically promoted, interpreted, and administered since Elmer Ediger has taken over the responsibility of Executive Secretary as of December 1, 1951.

At present the Committee on Hospitals and Relief is busily engaged in four major areas. 1. It is supervising our Conference's interest in world wide relief through the MCC. 2. It is assisting in the development of a national Mennonite mental health program in America. At the present time giving much attention to the $200,000 Central Area Hospital that is to be located at Newton, Kansas. 3. It is helping to study and enlarge the program and service of the Deaconess Order in our Conference. 4. It is assisting other Mennonite groups in carrying on a reconstruction unit in the flood devastated area of Topeka, Kansas and organizing another in the hurricane damaged area of Arkansas. Financial support is needed.

The Peace and Voluntary Service Committee is busily engaged in its task of informing draft age men, their parents and pastors about the newly designed Selectice Service program for conscientous objectors. Many meetings and conferences have been arranged, literature is being prepared, and mail has been heavy. The Voluntary Service program is being organized and administered as usual both as a conference project and in cooperation with MCC. Financial support for this ministry of service is needed.

The Mutual Aid Committee has made over 100 loans to young people for the purposes of providing various types of financial assistance. In this way many young church members have been vocationally established and congregations retained rather than lost members. Gifts and loans for this revolving fund are constantly needed.

BOARD OF TRUSTEES AND FINANCE

In Conference work there is a close relation between the spirtiual and the material. Both are necessary, but each must be kept in its proper place. The material becomes the servant, the agent, or the means to promote that which is spiritual. So essential is the material that it may mean a serious handicap in the work for the Master if it is lacking.

The Boards and the General Conference as a whole have set up a budegt in excess of $700,000 for the work this year. Financially speaking, this is the goal towards which we are striving, and we must not fail.

Conference Sunday can remind us of the greatness of the trust which God has placed in our hands, and can challenge us by the words of Jesus: "What do you more than others?" The world, too, in its way brings sacrifices. Often heathen put us to shame by what they are willing to do for their gods. Are we doing our utmost? Have we learned to give so that it may truly be counted a sacrifice unto our Lord?

Do you know that if every member of the Conference would give as much as the price of one package of chewing gum per day for Conference work we would raise over $900,000, or more than the annual budget of all the Boards combined for one year? In the light of that, how great (or small) is our sacrifice which we bring to the Lord?

In order to keep up with our budget each month we should raise 8.3 per cent of the total. The first two months of the year show that we have now reached an average of only 12.6 per cent of the goal we have set for ourselves. Would it not be a most interesting and profitable experiment if each member of the Church would select one month, the month most suitable to the person, and actually give one tenth to the work of the Master during that one month? Are you willing to make this venture in the interest of the cause of Christ here on earth? "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (I Cor. 16:2) Absolute obedience to the expectations of God will not fail to bring His blessings, both to the individual, and to the cause for which we labor in His vineyard.

Itineration Report

LAVERNE RUTSCHMAN*

January is very pleasant in Colombia, South America. Not that it is warmer or colder than the other months. In Cachipay, Colombia, the thermometer always registers an almost perfect 72. But in January there is more sunshine and less rain. Colombians call it summer.

The first month of the year may not be quite as pleasant in Phoenix, Arizona, as in Colombia, South America, but few places in the United States are more comfortable in the winter time. So it wasn't easy to leave my wife, our two little boys and a Southern Arizona winter last January 11 to begin a two month tour which was to take me up the west coast and through several provinces of Canada.

I was challenged by the missionary interest and the enthusiasm of the churches of the Pacific District. Space precludes telling of the hospitality and fellowship my father and I enjoyed on the West Coast and in Idaho.

This report is concerned chiefly with Canada—especially the Canadian Bible Schools. What I have to report is not new—at least for many of our people. But for me the four weeks spent in Canada were something different, something I had not been prepared to expect. When Brother Thiessen, secretary of the Mission Board, suggested this tour of the Canadian Bible Schools and related churches, I was not a little troubled. Somewhere I had heard that in Canada sermons are normally an hour in length, that without a knowledge of German, communication is difficult. Brother J. J. Thiessen of Saskatoon,, Sask., upon responding to my letter of inquiry, among other things said: "Your information that Canadian Mennonites expect sermons of at least an hour is not correct. By all probability a part of the congregation would prefer to leave the church than sit for an hour or longer." Then, only two days before entering Canada, on a Saturday night, I received my schedule for the Abbotsford Bible School—a total of twelve hours in two days. I began to think that what Brother Thiessen wrote about churches, had no application to the Canadian Bible Schools.

The first Bible School was Abbotsford in British Columbia, just across from Lynden, Washington. When we arrived, the student body had already gathered for the morning chapel. Like a trained choir they were singing a German chorale. Here sixty students, during the winter months, study the Word of God under the capable leadership of Professors Neufeld, Rempel, Dirksen and Harder. In dining hall, class room, dormitory and church, these students demonstrated their zeal for spiritual things. It was there that I became convinced that our churches and mission stations would never lack leadership. In this area I visited four churches: Abbotsford, Mission City, Yarrow and Sardis. Despite the language barrier God blessed and their appreciation was genuine.

We never tire of the Andes. They are always with us in Colombia. But the Canadian Rockies, although inferior in height, are second to none in grandeur. The trip by train from Mission City, B.C., to Didsbury, Alberta, was in itself a stimulating spiritual experience.

At Didsbury, Alta., Brother William Pauls met me at the station. Throughout my stay there a chinook wind kept the thermometer above freezing most of the time. In this community as in Abbotsford the Bible School is located in the country. Professors Pauls, Neufeld and Wiens ably lead this student body in their studies. In Didsbury I found an enthusiastic group of students and an appreciative church of which Brother C. G. Neufeld is the elder.

It took a full day by train to reach Swift Current, Sask. There Professors Dyck, Epp and Peters are in charge of some 30 students coming from widely separated points in Saskatchewan. In Swift Current I found a deep concern about missionary work and a student body eager to serve Christ wherever He leads. In the Wymark Church I enjoyed the stimulating fellowship of Brother and Sister Nickel and their congregation.

At 8:30 one evening my train reached Rosthern. Brother John Loewen was at the station with a sled for my luggage. It was cold and clear. The northern lights danced directly above us. I had a queer sensation of being on top of the world. Rosthern is a center of many activities. The Bible School enjoys the resourceful leadership of Rev. Loewen, Rev. Klassen, Miss Schmidt and Miss Lehn. Here my usefulness was cut short on the final day. Apparently my voice could not take the cold air. I lost my voice completely. But I was able to visit the college, and the church in Rosthern of which Rev. J. G. Rempel is elder as well as the church in Hague. Even before reaching Rosthern I was told about the Youth Farm, a youth project conceived in the mind of Henry Friesen, one of the most enthusiastic resourceful young Chrisitans I have ever met. Here at this farm, an entire section of good land, there are over fifty in the invalid home, there is a growing children's home, and several other projects are in the making. A large devoted staff keeps everything going with the highest type of Christian efficiency.

My voice had improved very little upon reaching Winnipeg. I could only observe at the Bible College. This institution can boast very capable and devoted leadership, a mature and earnest group of students, and a beautiful building. The Bethel Mission Church of which Rev. David Schrader is in charge is a growing missionary church. There I was able to have one meeting with the aid of a public address system.

And then, about 100 miles south, is the most thorough Mennonite community I have ever seen—Gretna and Altona, with their numerous villages of the type our people built in Russia. In Gretna over 100 young people, under the leadership of Rev. Shaefer and his staff, are preparing themselves

(Continued on next page)

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*Missionary to Colombia, now on furlough.

Middle District Conference

MIDDLE DISTRICT CONFERENCE

to be held at the Eicher Emmanuel

Mennonite Church

near Wayland, Iowa, April 24-27

(condensed program)

General Theme—"Without Me ye can do nothing"

THURSDAY EVENING—April 24
Conference Sermon—Irvin E. Richert, Conf. Pres.
Bible Lecture "Poise and Power"—C. F. Derstine
FRIDAY MORNING—April 25
Bible Lecture "Divinely Directed Days"—
C. F. Derstine
Reading of Minutes, and preliminary business
Report of Executive Committee; election of Conference officers
Report of Conference Trustees; election
Report of Education Committee; election

FRIDAY AFTERNOON
Bible Lecture "To This End Was I Born"—
C. F. Derstine
Report of Bluffton College; election of trustee
Report of Mennonite Biblical Seminary
Report of Peace committee; election
Report by General Conference Executive Secretary

FRIDAY EVENING—Men's Brotherhood Program
Illustrated lecture on Camp Friedenswald—
Esko Loewen

SATURDAY MORNING—April 26
Bible Lecture "The Silver Trumpet"—
C. F. Derstine
Report of Home Missions Committee; election
Report of Men's Brotherhood
Report of Women's Work
Report of Intermediate Mission Band
Report of Young People's Union
Report of Retreat Grounds Committee; election

SATURDAY AFTERNOON
Business Sessions; Women's Missionary Society; Young People; Men's Brotherhood
Report of Resolutions Committee
Other reports and general business

SATURDAY EVENING
Young People's Banquet
"Voluntary Work and New Draft Law"—
George Eicher
"Voluntary Work in South America"—
Robert Liechty
"Voluntary Work in Mississippi"—
Mary Jean Ramseyer
Pictures on Japan

SUNDAY MORNING—April 27
Sunday School and Communion Service

SUNDAY AFTERNOON—Women's Miss'y. Society
Report on Migrant Work—
Robert and Alice Ruth Ramseyer
The Call to India—
Dr. Arthur and Jeanette Thiessen
Home Missions, Lima Church—
Mrs. Sylvan Lehman
Congo Belgium Calls Us—
Rudolph and Elvina Martens

SUNDAY EVENING
All Musical Program

* * *

The Conference speaker, C. F. Derstine is pastor of the Old Mennonite Church in Kitchener, Ont. The Young People will conduct a Workshop Retreat Friday and Saturday.

Conference Officers:
President—Irvin Richert
Vice-President—Erwin A. Albrecht
Secretary—G. T. Soldner
Treasurer—Noah N. Soldner

ITINERATION REPORT

(Continued from previous page)

for teaching and Christian work. They have an excellent plant and enjoy well-prepared leadership.

The Bible School in Altona also has over 100 students, all very missionary minded. Professors Teichroeb, Wiebe. Braun, Rempel and Gerbrandt ably direct them in their studies. They, too, have an excellent new plant. Most impressive was their enthusiasm for missions. For four days I was associated with Brother and Sister Boehr and Brother Kuhlmann in a missionary conference. There, we heard young people tell of their love for the Lord and of their eagerness to serve Him on the mission field.

I went to Canada to give. I found myself receiving. I wanted time in the States for mental and spiritual stimulation. I found these values not by inactivity but by spending some of the busiest days of my life. I return with a new perspective, humbled by the spiritual development of hundreds of young Canadian Mennonite high school, Bible school and college students—young people who know Christ as their Savior and have given themselves to Him, their Lord.

THE WORK IS THINE, O CHRIST

Thou hast, O Savior, led the way
Thru agony and death;
O give, we pray, yet more and more
Thy Spirit's living breath!
Send messengers O'er land and sea
To bring Thy children all to Thee;
Thy name can save, Thy name makes free;
We consecrate ourselves to Thee

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Making Your Life Count NOW!

BY HOOVER RUPERT

Don't wait for a toe hold on the universe. It is recognizing opportunities for service in the commonplace that counts.

This is a condensation of one of 14 chapters addressed to youth, edited by Hoover Rupert, and published by Abingdon-Cokesbury Press under title: "Your Life Counts." Reprinted here by permission of the publishers.

A twenty-year-old young man jumped from the fifteenth floor of a hotel the other day after leaving a note which said, "I've seen all I want to of life. Life holds nothing of interest for me any longer. It isn't worth living."

To most of us there come those times when we feel a sense of frustration about life itself. But the danger all of us must avoid is that of allowing our frustrations and sense of inadequacy to creep in and become chief of staff in our lives.

Consider some of the things we must do if we are to make our lives count right now.

The turning point in any life comes when a person discovers that the place where he is standing is holy ground. That was the case in the life of Moses. On the slopes of Mount Horeb a herder of sheep discovered that he was destined to be the leader of a race of people. The experience began when God said to Moses, "The place wheron thou standest is holy ground."

Where *you* are is filled with possibility. These possibilities will come alive only as you recognize the burning bush of God's presence and its challenge to Christian service.

There is a wide gap between a Moses who takes the experience of a burning bush and translates it into an emancipation proclamation for his people and the person who spends his time picking blackberries from burning bushes. You can begin where you are only when you are sensitive to the possibilities of the place where you stand.

A second factor in making this start is to recognize the importance of the unimpressive. We live in an age which has emphasized the glamour of things so much that many of us are prone to judge anything only in terms of its glamour. Carrying over this fallacy of reasoning into the realm of Christian living, we assume that the daily ordinary things, the unimpressive, are relatively unimportant. And yet this is the stuff life is made of.

Don't wait until you have a good toe hold on the universe before you are willing to begin. Your life counts now. Begin where you are right now.

What you do isn't to be governed just by your own needs and desires. God has an important place in your life, and you owe it to yourself and to Him to make the most of what life has offered you.

It is easy enough to say that those who achieved greatness did it with superior talents and strategic opportunities. Yet consider how many of them made history by using what they had at the moment.

Here was a young man with a knife in his hand, cutting out block letters from the bark of a tree. But with those hands and that knife John Gutenberg invented printing.

Here was a young man with two round bits of glass and a metal tube in his hand. In the hands of Galileo they became the first telescope, which transformed scientific thought in astronomy.

Again, here was a young man with a kite and a string in his hand in a rainstorm. And Benjamin Franklin discovered electricity. Or a young woman there in Paris had pitchblende in her hand, and Madame Curie discovered radium, thereby giving renewed hope to millions of sufferers.

All of these sound awesome and beyond the pale of our little world. But when these discoveries occurred, the persons and events were unimpressive to a calloused world. Compared to modern developments from these discoveries, these first implements were crude indeed. But the secret of all these folks was this: they used what they had.

What do you have?

For one thing, you have youthfulness. This is the spirit of youth that flies into the face of pessimism with an enthusiastic optimism, that faces facts but determines to make life really worth living.

You have your ideals. Hang onto these Christian ideals and you will find they can carry you through life without bitterness and without the frustration of unrealized dreams.

You have inspiration for living well. The revelation of God in Jesus Christ; the guiding words of Holy Scripture; the religious experiences of Christians through 20 centuries; the influence of your parents, your pastor, your teachers, your Christian friends—all these provide for you an inspiration to live effectively, to make your life really count right now.

There are so many opportunities for service in your local church and community that it is impossible to mention them. Singing in the choir, teaching in the church school, serving on the council of your local youth fellowship, assisting in the office work of the church, taking an interest in the church property and grounds. Nothing glamorous here. But plenty that's essential.

All this may seem too commonplace, but that's the stuff out of which the kingdom of God is built. There isn't a person who couldn't make his life count for more by resolving to spend the equivalent of an hour a day in the service of his local church. Here's an opportunity, but it doesn't mean one blessed thing to you until you see it.

Perhaps you have felt the call of God on your life to give full-time service in a church vocation. Already many young people are in training for some form of service—as a minister, a religious teacher, a missionary, a director of religious education, or a religious social worker. The need was never greater.

However, in this whole matter of volunteer service I am distressed at the use of the term "full-time Christian service" to denote simply church vocations. Every occupation that "meets a human need, builds fellowship, and provides for the fullest utilization of the person's interests and aptitudes" can be a channel for Christian service. You are called to give full-time Christian service as a doctor, a lawyer, a teacher, a merchant, a farmer—or whatever may be your occupation. But it doesn't mean much to you until you see the opportunities for such service.

Go out today resolved to give of your best to the Master of men. Your town is your mission right now, and your life will count there for what you will let it. This means giving your time, your talents, and your money in dedicated service to Christ. He must become Master of your life if it is really to count.

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A New Guinea Plea for Peace

(NOTE: the letter which follows was written in his native tongue by a New Guinea Christian. He handed the letter to one of our missionaries, requesting that it be translated and published in the American newspapers, if the missionary considered proper. Of course, the letter was unsolicited. Writes the missionary, "Rumors that there will be another war have reached the New Guinea natives. I have always tried to belittle these rumors, but many natives continue to believe that some day there will be another war in New Guinea." The letter has been translated quite literally. It is headed, "O White People, War Should Not Come Again," and continues as follows:)

O our friends in Australia, America, Sydney, Port Moresby, Japan, and all the other places—King, Government, Kiap, and Lords, all of you listen:

ALL OF US BLACK PEOPLE of New Guinea feel like this: Your bombs, your mortars, and your men overwhelmed us. Our villages, our gardens, as well as some of our people were destroyed and battered. We were driven back to the habitat of the animals, the wild pigs, rats, birds, and cassowaries. We ate their food, vines, and leaves. And we pleaded with the boulders to open that we might hide in them, but in vain. Some of us were annihilated.

We had never seen such phenomena before. We saw things that not even our heathen ancestors saw. Our legs shook, our knees turned to water. We say that this should never again come to us. Therefore, you people in high positions, place a barrier in the path of war that it may never again reach us. O King at London and America's President, you two halt it. If you fight in your own countries, that is your affair.

Our taros were dug up and everything eaten, our countryside destroyed. Things that we had never seen nor heard of before happened, that is why we make this plea. Then, too, in God's commandments it reads: "Thou shalt not kill." And when we continue to transgress this commandment, is that a great sin or not? That is all I have to say. I am a New Guinea native, Gapecnuoc.

—*In Lutheran Standard*

O God of love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain;
Give peace, O God, give peace again!

Whom shall we trust but Thee, O Lord?
Where rest but on Thy faithful word?
None ever called on Thee in vain;
Give peace, O God, give peace again!

Christian Youth

. . . Conference on War

A Christian youth in a world at war is faced with many problems and responsibilities. In order to help youth think through their situation, a Christian Youth Conference on War is being held April 25-27 in Columbus, Ohio. The sponsors include 19 denominational peace groups affiliated with the Church Peace Mission.

Discussion groups will deal with such problems as conscription, militarism, and disarmament; our relationship to Communism; a personal discipline for a world in crisis; problems of conscientious objection; and many others.

Leaders include George Gibson, professor at Chicago's McCormick Seminary; Eduard Heimann, professor, New School for Social Research, New York; A. J. Muste, Executive Secretary of the Fellowship of Reconciliation; John Oliver Nelson, of Yale Divinity School; and Don Smucker, professor, Mennonite Biblical Seminary, Chicago.

The term "youth" for this conference includes those up to 30. All are welcome as observers. Registration will be $2.00; travel pool, $1.00. For further information write the Christian Youth Conference on War, 513 West 166th Street, New York 32, New York.

. . . Testify Through Everyday Living

When more than 5,000 Augustana young people "took over" Colorado Springs for their 14th International Youth Conference, the community discovered there is a difference in conventions. The pastor of one church put it this way: "This city has all too many bottle-centered conventions. It's a joy to see in our midst a Bible-centered convention."

Said a barber on Pikes Peak Avenue: "They were wonderful young people. I'd see them on the bus when I came down in the early morning—before 8 o'clock—happy, singing, carrying their Bibles."

Said one hotel man: "We were one towel short, but—the deal that sold the hotel operator on the kids—the towel was returned from Berlin, Conn."

And here are the words of the Chief of Police: "A swell bunch of kids!"

A young lady from the Convention Bureau said, "It was the most wonderful group we've had here, I looked in at a number of services and I was amazed at the reverence of the young people, especially at the reverence of the young fellows. American high school boys are not particularly noted for reverence."

God be praised for all young people who are such examples in this day of "bottles!"

—*Youth's Christian Companion*

Persecuted, But Not Forsaken

Our Lord's Work in Anclaima, Columbia is not dead. We have heard about persecutions, and that our Christians were driven out of Anolaima. They were, yet the work is not dead . Christ's Spirit is still at work. The following is taken from a letter from Miss Alicia Bachert, dated Feb. 12, 1952. J.T.

"His love and power has been felt definitely upon His own in Anolaima. First because of the way in which he kept His witnesses at work in Anolaima. while the enemy was making every effort to drive the Lord's work out of town. We were preparing to go. but the Lord did not take us. We felt that when the enemy came in "like a flood" the Lord lifted up His banner against him. Now that we have seen the Lord triumph we are asking for greater victories. Already a few of the fearful ones have returned to the meetings with greater interest than before in the things of the Lord. Several new children have come to know the Lord as their Savior and the attendance has increased at the children's classes. I trust you will not forget to rememebr these in your prayer. Now that the school year has begun we are praying that the evangelical children might be witnesses for the Lord. We also hope they will not be punished for attending the Bible classes as was the case last year."

I SHALL NOT PASS THIS WAY AGAIN

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day,
Because I shall not pass again this way.

I want to give the oil of joy for tears;
The faith to conquer cruel doubts and fears;
Beauty for ashes may I gave alway,
Because I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
Because I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
Because I shall not pass again this way.

—*Walton Church Bulletin*

Our Colleges and Seminary

BLUFFTON COLLEGE

Student organizations have been selecting their leaders for next year. The Student Christian Association has selected Don Wismer, Hilltown, Penna., for its president; Martha Kraft, Birmingham, Mich., Vice-President; Lamar Reichert, Nappanee, Ind., treasurer; and Betsy Kohli, Lafayette, Ohio, secretary. Officers for the Men's Gospel Team will be: President, Ronald Krehbiel, Berne, Ind.; Vice-President, Charles Sprunger, Mukedi, Belgian Congo; Secretary-Treasurer, James Stucky, West Liberty, Ohio; Deputation Chairman, Carl Lochard, Sidney, Ohio; and Advisor, Dr. Paul Shelly. Officers for the Women's Gospel Team will be: President, Doris Roberts, Quakertown, Penna.; Vice-President, Jean Saylor, Colmar, Penna.; Secretary-Treasurer, Mary Jean Ramseyer, Bluffton, Ohio; Program Chairman, Manry Ann Bertsche, Flanagan, Illinois; Deputation Chairman, Betty Bauman, Champa, India! and Advisor, Mrs. Lloyd L. Ramseyer.

Hugh Hostetler, who is doing religious and social service work in Harlem, New York City, is to be the speaker for the first of a series of missionary programs sponsored jointly by the college and the First Mennonite Church. The meeting will include a family night supper and will be held in Founders Hall April 20.

Dr. and Mrs. Sherwood Eddy will speak in the A. C. Ramseyer Chapel Wednesday evening, April 16th, at 7:30. Dr. Eddy will speak on the theme: "The Far Eastern Conflict: Korea, China, and Russia." The theme of Mrs. Eddy's address will be, "Dividends of Missionary Giving."

Laura Conrad, who spent two years in Ethiopia and one year in Hong Kong under the auspices of the Mennonite Central Committee spoke in a Vesper Service March 30, on her experiences in Ethiopia.

FREEMAN JUNIOR COLLEGE

Freeman Academy Choir presented a program in Pioneer Hall on April 8. It was the last public appearance of the choir before it goes on a weeks tour to Nebraska and South Dakota churches. The group made an impressive appearance at the recent Interstate Academy Music festival and Mr. Walter Jost was highly commended at the time for his work with them.

The weekend of April 4 to 6 the College Men's Quartet took a trip to Kansas, giving its first concert in the Johannestal Church near Hillsboro. It was also in Moundridge and Buhler and in Bethel College chapel before returning to Freeman. The quartet members, John Waltner, Marles Preheim, John Suderman, and James Waltner, were accompanied by their director, Mr. Walter Jost.

Rev. Harry Yoder, pastor of the Calvary Mennonite Church, Washington, Illinois, has been secured as Freeman's Bible Week speaker. He has held several pastorates as well as having served as Assistant to the President of Bluffton College.

The first of the Bible week services will be held on Sunday evening, April 20, with meetings continuing each evening through Friday. In addition to his evening addresses to which the public is invited, Rev. Yoder will speak in chapel every morning and counsel with the students during the afternoon.

BETHEL COLLEGE

Catherine Graber, Pretty Prairie, and Robert D. Koehn, McPherson, have been chosen by the student council to be editor and business manager of the **Graymaroon**, Bethel yearbook, for the coming school year.

Dr. David H. Suderman went to Lehigh last Thursday and Friday to participate as critic judge of the North Marion County league competitioin festival. Seven schools comprise the league. John Gaeddert, music instructor and Herbert Franz, music instructor at Goessel, are both graduates of Bethel College.

Dr. J. Winfield Fretz of the social science department went to Tiskilwa, llinois, last Thursday to participate in a Mennonite conference on Christian community relations. On Saturday he spoke in the Mennonite church at Donnelson, Iowa, while on Sunday morning he spoke in the Mennonite church at Pulaski, Iowa. On Sunday evening he addressed a men's group from four churches in the Donnellson church.

Marjorie Waltner, Pretty Prairie, participated in her third year in the Kansas Federated Music Clubs' audition at Stafford, on March 19. She will enter the state audition in 1953.

Robert Tully, on leave of absence at Indiana University, was on the campus last Friday and Saturday. He spoke at the Retreat Workshop Friday evening in the Student Union room of Memorial Hall.

Ramon Jantz and Ralph Graber, college debate team and Elmer Wall, orator, attended the Province of the Plains Pi Kappa Delta Conference and Tourney at Nebraska State Teachers College, in Wayne, Nebraska, the latter part of last week.

The cast of the all-school play, "Family Portrait" is working hard for the presentation of this play on April 25 and 26. Under the direction of W. F. Wilkoff of the department of speech and drama, a cast of forty, including the non-speaking roles, will portray the many and diversified parts in this play concerning the family of Jesus. "Family Portrait" ranks very high as a religious play encompassing the last three years of the life of Jesus. Additional performances of this play will be given in Newton or surrounding territory as requests are received and as time and circumstances may warrant.

A group of students including the men's quartet, Cornie Dyck, Delia Unrau, and Jane Nyce went to McPherson to present a chapel exchange program in McPherson College, last Monday.

Jottings

—**Springfield Church, Pleasant Valley, Penna.:** Our church was host to the Community World Day of Prayer Services, February 29. The church was filled to capacity and rich blessings received by all who were there as they heard Brother Claudio Iglesias tell of the work on the San Blas Island, Panama Canal Zone. Brother Iglesias is a native missionary who through the help of Miss Elizabeth Foth, New York City, received his education in the United States. On March 9, the church was again filled as Lloyd Ott of Kellers Church, showed slides from the Passion Play given in Oberammergau, Germany. He and his wife traveled through Germany in 1951. On April 6, in the evening, Ward Shelly will be with us to administer Holy Communion.—Betty Meyers, Corr.

—**Gnadenberg Church, Whitewater, Kansas:** Our congregation again took part in Relief canning this year. February 24, the Berean Academy ensemble gave a Musical program. Sunday evening, March 9, Mr. and Mrs. Herman Tan from Java, now students of Bethel College showed pictures of their homeland. March 16, Rev. and Mrs. J. J. Voth, former pastor of the church, recently returned from MCC work in Germany, had charge of the morning service and showed pictures of the work in the evening. Recently slides of our Mission work in Japan were shown in our church. A unique feature was the tape recording by Verney Unruh explaining the slides. Our Missionary Society meets the first Wednesday of the month. Relief project for this month is women's clothing.—Corr.

—**Bethel Church, Winton, California:** Elmer Basinger is having a series of Lenten services beginning with the subject: "The Deity of Jesus." We are going to have a union service with some of the churches in our community on Friday. The Ladies Missionary Society and the Dorcas Girls had their annual Mission Sale March 17. Refreshments of sandwiches, pie, and coffee were served. The Sunday school will present a program on Easter Sunday evening. The film, **Again Pioneers,** was shown to the C. E. which was sponsored by the Truth Seeker Sunday school class.—G. Heppner, Corr.

—**Zion Church, Donnellson, Iowa:** During the first three months of this year we have had several interesting and inspirational meetings. February 29, Student Volunteers of Bethel College presented a program; World Day of Prayer was observed in cooperation with Donnellson Churches in the Presbyterian Church; March 9, Miss Elenore Schmidt, missionary to India, was with us; we were invited to Pulaski Mennonite Church for recital by Rupert Hohmann, and on Saturday, March 29, J. Winfield Fretz, showed slides and told of his experiences in South America. The following day, Sunday, March 30, there was a Men's Banquet of four Iowa churches with Dr. Fretz. He showed slides and gave an interesting account about farming in Paraguay; 107 men attended.—Mrs. Henry F. Krebill, Corr.

—**First Church, Summerfield, Illinois:** We had a week of Pre-Easter Services, March 23-28. R. L. Hartzler of Bloomington, Illinois, Field Secretary of the Central Conference and editor of the **Christian Evangel,** was the visiting preacher for these services. The weather was good, and there was a healthy interest. Brother Hartzler brought a series of inspiring, deeply spiritual, and thought-provoking messages. Our Men's Brotherhood has been instrumental in securing a fine movable-type bulletin board which was erected on our front church lawn. We dedicated this bulletin board to the honor and glory of God at the close of the morning service, March 30. Our Ladies' Bible Study Club contributed fifty dollars toward the purchase of the Seminary Church in Chicago, also twenty-five dollars to the MCC, and ten dollars to the American Bible Society.—A. S. Bechtel, Corr.

—**Immanuel Church, Los Angeles, California:** Our seventh annual Missionary Conference was held March 23-30. Missionaries from various fields spoke and presented films on their work. The P. J. Beohrs were with us and their testimony of unselfish service was a real challenge to all who attended the Conference. The Women's Missionary Society served at a tea at the close of the conference. This provided an excellent opportunity to enjoy the Christian fellowship and to get better acquainted with our visiting missionaries. "India's Sorrows" was shown at a joint C. E., March 16. This film was taken by Dr. Talbot and it shows several scenes of our General Conference mission work. The Women's Missionary Society had as their speaker Miss Martha Yoder, social worker at King's View Home of Reedley.—Mrs. R. Fane Quillin, Corr.

Please enclose this label when writing

THE COMPLETE BIBLE: REVISED STANDARD VERSION

Thomas Nelson and Sons have announced that the long awaited complete edition of the Revised Standard Version of the Holy Bible will be on sale at all bookstores on September 30, 1952. It will be available in two editions, maroon buckram at $6.00 per copy and leather bound at $10.00 per copy. For those who have the New Testament in blue cloth, the Old Testament to match, will be available in two volumes at $5.00 per set.

This new edition of the Bible is based on manuscripts some of which have only recently been discovered. An effort has been made to preserve the poetic beauty of the King James version while using the living language of our day.

All indications are that it will be a long time before the printers can catch up with the tremendous demand for this new Bible. The Conference Book Stores are accepting orders now, and the Bibles will be sent out in the order in which the orders are received. Deliveries will be made as soon as the new Bible has been released in fall.

Into the Beyond

AUGUST HERMAN HIRSCHLER, 94, member of Zion Mennonite Church of Donnellson, Iowa, was born May 10, 1957; a life-long resident of Lee County, Iowa, he passed away on February 26, 1952.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.

MENNONITE BIBLICAL SEMINARY LIBRARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

The Eicher Emmanuel Church, near Wayland, Iowa. Host to the Middle District Conference.

May struggling hearts that seek release
Here find the rest of God's own peace;
And strengthened here by hymn and pray'r
Lay down the burden and the care.

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WORKER RETURNS

Miss Edna Weber of the Sterling Avenue Mennonite Church, Kitchener, Ontario, arrived at Moenccpi, Arizona, March 7, where she works with the Henry Kliewers among our Hopi Indians. Sister Weber served there before, but had to return to Ontario to get her citizenship papers in order. Now she is back in the harvest field again. For that we are grateful to God.

—J.T.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Four New Workers for Japan

Mr. and Mrs. Harold Yoder of Columbana, Ohio, and Rev. and Mrs. Jonathan Bartel of San Jose, California, are scheduled to sail for Japan in April. Harold Yoder will replace Rev. H. G. Thielman as director of the Osaka unit. The Thielmans sailed for their home in Kitchener, Ontario, in March. Other members of the unit there are Ruth and Rhoda Ressler of Pennsylvania and Alice Fast of Washington.

Hong Kong Unit to Close in June

Because of lack of funds the Hong Kong unit will be closed in June. The main project is to make a home for TB Contact children. The Far Eastern headquarters will then be moved to Osaka, Japan. There will be a definite advantage in this when MCC can begin relief work in Korea since Osaka is much nearer to Korea than Hong Kong. Dale Nebel has been appointed to succeed J. N. Byler as Far Eastern area director.

Private Relief Agencies Still Not Permitted in Korea

Because private relief agencies are still not permitted to operate in Korea, Dallas Voran, MCC representative, continues to serve with the United Nations Civil Assistance Command, Korea (UNCACK). He is working in the Welfare Section as liaison representative between the civil assistance command and relief agencies of many countries of the world whose contributions of food and clothing have flowed into Korea for distribtuion among the needy. The only way the MCC has been able to help the needy in Korea has been through contributions to American Relief for Korea of which it is a member.

Village in India Receives Help

In response to a request from the Mennonite Relief Committee in India the MCC appropriated $850 for relief to a Christian village in the General Conference Mennonite Mission area in India which was forced to move because of flood danger.

Dutch and German Mennonites Support MCC Clinic in Java

The Dutch Mission Board sent a gift of $500 worth of penicillin, sulfa drugs and mapharsen to the Javanese people. When the Dutch drug company of Holland, where the order was placed, became acquainted with the purpose of the purchase they doubled the amount of the order as their contribution. The German Mennonites sent a good supply of bandage for use in the clinics.

SUMMER BIBLE SCHOOL TIME

Yes, the time for planning your vacation Bible school is here again. For a number of years some of our churches have used our General Conference material. Why not try it this year?

Of Things to Come

April 24-27—Middle District Conference, Wayland, Iowa
April 25—All School Play, Bethel College
April 27—General Conference Sunday.
May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Volunteer and Western District Young Peoples Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3——Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona Manitoba.
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.
August 3-9—Young People's Retreat II, Murdock, Kansas.
August 8-10—Missions Retreat, Camp Friedenswald.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland
August 15-17—Retreat on Peace, Camp Friedenswald.
Sept. 12-15—Central Conference, Topeka, Indiana.

NEW MISSION HOME

"50 Yodogawa-cho
3 Chome
Miyazaki City
Kyushu, Japan

With praise to the Lord we are glad to report to you that we have moved into our new Mission Home in Miyazaki City. At noon of March 12, Mr. Chin and his family moved out and in the afternoon we came in. Wm. C. Voth."

In Kobe we have a home for our younger missionaries who are studying the Japanese language, but the home which Brother Voth refers to here is the first building we have in our own field of Miyazaki City on Kyushu Island.

—J. T

Editorials

DON E. SMUCKER, Guest Writer

THE NEXT FRONTIER IN MISSIONS

For fifty years the Great Commission has been a vital force in the life of our conference. When one considers Acts 1:8 there are three general divisions in the scope of our missionary obligation: (1) Jerusalem; (2) Judea and Samaria and (3) the uttermost part of the earth.

What is Jerusalem today? It is the local church.

What are Judea and Samaria today? They are home missions here in the United States and Canada.

What are these uttermost parts of the earth? Obviously, they are foreign missions.

As we consider this three-fold division the first and the third have had the most attention from the conference. Which is to say, that the local congregations and foreign missions have developed the most in the past fifty years. From Souderton to Reedley, from Mountain Lake to Meno, from Kitchener to Abbotsford our conference has many very fine congregations with good all-around Christian faith and life. Moreover, new buildings and renovation of old buildings are giving these congregations wonderful opportunities for Sunday school work and other evidences of enriched program. Some of these are breath-taking in their new design and recognition of new needs. Others are additions to previously useful structures. While many spiritual problems remain and while the ugly head of worldliness is ever present, the picture of local congregational life is rather impressive.

Consider, now, foreign missions. The recent book on our work in India is a thrilling story. In a hostile culture our missionaries have preached the Gospel of the Lord Jesus Christ with real power. Hundreds of converts have come to a saving knowledge of Christ. The whole man has been reached through medicine, education and economic development. At Champa one sees an array of buildings similar to a good-sized college over here. At the major stations are well-rounded staffs of workers, pooling special skills, special training and specific assignments for the common task of winning men and women to Christ and building solid churches. The work in Congo is likewise impressive and a fine story in inter-Mennonite cooperation. South America is thriving under persecution while Japan develops as our infant field. Only China, alas, has seen the doors close on foreign missions. All in all, this is a story of great victories for Christ and the church.

In contrast to this is home missions. Not a contrast in faithful witnessing and genuine preaching of the Gospel. Not a contrast in real examples of what the Gospel can do in America and Canada. The victories have been there unheralded and unsung. No, the contrast is seen elsewhere. It is a contrast in personnel, equipment, support and bold expansion in the face of new opportunities.

In local congregations and foreign missions we have new buildings to take care of an increasingly complex view of preaching, teaching and healing. In home missions often one sees a ministry in the large city crying out for greater ministry to juvenile delinquents handicapped by lack of room, space and planning for new needs.

In home missions one couple labors where three or four couples are needed as in India, Africa and South America.

In home missions there is often a ministry confined to preaching and Sunday school when the situation calls for a medical, recreational, and greatly enlarged educational program.

In home missions often there are budgets simply inadequate to do a solid piece of work.

Meanwhile, the store front churches in Harlem parish, New York, the experience of the Old Mennonites with Mexicans and Negroes in Chicago, and the increasing knowledge of rural America suggest a re-study of the **how** and **what** of home missions.

Here in America and Canada we have the priceless advantages of citizenship, language and common cultural background. Paganism, corruption, crime and **sin under many other names** cry out for a forceful evangelical ministry. Let us continue to expand local work and foreign work. Let us also give home missions the same prayerful, sacrificial support. This is the next frontier in missions!

—D. E. S.

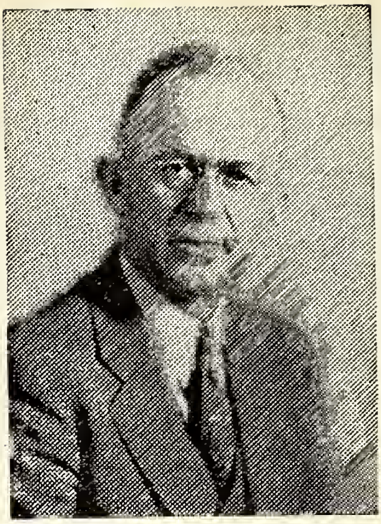
THE COLLEGE CRISIS

Today our colleges need special support and attention. Crisis after crisis has come through the wars and depressions and growing militarism. Everywhere enrollments are down. For the moment UMT has been stopped but conscription remains. In general, we can expect some of this atmosphere to remain for a long time. The following question, therefore, comes forward for our attention: Can our young people enter college before the usual age of eighteen? Are there ways to step up the arrival on the college campus? These questions we submit to the college administrators. **—D. E. S.**

I NEED THE CHURCH

1. Because the Church is a sanctuary in which one's soul may be lifted by communion with Christ.
2. Because I need greater spiritual strength.
3. Because the Church gives me a chance to cooperate with God in human affairs.
4. Because the Church is the best expression of my allegiance to Christ.
5. Because others are observing me, and I dare not set an example which would keep anyone from the means of grace.
6. Because I need the inspiration which comes from uniting with others in worship of our Lord.
7. Because of the fact that no matter how much I may do for Christ it is but little compared with what He did for me.

Now and Then



J. M. Regier, recent pastor Johannesthal Church, Hillsboro, Kansas.

"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." II Cor. 2:9. Sometimes people become discouraged, thinking all the efforts they make in order to live the Christian life, are not worthwhile. There is so very little that people know definitely about the life to come, that they do not feel challenged to make great sacrifices in its behalf. Just see what we read in Psalm 73: "I was envious of the foolish, when I saw the prosperity of the wicked.... They are not in trouble as other men, nor are they plagued like other men.... They have more than heart could wish.... These are the ungodly who prosper in the world; they increase in riches." Finally the Psalmist saw the truth. "I went into the sanctuary of God: then understood I their end.... They are utterly consumed with terrors." This man made a complete change in his thinking and in his living. He says, "Thou shalt guide me with thy counsel, and afterward receive me to glory." The Psalmist reached his conclusions through a negative approach.

In our text Paul makes a positive, thrilling statement. In life people are apt to become weary of well doing. They are tired of the cost. They become discouraged, since all seems so futile. What are the attractions of this life which hinder us in achieving the goal of our text? There are amusements and indulgence which bring immediate physical and mental pleasures. These are usually without regard for others. Others may stand in the bread line while I indulge. There are social goals of pleasure and honor which constantly tempt us. A third thing that lacks attraction: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Man does not like this. We are to strive after the valuable things of life. We shall seek the Kingdom of God and His righteousness first.

Let us remain aware of the fact that the Spirit of God is constantly wooing us. We shall cut ourselves loose from merely selfish pursuits.

The early disciples suffered much for their faith, and multitudes have done likewise since that time. The leader among the early Christians once said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in Him." (Rom. 8:18). Our hearts bleed when we think of the suffering of countless thousands of Christ's followers in many lands today. However, our hearts should bleed still more when we think of the sufferers who are not Christ's followers. According to our text Christians have a wonderful future awaiting them when this temporary suffering will come to an end, but what about non-Christians! Many, many people are being persecuted for righteousness sake. Of them we may say, "No chastening for the present seemeth joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

When a person has failed in the obtaining of eternal life, and thus comes to the end of his earthly pilgrimage, is there something he might give in exchange for his soul? Our Savior gives us no such hopes. When a person during his lifetime becomes convinced of the value of the Kingdom of Heaven, what will he do? "The Kingdom of Heaven is like unto a merchant man, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he hath, and bought it." To do so is wisdom. It's worth it. After all, earthly treasures are often quite disappointing. A farmer may see a wonderful crop growing in his field, but before he gets to harvest the grain one of many plagues may destroy the crop. There is always a possibility for moth and rust to consume and for thieves to break through and steal. Many old people have lost all they had, but there is no special virtue in that. If it has voluntarily been given for the "pearl of great price," like the widow in the temple did, then it is commendable. Even in heaven it is considered very important when a person grasps the value of the things which God has prepared. "Joy shall be in heaven over one sinner that repenteth, more than over 99 just persons, which need no repentance."

God has prepared wonderful things for them that love Him. There are many forms of payments that are being used by people. The most common form of payment for services rendered is money. Another form is a share of the product that has

(Continued on page 262)

Christian Unity

MRS. THORNTON BACHMAN

I Peter 3:8-12

Peter is speaking here to the early church. I think it has a great lesson for us if we will but study these verses and apply them to our own lives.

First of all, what is the meaning of unity? The state of being one—in accord—harmony. Do we have this harmony, this unity in our Churches today? I think there is unity and oneness in some churches, but in most churches however, we find people who do not have this compassion, love and courtesy. Having these things brings unity among us. Why is there so little unity in the world today? Is it because the Christian people have failed to follow closely the teachings of Christ? We haven't set an example for the world have we? Each time there is a fuss in some church it is sure to get aired in public. How can a worldly person care to go to church when most of the time its members are busy fussing about something that isn't important? Perhaps there would be more unity in the world if we as Christians would be busy winning souls. We should be showing the love, compassion, pity and courtesy it tells about in this chapter, first of all showing it to each other in the church and then bringing it to those outside the church.

If we can't love each other in the church how can we win the lost? The only Bible some men read are the deeds we do and the life we live. Is your life and mine lived so close to the Lord that some other person can safely follow our example? Are we having compassion for the lost? Are we being courteous and loving to all? Do we have pity for those in need?

Someone told me just last week how they were received as newcomers to a local church. No one spoke to them; no one asked who they were; no one said "come again, I'm glad to see you today." No one ever asked them to their home after they had been attending services for months. In other words, they were ignored, but because they were seeking a house of worship they continued to go! Then because of fussing, fighting Christians in this church, they didn't go any more; they stayed away from church for over a year. Are we guilty of such behavior? If we are we certainly don't have compassion and love for our fellowman.

When I thought about this incident I thought of this little verse:

It takes so little to make us sad,
Just a slighting word or a doubtful sneer.
Just a scornful smile on some lips held dear,
And our footsteps lag, though the goal
  seemed near,
And we lost the joy and hope we had—
So little it takes to make us sad.

It takes so little to make us glad—
Just a cheering clasp of some friendly hand
Just a word from one who can understand.
And we finish the tasks we long had planned.
We lose the fear and doubt we had—
So little it takes to make us glad.

Dr. Barchom reminds us of the story of Frank Rutherford and his induction into his first church. Rutherford describes the ardor with which he preached. To him the great truths he uttered meant everything and he poured out his soul to his people. After the service was over he went into the vestry but no one came near to shake his hand. The janitor remarked that it was raining and immediately went away to put out the lights and shut up the building. Rutherford had no umbrella so there was nothing to do but to walk to his lodging place in the rain. The results were tragic. The overwrought nerves of the young preacher collapsed. There came a nervous breakdown. Even his reason staggered. Eventually he forsook the ministry. It is a sad story. If only there had been one understanding soul to shake hands with him and to show an interest in his words and sympathy for the fine message. But there was only the janitor and he only remarked that it was raining. Many are at fault here.

In Isaiah we read, They helped every man his neighbor. Everyone said to his brother, Be of good courage. The Christian sins against far greater light when he feels no sympathy for others. The next verse goes on, not rendering evil for evil or railing for railing, but contraiwise blessing. Peter very definitely says here not to render railing for railing, or evil for evil. It's so easy to let our heads rule our hearts instead of Christ. So many times when people treat us in a way we feel is unkind, we would let our heads rule and return evil for evil. What does this profit us? Nothing, but if we return good for evil, we shall inherit a blessing. For he that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile. How many of us are guilty of this very thing? How can we truly be a witness for the Lord if we can go from one person to another spreading treacherous gossip. We've all heard sermons preached on this very thing and good sermons too. What do we do about it? Absolutely nothing. Probably go home and say, "He sure gave it to them this morning." Something is certainly wrong with us if we can't be helped by a sermon preached on God's Word which has been inspired by the Holy Spirit. What's the matter with us anyway? We aren't so ignorant that we can't grasp these things, are we? Then why are we waiting around for someone else to be Christ's witness. Why aren't we busy ourselves? Let us avoid evil and do good; let us seek peace and follow it. For the eyes of the Lord are over the righteous and His ears are open unto their prayers. But the face of the Lord is against them that do evil.

I was so impressed by what the Missionary, Miss Rembes, said in her talk for World Day of Prayer: "There is no church enmity in China" she said. "All the missionaries work together. In China they don't have the troubles the churches have in America. We have unity and we are all working

(Continued on next page)

to save souls." I thought after I heard this—why can't we be more like Peter says we should be in these verses. He says we are to avoid evil and do good. We are to seek peace and to follow it.

If someone dislikes us and tries to make our life unpleasant, we should avoid having unkind words with them. The eyes of the Lord are over the righteous and his ears are open unto their prayers. As I read this part of this Scripture lesson over, I was so thankful for its lesson. God knows our intentions, even though others will say and think evil of us. God knows our hearts and He can see our needs. I am so glad for this promise as it gives us new courage, for no matter what the world thinks of us, if we can remember to love, to have compassion, to have pity and to be courteous we will indeed have unity.

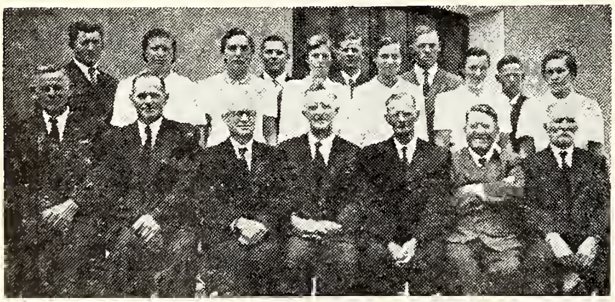
If you were busy being kind
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being true,
To what you know you ought to do
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being good,
And doing the very best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long,
Because he's busy being wrong.



Brazilian Ministers and a Baptismal Class at Curitiba

Our Japan Missionaries Write

The major portion of our time is spent in language study. We are grateful for this opportunity to study the language to be used as an instrument in propagating the glorious gospel. Some work has been done through the use of an interpreter but the personal contact when a soul is in need of Christ is lacking in the vital moments. The Holy Spirit truly intercedes during the times of human weakness. How glad we are that salvation does not depend wholly on human means and that God gathers the increase. The language is difficult but God is giving grace for every day.

We are remembering you in your work in our prayers. Our great concern is that the Lord will separate more workers for this needy field because we feel that the time called "now" is truly now because the recent trend here in Japan is again toward a state Shintoism which has recently revived, and already has more than five million followers as over against one million Christians. We are not saying that the Lord is unable to conquer but the chances for many people will end if they are not reached at the right time. We are trusting the Lord to guide your decisions and are confident that you will follow His guiding. May His blessing rest with you in your labors.

Your missionaries for souls in Japan,
Lois and Peter W. Voran

Now and Then

(Continued from page 260)

been produced. This is often a very satisfactory form. Another form of payment is to render a definite service to the party from whom you have obtained something. But how can we pay God for what he has done for us? We can never pay the full value of His benefits to us, but we can and must give that which is most precious to us: our own SELF.

We need to see the greatness of God more clearly. To learn to know the starry heavens above us is an endless study. God's universe is most marvelous. Job and the Psalmists knew much about it, and with the new immense telescopes much additional information has come to us. Years ago scientists made a 40-inch telescope which opened up great new areas of the heavenly universe. When they built a 60-inch instrument, they found still much more. Then came a 100-inch telescope, and the astronomers marveled at what they now could see. But imagine the 200-inch Hale telescope that has now been erected in California! The discoveries in the starry heavens are endless. And yet, we must remember, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The new telescope has a million times the power of the human eye. What God has done should make us all humble. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him"? (Ps. 8:3, 4)

The Time of the Singing of Birds

ROY W. HENRY*

Lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtledove is heard in our land ... Song of Solomon 2:11-12

Many of us would find life growing a bit monotonous if there were no changing seasons to add variety to our length of days. Most of us are fortunate to be living in a climatic zone where one may look forward to new scenes and sounds as one month passes into another. Who has not thrilled to the sound of wild geese on a dark autumn night, winging their way to the warm Southlands without benefit of chart or compass? Who has become so engrossed in the tasks of the day not to have taken a deeper breath inspired by an indescribable emotion when gazing upon a landscape covered with flawless snow, glittering with untold myriads of tiny crystals in the light of a winter's sun? Many have sensed a glow of inner happiness after hearing the red-beaked cardinal break the diminishing charm of an aging Winter with his first clear, tongued-whistle in early March.

How true it is that no poet has ever adequately expressed the welling up of inspiration in one's breast which is touched off by discovery of that early-bird of the violet world, Johnny-jump-up, lifting its cheerful blue head from among the decaying debris of yesteryear. Life would certainly at times tend to become insipid without different seasons to bring a constant change of scenery as the year rolls on.

Most of us would probably agree that Springtime is our favorite season of the year. Perhaps this is because the word, "Spring," conjures up scenes of blue skies, growing plants, lovely flowers, and singing birds. Spring represents new life, growth, surging vitality, and renewed inspiration. Not least among the factors which make Spring our favorite season is the coming and going of our resident and migratory birds. During the winter a few of the hardier species remain with us and manage to subsist and even to thrive in spite of the adverse weather conditions. However our migratory species are the ones that incite our interest as they return to our own fields and woods, or pass on to their homelands to the north of us.

Among the first harbingers of Spring are the robins. However, the majority of people are probably unaware of the fact that quite a number of robins, probably those whose summer homes are farther north, are with us in certain sheltered areas during the entire winter. Some even remain as far north as southern British Columbia. Though this is true, nevertheless the great majority of robins winter to the south of us.

The brilliant bluebirds are often a sign of approaching Spring as they arrive, some to remain in our orchards and open fields. A few, as is true of the robins, remain with us throughout the winter season. Their cheerful warbling notes gladden human hearts as they remind us that warmer days lie ahead. Their brilliant plumage is among the very first bits of gorgeous color to brighten the drab mantle of a fast retreating winter. John Burroughs, that grand old naturalist of an earlier era, writes of the bluebird, "The bird is generally a disembodied voice; a rumor in the air for two or three days before it takes visible shape before you." Surely the Creator was aware of our need for such cheery gems of color when He created this bird that "carries on his back the blue heaven, and the rich brown of the freshly turned earth on his breast." For among the more somber tints of earth's March landscape "the bluebird brings one of the primary hues and the divinest of them all."

Another early herald of Spring is the vociferous killdeer whose arrival, sometimes as early as the latter part of February, is often announced with a familiar, "Killdee! Killdee! Killdee!" as he swings in from the South. Usually one will hear its insistant call many times before actually getting sight of the bird as he flies high in the frosty sky early in the morning or more often in the blackness of the night. His lonely cry awakens in us a longing hope for an early Spring. One cannot but wonder what delicate living mechanisms the Creator has provided for this feathered creature to enable it to find its way through grey, uncharted space back to its nesting ground. What inner compulsion causes it to behave as though it had a broken wing, thus often being able to successfully lure an intruder away from its pebble-lined nest or its young? Surely such behavior, so incomprehensible and unexplainable, should cause us to reflect upon the great mystery surrounding the life with which God has endued His creatures. It should fill us with reverent awe as we contemplate the infinite wisdom of God who created such a creature with its complex parts so well coordinated that it can exist, reproduce, and thus pass on to untold generations those characteristics which its Maker endowed its ancestors long, long ago. No doubt this was the feeling of the Psalmist when he looked upon God's handiwork in nature and exclaimed, "O Lord, how manifold are thy works! In wisdom hast thou made them all!"

Another Summer resident which returns early from the warm Southlands is the cowbird, that interesting member of the genus, Molothrus, which means, "a greedy follow." Most of them pass the winter months from the Ohio Valley south to the Gulf. The male, with its trim body a glossy black, and with a sleek head and neck of iridescent brown, is a sporty type of bird even though reputed to be a voracious fellow. His wife, a dusky, sooty brown little thing, is not so dashing in appearance, but she also likes to lead a happy, carefree life. She is not destined to be cumbered with household duties such as nest-building. Indeed, her urge to be footloose is so strong that the maternal responsibility

(Continued on page 264)

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*Pastor, Johannesthal Church, Hillsboro, Kansas.

Eastern District Conference

EASTERN DISTRICT CONFERENCE
To be held at Bethany Mennonite Church
Quakertown, Pennsylvania
May 1-4, 1952
(Condensed program)

THURSDAY MORNING—May 1

Message: "The Purposed Redemption" —Paul Erb

Reading of Minutes; Report of Deacons; other business

THURSDAY AFTERNOON

Message: "One Body in Christ" —Paul Erb
Report of Conference officers; election of Conference officers
Report of Home Mission and Church Extension Committee; election
Report of Mennonite Home for the Aged; election
Report of Historical Committee; election
Report of Conference Budget Committee

THURSDAY EVENING—Communion Service

The Communion Sermon—Wilmer Shelly, Conference President

FRIDAY MORNING—May 2

Message: "The Unsearchable Riches"—Paul Erb
Report of Educational Committee; election
Report of Bluffton College; election of trustee
Report of Biblical Seminary Mennonite Biblical Seminary
Report of Peace Committee; election
Report of Men-O-Lan Board of Managers; elec.

FRIDAY AFTERNOON

Message: "Resultant Behavior"—Paul Erb
Report of Sunday School and Young Peoples' Committee; election
Report of Benevolent and Relief Work Committee; election
Report of Building Fund Committee; election
Report of Ministers' Pension Fund
Report of Communications Committee

FRIDAY EVENING—Women's Organization Prog.
Memorial Service—Mrs. J. Herbert Fretz
Message: Elma Esau, MCC Relief Worker

SATURDAY MORNING—May 3

Message: "The Triumph of the Church" —Paul Erb

Adoption of Budget
Report of Tract Committee
Report on Missionary Rest Home
Report of Resolutions Committee
Other Reports and general business

SATURDAY AFTERNOON—Women's Organization Business Meeting

SATURDAY EVENING—Brotherhood Program

Speaker—Paul Erb

SUNDAY MORNING—May 4
Sunday School and Worship Service

SUNDAY AFTERNOON—
Joint Sunday School and Young Peoples' Prog.

Paul Erb, the Conference speaker, is editor of the **Gospel Herald**, Scottsdale, Pennsylvania. His messages are based on the Book of Ephesians.

Conference Officers:

President—Wilmer Shelly
Vice-President—Ward Shelly
Secretary—Maynard Shelly
Treasurer—Alvin Alderfer

The Time of the Singing of the Birds

(Continued on page 263)

of caring for young ones is avoided when she lays her eggs in the nests of other species of birds. This places the responsibility for the rearing of her family upon the foster parents. We should remember, however, that the cowbird is not a moral creature and therefore cannot act through deliberation and forethought. Her's is a moral act which in no way can be compared to the actions of human beings who may behave in an irresponsible manner. This cowbird and her dapper husband, even though looked upon as "parasitic," are very interesting creatures whose peculiar inborn behavior patterns only make them the more fascinating. God thus provides a rich diversity even among creatures of the same phylum. The cowbird, then, is a noteworthy example of how rewarding an exception to the general pattern can be to those who enjoy observing God's creatures even though their standards may or may not conform to ours.

April sees the return of most of our nesting birds. The pert little house wren arrives in Central Kansas very close to the middle of the month. The barn swallow and the chimney swift will be here at about that same time. Blue jays, kingbirds, brown thrashers, purple martens, and others will find their way back to their nesting sites in this month. Even though wintering in Central America, the sizzortail flycatcher may well travel those hundreds of miles of intervening space to return to build its nest in the same hedgerow, and perhaps the very same tree as last summer.

The prophet Jeremiah was a very keen observer of wild life. Perhaps we may also benefit by looking around us in an effort to find a new appreciation for the wonderful creation which God has made to inhabit the earth. We should thus be led to ponder anew the wisdom and the solicitude of God for His creatures, for not even a sparrow falls to the ground without His notice.

Report of Joint Study Sessions of District Conference Committees

The executive committees of the Middle and Central District Conferences met in their second joint study session at Goshen, Indiana, February 27, 1952, and adopted the following statement by way of report and recommendations to be submitted to the conferences for consideration at their next annual sessions:

Pursuant to actions taken by the Middle and Central Conferences at their last annual sessions, we, the members of the executive committees of the respective conferences, met in joint session on October 11, 1951, and February 27, 1952, to explore together the matter of a possible closer spiritual and organic relationship between the two conferences as they now exist.

At the outset a study was made of three general areas of interest or concern,—

1. Items pertaining to matters of faith and practice with any variations appearing therein;
2. The organizational structures of the two conferences as they now exist;
3. The activity or service programs of the two groups, noting where they fall within parallel or varying lines.

Following this preliminary study, the following statement of primary objective and guiding policy was adopted:

"That the realization of a spiritual unity and fellowship, and the sense of a larger brotherhood should be our primary goal and determining objective; and that efforts should be made to resolve any possible variation in interpretation or emphasis, and to correlate the existing lines of activity in the light of that espoused purpose."

In accordance with the feeling that better acquaintance and a larger sense of fellowship and oneness be engendered among the members of the two conference groups preliminary and prerequisite to a possible closer working and/or organic relationship, we propose that arrangements be made for a joint conference for inspiration and fellowship sometime during 1953, perhaps in connection with the annual session of one of the conferences concerned, if that should seem most feasible.

In our overall study of the matter of a possible new relationship between these two existing conferences, we have found no items but which we feel can be resolved so as to bring forth an integrated and properly functioning organization. However, there will be a number of matters which will need to be resolved in mutual conference by duly authorized representatives of the respective conferences, and their proposals thereafter be considerd and ratified by the respective conferences. Among these are such as the following:

1. What shall be the name of the new organization?

2. One conference now has three executive officers, and the other five. What should be the new organizational pattern?

3. One has a home mission committee of three members, the other has a board of home and foreign missions, consisting of twelve members. What would seem to be the proper provision for furthering these interests in or through the new organization?

4. One conference has an official publication financed by conference appropriation, the other has none. Should some sort of district organ to serve the new conference be anticipated as a desirable or necessary factor?

5. One has a conference S. S. Association, the other has an Educational Committee which concerns itself with this phase of church interest and activity. Should the new organization include one or the other, or should the effort be made to correlate both provisions into one?

6. In respect to foreign missionary support, churches of one conference now function directly through the General Conference Mission Board, those of the other function as a component unit in the Congo Inland Mission. A matter of organization and the proper channels through which such funds should accordingly flow, will call for study and clarification.

7. Other matters in similar vein may also be found as the study is further extended.

These committees, as a joint group, feel that this need for further study and search for possible best solutions should engage the thought of the respective conferences, and each make provision for such further study and planning as it may choose, by its duly authorized representatives.

Feeling that previous discussions furnish a valuable background for such further consideration and planning, if such be desired, we encourage that present members of these two committees be retained by their respective conferences in whatever provision they choose to make for this purpose.

For Central District:
Lotus E. Troyer
Robert W. Hartzler
Esko Loewen
Earl Stuckey
R. L. Hartzler

For Middle District:
Irvin Richert
G. T. Soldner
E. A. Albrecht

The Mennonite World Conference will be held in Switzerland this year. This small European country was the homeland of the early Swiss Brethren. They marked the earliest beginnings of the Mennonite Church. This year YOU should read THE STORY OF THE MENNONITES! Every person planning to visit Europe should especially read this interesting volume.

Fires in the Valley

O. A. WALTNER

Here is a report that will bring a glow in the hearts of our constitutency. Would that every member of our whole conference might read this. Those of you who do read this article, please urge others to read it.

A last minute report from this same area tells us that the number of those who have come to Christ in 1952 is already over 100.

—John Thiessen, Gen. Sec.

Fires in the valley—even though they burn within men's hearts, can no more be hidden from the eyes and thoughts of the people than the bush fires on the high hills surrounding our camp on three sides can be concealed from view to the villages in the valley. Fires in the valley—we wanted them, but we didn't expect what we are experiencing. During the Retreat program preceding our touring work, the 35 workers were united in earnest prayer that God's Spirit would be revealed in might and power, awakening people to a consciousness of man's hopelessness outside of God's love, alerting them to the need of reconciliation to God through Jesus Christ and inviting them to receive the power towards fulfillment of life as made possible in Jesus Christ. Our prayers are being answered. The seventy baptisms among non-Christians, the names of six new villages added to the list in which Christians are now residing and the repeated calls from scattered villages that we come to teach and to baptize, indicate that God set going a spiritual movement that is plainly evident and irresistible.

Reports of group leaders accepting Christ are circulating through the valley. Communities are surprised that leaders who for years have opposed Christianity have now come under the power of the Spirit and are going from village to village telling of the new purpose and meaning of their lives in Christ who has come to be their Redeemer and Lord. People are amazed to hear their former leaders acknowledging that they were wicked men but that through God's grace they have come to be new creatures in Christ. The radiant faces are ample proof of the joy and peace that have come into their lives. But God's Spirit is also working in the Christian fellowship. Many who had been living without regard to their responsibility to the Church have been touched. Their hearts have been rekindled by divine love. Once more their hearts have come to be the altar upon which God's fires are burning.

God is answering our prayers. That non-Christian comunities have been stirred is quite explainable. But that we, the workmen of God should be amazed at His workings is a bit disconcerting. Shouldn't we expect the unexpected? Shouldn't we expect that common men empowered by the Holy Spirit do preach with a boldness and conviction that will cut men's hearts and yet in love beckon them to receive Christ into their lives? And ought we not go forward in calm trust that the proclamation of God's Word will bring people into the Kingdom of God? We ought not be awed at what is happening—it is the natural work of God in the midst of a scattered and lost people. God has lighted the fires. We are deeply grateful upon His blessings on the touring work.

Letter from India

INTRODUCTION: The following letter tells our constituency how our missionaries build up Indian workers in the line of medical work as well as in teaching and evangelistic work. —J. T.

Dear Mr. Thiessen:

Our students at the hospital have finished their oral examinations and will be taking their writtens next week. We have several very fine students and a couple too, who need our prayers that they may become not only good compounders, but good Christian compounders. We have had a heavier teaching schedule with the two classes, but next year we will have only one again. However, with the Baumans leaving, I don't expect to run out of work immediately. We are very happy to hear of Arthur's coming. There is a real need at the Leprosy Home for a full-time doctor.

With Christian greetings,
Anne Penner

An Arena, Not a Vacuum

The time has come to lay away an overworked and outdated phrase, and to find a new one which will more accurately interpret the current scene in Japan. For several years missionary speakers have been referring to the "spiritual vacuum" in Japan, which was said to follow the war and defeat. In a sense, or to the degree that the Japanese people accepted the state as the supreme object of their loyalty, losing the war meant losing their god, too. There is no doubt that the end of the war left many people stunned, and for a time there was nothing ultimate in which man could believe.

But nature abhors a vacuum. Whatever may have been true of the spiritual void of the early post-war years, there is no spiritual vacuum now. There are many and fierce rivals for the hearts of Japan.

One group of these competitors may be called political loyalties. Both extreme right and extreme left are active choices in Japan today. The present strength of the Communist party is both important and difficult to measure. Beyond question, Marxian theory is attractive to many Japanese university students and young intellectuals. On the other hand, many observers feel that fascism is the greater danger to emerging democracy. With the signing of the treaty, Japan must put her democratic faith to the test, and fascists will make their bid for power. Such power must rest upon the approval or acquiescence of the people who find fascism satisfying.

The struggle to win men's allegiance is on.

Another group of rivals includes the non-Chris-

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Should I Tithe?

BY DON KAUFMAN

(This is the first prize essay in the essay contest on Tithing sponsored by the Eastern District Men's Brotherhood and the Young People's Union. Don Kaufman comes from Marion, South Dakota. He has won a $50.00 prize for his work on this essay.)

The average person who reads and considers this question may soon feel that he knows little about tithing. He may not understand what is meant by tithing or he may be uncertain as to whether or not this practice is applicable today. Most people would agree that tithing means the setting aside and giving of a tenth of one's income or increase. It is considered a systematic plan of giving. But is it necessary? Let us examine some of the evidence in favor of tithing.

When a person is aware of and realizes the source of all good things, we have reason to believe that he is spiritual-minded. Any person who tithes is constantly reminded, even though he may be unconscious of it, from where these things come. If he understands that all material resources are but entrusted into his hands, he will undoubtedly make great efforts to earn them honestly and to use them properly. People are stewards and managers, not owners of what has been given them. God has given us the authority to use these materials, but He has not given us ownership of them. Basically everything belongs to God and people are simply trustees of them. This should serve to rid people of their feeling of self-sufficiency and give them a realization of how they are solely dependent on the goodness of God for their existence The psychological reaction which occurs when a person surrenders all to God is one of the most important reasons for tithing. This concept or idea of property figures in very significantly.

People have demonstrated a remarkable ability to accumulate vast sums of material possessions, but too many have been unable to demonstrate with equal ability how to surrender them. The result is that materialism has become one of the worst evils in society today. Christians too are being absorbed, perhaps unknowingly. "They are camouflaging materialistic motives with religious activities and thus consoling their consciences."[1] Here again there is no better way of beginning to solve this problem than by tithing. According to one authority, people who have as their sole purpose the accumulation of wealth will undoubtedly spend a great part of their lives in mental hospitals. Not only this, but the struggle for materialistic possessions naturally leaves a situation of extreme unequal distribution of wealth. So long as there is an unequal distribution of wealth, the world is providing a fertile seedbed for some sort of political monster such as present-day communism. The experiences of history show to us that the logical end of materialistically motivated society is death. Isaiah, were he here today, might well say of us, we who are so free and careless in our spending on articles of luxury and waste, or other forms of "conspicuous consumption", "Woe to those who add television set to television set ..." If we are concerned about the needs of others, we will not be as prone to spend our resources lavishly on our own selfish selves. Christians throughout the world need to evaluate their motives and purge themselves of this spirit of materialism. Tithing would serve as a good starter in correcting the unequal distribution of wealth, because he who is willing to give the tithe can usually be depended upon to use the remainder rightly and wisely. Money constitutes one of the most dangerous forces with which we must deal. It may well be that we have become too thoroughly

(Continued on next page)

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[1] Justus Holsinger, "Materialism, Our Golden Calf," THE MENNONITE, Vol. 64, No. 43, November 1, 1949, page 6.

YPU Announces Essay Winners

The YPU is now happy to announce the winners of the essay contest on "Should I Tithe?" The judges have awarded the following prizes:

First prize: ($50.00) .... Don Kaufman
Marion, S. Dak.
Second prize: ($25.00) .... Twila Hilty
Versailles, Mo.
Third prize: ($15.00) .. Catherine Klassen
Homewood, Man., Can.
Fourth prize: ($5.00) .... Florence Hooge
Plum Coulee, Man., Can.

Only four essays qualifying for the contest were received and these brave writers are now being duly rewarded. The board of judges found these essays difficult to rate, which accounts for some time in announcing the winners. The board of judges included: Kenneth Bauman, Henry S. Detwiler, J. S. Schultz, Andrew Shelly, and Esko Loewen.

Read the essays as they are published and study them. Evaluate your personal program of giving to the Lord's Work. Discuss these essays in your local youth group. Can the local C. E. Fellowship still improve in its program of giving? Consider this concern prayerfully.

adjusted to the prominent "American way of life" with all its comforts, luxuries, and indulgences for the sake of satisfying our desires. That is why we need some great and secure principle by which we can be guided. You remember the parable of the rich man who tore down his old barns and built greater ones, because he had an abundance of goods. This man too was dominated by a materialistic motive. However that very night his possessions did him very little good because his fool's soul was required of him. If only this man could have realized how much better it wold have been to lay up treasures in heaven instead of on earth. All people need to stress heavenly values as they use their money from day to day, knowing that what really counts for eternity are those things beyond this life. People have but a short life to live here which will soon be over. That is why a person should do those things which will not disappear with the passing of life, but will remain because they were done for Christ. The person who invests his resources in the business of life will never be disappointed in the profits of his investment. Such an investment can never lose. An earthly investment on the other hand, is likely to be a terrific loss to an individual when his property is destroyed or lost. Those who make heavenly or nonmaterial investments in values which are eternal can feel secure and not fear that "moth or rust doth corrupt or thieves break through and steal". The benefit is certain and it will stand the test of time. Truly "there is no pocket in a shroud."

History has given us ample reason to belive that tithing is a duty and responsibility. Abraham offered a tenth of the spoil he had received when he met Melchizedek, a man of God. Also Jacob promised to give a tenth of all he had received as long as he lived. After some time tithing was incorporated into the written law of God's people. However, tithing was not confined merely to the Jewish race. Instead it seems to have been a universal practice. Dr. Adam Clark says, "Almost all nations of the earth have agreed to give one-tenth to religious use".[2] We need to realize that the giving of one-tenth of all income or increase is the minimum program of stewardship and is expected of us by God. Augustine said, "tithes are required as a matter of debt". We are mistken if we think of giving the tithe as a gift. In Malachi 3:8 the Jews were accused of robbing God by withholding tithes. If tithes were a gift, this accusation would be unfair. Though tithing is required in the Old Testament dispensation, many people feel that it is unnecessary in the New Testament dispensation. They argue that it was only a practice under the law, and since we live under grace we need not be concerned about it any longer. However, Jesus did not abrogate tithing, instead He approves and sanctions it in the New Testament. Though Jesus was often criticizing the Pharisees, He did commend them for one thing. In Matthew 23:23, He places His seal of approval on tithing when He says that it should not be left undone. Also when Jesus was speaking in regard to the law, He said, "I came not to destroy the law, but to fulfill it."

Tithing is a systematic way of giving which eliminates the hit-or-miss basis of running the business of Christ——the biggest in the world, and therefore it is better than the principle which guides the person who gives "when he pleases, what he pleases, if he pleases, and if he is pleased."[3] Yet it is inadequate! Tithing fulfills the law but it does not put one above the law. It does what is required, it is the basic minimum for the Christian. The Adventists view tithing as a binding legal requirement. We consider it a privilege. Because Christ has fulfilled the law, we are no longer bound to give—we are free to give a tithe. "It is a freedom that comes when the law is written in the heart. The Christian dare not give less and will seldom be satisfied with giving only the tithe. The dispensation of grace calls not for mere living by the letter but going further with Christ and living by the spirit."[4] Therefore, tithing is not a legalistic ethic—not a clear-cut rule, but rather it is something which springs from within the Christian. James Russell Lowell's poem, "The Vision of Sir Launfal," expresses these thoughts better than I can describe.

"The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

Not only is tithing a privilege—it is also a blessing. People who tithe for the sheer joy of it will always find themselves rewarded—sometimes financially, though the rewards are not necessarily material or financial. Instead the reward will be the blessing, the joy, the inner peace which comes to one when one feels that he has done what he should. The church could then eliminate the commercial spirit to a greater extent; this would in turn strengthen and revive a greater interest in the church.

Certainly tithing has its place in the life of every Christian, because it has been a helpful guide to many in their giving. The question comes again, "Should I Tithe?" I know now that I cannot afford to tithe, because the benefits are too great to overlook them. My Christian experience should encourage me to do more than is required of me.

The stewardship program begins and must begin with tithing as a minimum, eventually reaching toward the ideal of proportionate giving, according to the need and Christian concern. Anyone who reads God's Word sincerely will realize that we are committed to this ideal of going beyond duty. There is a real challenge for us in applying the principle of the second mile to giving. This is certainly what the Spirit of Christ asks of any true follower of Him. May we follow where He leads.

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[2] William H. Mohr, "New Testament Tithing," THE MENNONITE, Vol. 63, No. 46, November 23, 1948, page 4.

[3] Wheaton P. Webb, "The Faith in Your Pocket," THE MENNONITE, Vol. 65, No. 44, November 7, 1950, page 737.

[4] Jacob J. Entz, an editorial, THE MENNONITE, Vol. 63, No. 46, November 23, 1948, page 3.

Wanted: Christian Youth Leaders in Germany

One of the places we visited was Uelsen which is one of the three pipeline camps for the continuous stream of refugees coming from the East. Every day 200 refugees pour into Uelsen where they have to await official acceptance and recognition from the West German government which takes up to six months. These refugees are entire families, widows, widowers, orphans, and every other pitiable example of humanity that there is. These people live in indescribable conditions which is an improvement over the East so we can see what type of a world these people have and are living in. As a small example—in a barracks approximately seventy feet long and twenty feet wide, 100 people women, children, married, unmarried, etc., sleep nightly and live daily—a mixture of men, with no wall separating them. One can truly say this is life on the animal level.

I went to see Mr. Djuren who is the director of the Evangelisch Hilswerk in this camp who at first did not recognize me and appeared very distrusting. After he recalled, however, who I was and that I had come to see whether we could help him build some building or help in some other way, he warmed up considerably and by the time we left there were tears in his eyes. He says every morning he faces the day with somewhat of a confidence in providence and dignity but after the day is over, working in this "cup of dross" he feels he cannot live another day. Upon my query as to whether he could use help he answered in the following vein.

"We are intending to build a house for mothers with children who have to wait for permission to live somewhere in West Germany. It is impossible to let them live near the other people because they lose all human maternal tendencies. Here a **builders group** could help and I believe it is an answer to prayer that you came at the present.

"Don't you have any **young social workers,** preferably married couples, who could spend a summer or some months working with the refugee children and older people teaching them crafts and religious subjects? They would have free reign: send whomever you want for however long you want. We will take care of expenses.

"Don't you have a **strong Christian couple** who would be willing to offer several years to a much longer period in a boys' home located fifteen miles from here in an isolated region where forty boys are living entirely separated from any social, pedagogical influence? They have only an older single fellow, a non-Christian and more of a rascal than the rest of them, who is responsible for them. They are rapidly degenerating into mere vegetables and need help desperately." This is the extent of the burden that I received at Uelsen.

Several days later I was in Dortmund and met with the Secretary General of the YMCA for Germany. He asked whether we could not supply at least **several fine Christian men** to take over the directorship of YMCA youth centers and homes for refugee boys who have just come across from the east. Mr. Feuser is prepared to accept at least a half dozen such men at a moment's notice. These also would receive their support and maintenance from the YMCA. I will not go into detail concerning the work that these YMCA centers do but suffice it to say they are an opportunity for Christian witness and a challenge to those of us who believe that we have neighbors to whom we are responsible.

I write this to you that it may became a prayer concern among our people at home. The need is very great, if only one casts an eye about him as did the Samaritan who saw the man by the wayside. The cases I have mentioned are only a small particle of the great need in Germany.

(If you are interested, write the MCC, Akron, Pa.)

All Our MCC Work

Through the Board of Christian Service we take part in the various aspects of the Mennonite Central Committee program. Below we summarize briefly some statistics to give a picture of General Conference participation during 1951.

Relief workers: 39 of total 113
Voluntary Service long-term: 59 of total 116
MCC Officers: 17 of total 44
Relief funds: $40,000 of total $200,000
Refugee funds: $65,000 of total $235,000
Voluntary Service funds: $15,000 of total $45,000

Representatives chosen by this Board help to plan and administer this inter-Mennonite service. H. A. Fast and Albert Gaeddert are the two representatives to the main Mennonite Central Committee which makes the overall decisions on all MCC work. Others serve for special sections and advisory committees:

Peace Section—Robert W. Hartzler
Mennonite Aid Section—J. Winfield Fretz
Voluntary Service—Elmer Ediger

MCC has established two subsidiary corporations to function as trustees for certain funds and to help in the making of policies for those particular areas. One of these is the Mennonite Resettlement Finance (MRF) on which the following of our Conference are serving: Herman J. Andres, J. Winfield Fretz, Elvin R. Souder, and William Snyder. Mental Health Services, Inc., is another such corporation of which H. A. Fast is a member.

—Elmer Ediger

Our Colleges and Seminary

CHRISTIAN COLLEGE DAY

In a moment of relaxation from the fire and hell of battle, a soldier in Korea wrote back to his college. He said, "...as I look back, college appears to me to be essentially a place of doors, many of which I never found. I would like to say to all those still fortunate enough to be in college, 'find all the doors of opportunity and of promise, walk through them unto the enriching of your life, the increasing radiant power, the equipping of yourselves for service. For the chance comes but once and then the doors will be closed.'"

Each year one Sunday is set aside for special emphasis upon the importance of the Christian college (the day falls annually on the second Sunday after Easter). This day should provide a special opportunity to help all of us to understand, that as churches we have the responsibility of opening doors to young people. This responsibility rests on each Christian.

Today's battles are not fought for the possession of men's bodies, but for men's minds and souls. Ideas can be fought only by ideas, not by bullets. Ideas can be powerful weapons only as they live in the hearts and minds of people. It is therefore imperative that the truth of the Gospel and the Christian-democratic way of life must permeate the lives of our people. Our faith in Jesus Christ must be more passionate than that of any "enemy." We must be aflame with a desire to have God's righteousness and peace become the possession of God's children.

Open the doors to youth! Pray for our colleges, encourage them in their program of Christian education, contribute for their support, that they may be used of God for His eternal purposes.

—D. C. Wedel

BETHEL COLLEGE

The Junior-Senior banquet was held Friday, April 18.

Among spring events on the college calendar are the Recognition Dinner, Monday, April 21, the all-school play, "Family Portrait," scheduled for Friday and Saturday, April 25 and 26 and the annual Booster Program on Friday, April 25.

The Recognition Dinner honored three retired professors, Dr. D. H. Richert, Dr. J. H. Doell, and J. F. Moyer, and a number of former teachers and early leaders. Speakers at this occasion were Mrs. R. S. Haury, Mrs. A. M. Lohrentz, Rev. Ed Miller and Dr. E. G. Kaufman.

The Booster Program will feature the A Cappella Choir and the all-school play, "Family Portrait." This play is a religious drama concerning the family of Jesus. It will be given again as a public performance on Saturday, April 26.

The A Cappella Choir returned Sunday evening, April 13, from its Easter vacation tour into Western Kansas and the panhandle region of Oklahoma and Texas. The choir found a welcome reception wherever it went and found the people eager to hear the message in song the choir came to bring.

Eldon Graber, Harry Martens, Ernest Bachman, P. K. Regier and John F. Schmidt went to Enid, Oklahoma, Thursday, April 10, for a Bethel College district fellowship meeting. Rev. Arnold Epp, pastor of the Meno church was chairman of the meeting which followed a fellowship meal. Churches represented were the Grace and Bethel Mennonite churches of Enid and the New Hopedale Mennonite church of Meno.

The Beginings of a School

"In the beginning..." Our Bible begins that way. Have you ever pondered over "beginnings"? It is an interesting experience. How did the Sunday school begin? How did the worship service begin? How did the Daily Vacation Church School begin? If you will look into the records carefully you will find some amazing discoveries.

Who had ever thought of giving credit to a woman for our daily vacation church schools? The records say that in the year 1894 a minister's wife in Hopedale, Illinois, came to the conclusion that the church school hour was too short for adequate instruction in the great truths of the Bible. She felt too that the time between sessions was too long. Mrs. D. G. Miles felt that the long summer months, during which children enjoyed a vacation from all studies, might be put to use for religious instruction. A school was organized on an interdenominational basis. Some of the activities were planned in such a way that the entire group could participate together while others were designed for divisions. These activities included songs, stories, contests, physical exercises, marches, and pantomine. Similar schools were held in other communities shortly after this.

Our Conference, recognizing the value of the daily vacation church school, has produced curriculum materials in cooperation with the Old Mennonite Church which are unique. This material relates the Biblical truth to the child's experience thus making the truth vivid and vital to the child. This material should be used in all of our churches.

Jottings

—**Herold Church, Bessie, Oklahoma:** A series of evangelistic meetings with H. D. Burkholder of Omaha, Nebraska, as speaker which opened on March twenty three, ended the following Sunday. A Bible study class was also held on forenoons of the weekdays. May the Holy Spirit continue to work in our hearts through these heart-searching and inspiring messages. On March 16, John Thiessen of Newton, spoke to us as a representative of the peace committee. Also on March 16, Brother George Schmidt passed away after a short illness at the age of nearly fifty years, leaving his wife and two sons, Raymond, who was in voluntary service at Newton, but now at home with his mother, and Robert, attending Grace Bible Institute.—Mrs. Ferd Harms, Corr.

—**Bethel Mennonite Church, Marion, S. Dakota:** World Day of Prayer was observed in our congregation with Rev. H. J. Brown in charge of the services. The work of the General Conference was reviewed to us and an opportunity was given for members to pray for each phase of the work. The Women's Mission Society has sewn aprons for European women, layettes for the African Congo and cut quilt patches for our Indian Missions. Missionary and Mrs. P. J. Boehr were guests in our church on February 17. Missionary Boehr gave the morning message and in the evening Mrs. Boehr gave an account of their evacuation from China, after which they showed pictures among which appeared pictures of the native Chinese Christians. A group of Christian Youth Volunteers of Freeman College gave a program to our congregation on March 16. The student from Mexico gave a talk on Christian Faith, another student spoke on Peace and Nonresistance, and others presented musical numbers. A family fellowship meal was held at which Rev. and Mrs. H. J. Brown were honored guests. A missionary film of African mission work and a pre-Easter film were shown later in the evening.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** In the absence of our pastor Roy Henry, who spoke to the V.S. Unit at Topeka March 9, Brother Tan brought us the message. March 16, Brother H. T. Unruh led us in the morning worship service. A Father-Son banquet and program was held in the church basement, March 10. A fine evening of inspiration and fellowship was reported. Connie Lu came to stay at the home of Mr. and Mrs. Harold Plenert, on March 2. Jaretta Lee joined the Mr. and Mrs. Arnold Penner family March 5. Wednesday night meetings are planned for April and May. Discussion will be centered around the subject of prayer. The children will have an hour of study and singing in the basement. Our memory hymn for April is "When I Survey the Wondrous Cross." The Freeman College Men's Quartet rendered a program of sacred music, April 11.—Mrs. Ed. Plenert, Corr.

—**Meadow Church, Colby, Kansas:** At present our new church is being plastered. Several new library books have been purchased for the library. A Youth for Christ worker from Germany was in our midst March 16. Ladies Mission Society held its monthly meeting at the parsonage with a covered dish luncheon at noon. Several visitors have been in our midst the past month. We experienced a snow blizzard on March 21 and 22.—Mrs. Homer R. Goertzen, Corr.

—**First Church, McPherson, Kansas:** The Mennonite Brethren Male Chorus of Hillsboro presented a program of sacred music March 2. Robert Boyer, McPherson College, brought the morning message, March 9. Martha Stucky was a guest speaker at the C. E. program March 16. She has been working among the migrants in Arizona. Some of the men have been helping with MCC reconstruction flood work at Topeka, Kansas. The choir from the First Mennonite Church of Christian of Moundridge, rendered a program of sacred music on March 23. March 30, Margaret Jahnke, Bethel College student, presented interesting pictures of her two years MCC work in Europe. Our pastor, Mr. Goering, conducted evening services in the Hebron Mennonite Church, Buhler, Kansas, March 30-April 4.—Corr.

—**Lehigh Mennonite Church, Lehigh, Kansas:** The Women's Mission Society and Church Auxiliary (formerly Ladies Aid) were merged officially as one unit at the annual business meeting. A meeting was held recently and the name Women's Christian Service was chosen with the following officers: Pres. Mrs. G. F. Friesen; Vice-Pres. Mrs. Rudi Kessler; Sec. Mrs. Oscar Weinbrenner; Treas. Mrs. C. R. Duerksen. Communion services were observed on March 2. Our pastor P. W. Goering is presenting a series of sermons on "The Lord's Prayer" during Lent.—Mrs. Alvin Goertz, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** March 9, our church had communion services. In the evening, the Bethel College A Cappella Choir gave a sacred concert. March 11, Mr. and Mrs. John G. Pankratz celebrated their Silver wedding anniversary. On March 23, Miss Ageneatha Fast gave a talk and showed slides of her work in China. March 21 at the Brotherhood meeting, Milton Reimer and Rudolf Klassen were re-elected as deacons. March 23, J. J. Thiessen gave us the morning service in the absence of our pastor P. A. Wedel. April 3, was the wedding of Marcella Schmidt of our church and Le Roy Woelk of Goessel Church. April 6, Paul Barkman was our guest speaker. In the afternoon Mr. and Mrs. Peter J. Flaming celebarted their Golden wedding anniversary. A men's quartet from the Freeman Junior College gave a sacred program in the evening.—Ruth Banman, Corr.

—**Bethel Church, Inman, Kansas:** A son, Leland Ray, was born to Mr. and Mrs. John R. Neufeld on February 24. Mr. and Mrs. Glean Rocke, missionaries from Africa, showed pictures, and told of their work on March 28. Dr. Howard Nyce, pastor of the Pretty Prairie Church, conducted a series of meetings in our church from March 30, to April 4. We also had a Bible Study Hour each afternoon, where the book of James was studied. Special music during the meetings was furnished by neighboring churches and our men's quartet. At the last evening service Dr. Nyce brought the men's chorus from his church. Eldo Kroeker and Pete Neufeld, who have been with a Voluntary Builders Unit in Germany for a year, returned home April 2.—Corr.

—**Arlington Church, Arlington, Kansas:** On Sunday evening March 23, we were privileged to have Mr. and Mrs. Lester Hostetler of the Bethel College Church with us to tell of their experiences in Berlin and to show slides. Our church again cooperated with the other churches of the community in presenting an Easter cantata, "Life Eternal." It was given on the evening of Palm Sunday.—Mrs. Lester Ewy, Corr.

—**Deep Run Church, Bedminster, Pa.:** LeRoy Albright of Salford, filled the pulpit on March 23 and 30 while our pastor, J. Herbert Fretz, conducted meetings at Sugar Creek, Ohio. Two of our members, Ada Thut and Jean Wismer are planning to attend the World Conference at Switzerland this summer. Gladys Deihl, Raymond and Edith Ott and Frank Tice were received into our church membership recently. The Conference Father and Son Fellowship met here March 22, with Kenneth Bauman as speaker. A son, Philip Charles, was born to William and Irene Bidden, March 14. Robert Mountenay has begun law practice in Perkasie, Pa. Our new MCC Agricultural trainee is Rudolph Penner of Germany at the Norman Wismer farm. Wilfred Ulrich of the Stirling Avenue congregation of Kitchener, Ontario, is giving a series of Pre-Easter messages. The Lord's Supper was observed Palm Sunday.—Corr.

—**Menno Mennonite Church, Lind, Wash.:** Construction of the new parsonage has been completed. Mr. and Mrs. Wiebe, Ruth Ann and John Mark moved into the building last week The choir is now rehearsing for the cantata "Morn of Victory" which was presented at Easter. The first week of April has been chosen as the time for our Annual Pre-Easter Services. Don. E. Smucker, from our seminary in Chicago, is the guest speaker.—Corr.

Into the Beyond

DENNIS DREW DIRKSEN, of Moundridge, Kansas, son of Mr. and Mrs. Roland Dirksen, members of the Goessel Mennonite Church, was born October 31, 1950, and died February 21, 1952.

AN ARENA NOT A VACUUM

(Continued from page 266)

tian faiths. State Shinto has been dis-established and has lost its assured income from the national treasury. Yet if people wish to support it privately, it will continue. The new sects of Shinto may be a passing phenomenon. Indeed, many of them seem unworthy of serious attention because of their fantastic nature. Yet they are growing. Buddhism, too, is showing renewed activity, both in the traditional sects, and in the numerous new ones. Prof. Hiyane turns his attention to this area in an article supporting the thesis that there is no spiritual vacuum.

My. Hiyane's article will be of particular interest to the study groups of the International Missionary Council which are studying the problem of syncretism. This Japanese Christian gives a forthright statement of the relation of Christianity to the non-Christian religions.

A third group of rivals to Christian faith includes the historically ancient and geographically widespread desires for power, for comfort, for money, or for pleasure as the end of life. Secularism and materialism are calling men and women in Japan in alluring tones, and many are yielding their lives.

Hence it is no longer true to argue that Christianity may move in quickly to win a cheap and easy victory over people who have no other choice.

Please enclose this label when writing

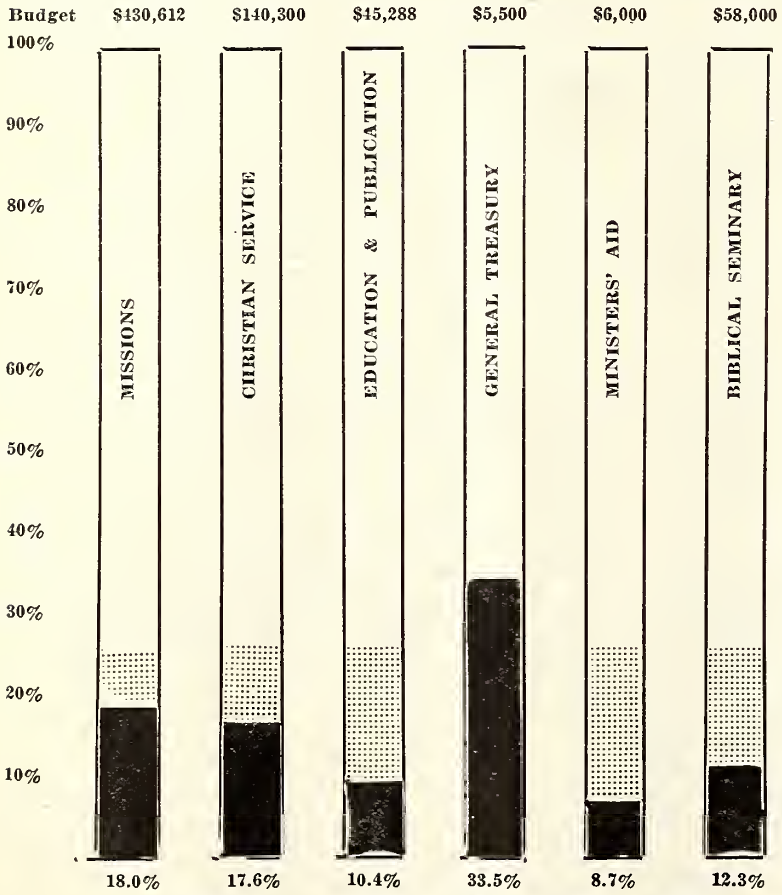
The field is filled with rivals, each pressing its claims with intensity. The spiritual vacuum is not the reason for the urgency of Christian missions.

But there is an urgency. It rests not upon the absence of rival faiths, but upon the presence of fierce competitors. It is an arena, not a vacuum. Christianity is not the last choice of people who have no other. We would make it the first choice above all others.

The element of urgency is strengthened by one other factor. Japan stands at a point in her history where the past has been discredited. It may be permanently repudiated. We are in one of those times when men are questioning ancient loyalties on a wide scale. They turn somewhat wistfully to the various new faiths—to the worship of a party, or a new god, or things. Some people are consciously making new choices. Others are drifting lazily into new loyalties. There is the possibility for change—great change. It is that opportunity for a serious hearing that is the urgency of the Christian mission in Japan today.

—Editorial in Japan Christian Quarterly

Conference Stewardship Chart



(Percentage of budgets met as of March 31, 1952)

■ Receipts to March 31; ||||| Short of Budget
☐ Remaining Three-fourths of Year

The chart at the left illustrates Conference giving for the First Quarter 1952. Please study it carefully; it represents the resources which the various boards need and have to carry out the work which they have undertaken for 1952. An average of $2,200.00 daily is needed to support the work of your Conference. Receipts were quite steady during January and February, but March showed a marked decline. We trust you will give the work your loyal support so that the spring and summer "slump" may be avoided.

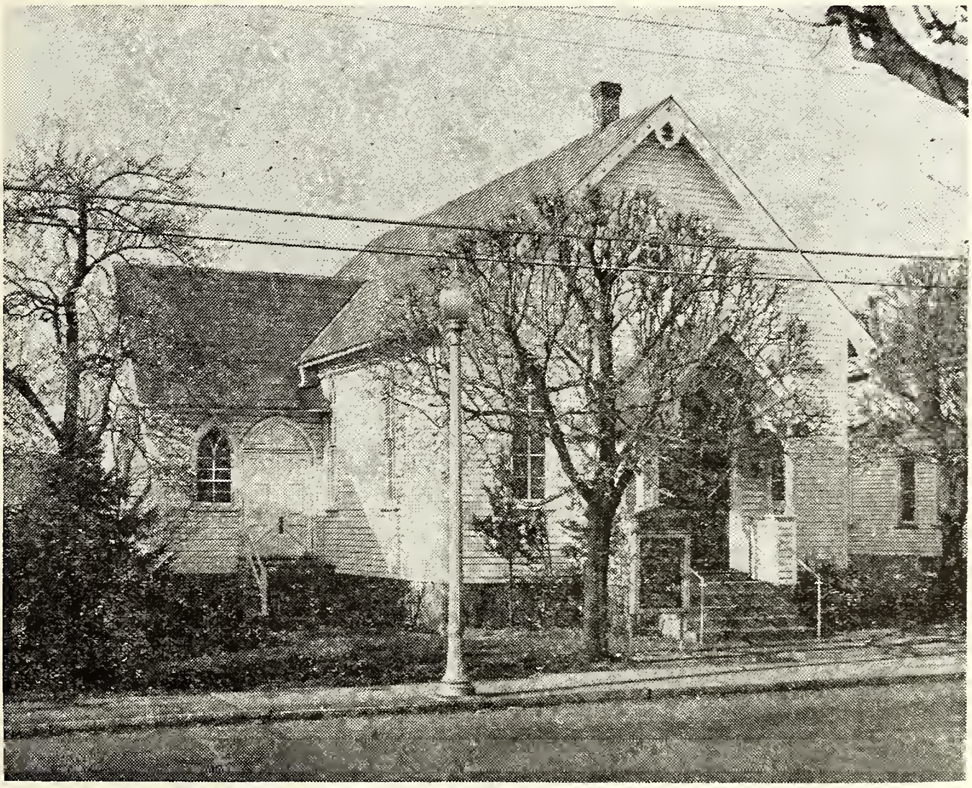
The work of the General Conference is a growing work—in missions, relief, voluntary service, education, publication, and other areas. Each individual has a definite responsibility in this growth and only as each does his share can this growth continue

Very sincerely,
Edna Ruth Mueller,
Office Secretary
Gen. Conf. Hendquarters

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY



Bethany Church, Quakertown, Penn.; host to the Eastern Dist. Conference.

O where are kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet,
A Thousand years the same.

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

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COVER PICTURE

The Bethany Mennonite Church in Quakertown, Pennsylvania, is entertaining the Eastern District Conference, May 1-4. Wilmer B. Denlinger is the present pastor. This Church joined the General Conference in 1905.

ANNOUNCEMENT

The Board of Education and Publication announces that Willard K. Claassen, pastor of the Zion Church, Freeman, South Dakota, has accepted the position of Executive Secretary of the Board. This position was made vacant by the resignation of D. C. Wedel, who becomes President of Bethel College, August 1, 1952.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

MCC News Notes

Expansion and Replacements for PAX Service Program in Europe and the Middle East

The results of the PAX program in Germany led the Mennonite Central Committee to approve the continuation and enlargement of this program. Plans are to send additions and replacements for units in Germany to bring the total number to 30 men. These men will continue to work on the construction of refugee housing at Backnang and Lubeck. Five men have already been transferred from Germany to Greece to engage in village rehabilitation work. They also plan to send a six-man unit to the Middle East to be attached to Near East Christian Council Relief and Reintegration Services.

The total number of men at present required in the PAX Service Program is twenty-four. Applications will be considered for only I-O single men who are interested in giving two years of service as a special Christian peace testimony. Support at the rate of $75 per month will be required for each person accepted to cover the cost of maintenance on the field, a $10 per month allowance for personal use, and transportation to and from the field of service. It is anticipated that the source of the contribution toward the support of the applicant will be his conference, congregation, or family. Selective Service favors this work and all assistance possible will be given to those young men accepted to arrange with their local draft boards that this assignment will serve to discharge their obligation of the two-year period of service required by the draft law.

Write directly to I-W Services, Mennonite Central Committee, Akron, Pa., for an application blank or make your request to your Conference service office.

Relief Workers Return to France

Jonas and Mary Byler Classen sailed for France April 16 to continue their work in the Weiler children's home. They took with them many kindergarten materials which were donated by churches and friends here in the States. The kindergarten to be opened at Weiler will not only serve the children in the home but also those living in the surrounding community. Because of this arrangement the state is willing to pay the salary for one teacher. Jonas and Mary have both served two previous terms in France.

Quapps Return from Brazil

David and Helen Quapp returned from Sao Paula, Brazil, on April 17. They were in charge of the MCC center there for two and a half years. This center serves as a gathering place for worship, fellowship and recreation for the Mennonite young people of the colonies who work in the city. The purpose of this Christian home is to give spiritual guidance to the young people so that they will not be lost to the church.

Of Things to Come

May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Volunteer and Western District Young Peoples Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona, Manitoba.
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.

More Help to Berlin Mennonites

The MCC work in Berlin, Germany has been enlarged to include more direct help to Mennonites living in that city. The former program consisted of the Kreuzberg community center and Ringstrasse material aid distribution and care of transient refugees, located at two different places. Now they have leased a large house in which these projects can continue and in which there is also room for congregational purposes. The Berlin Mennonite congregation will continue to rent a church building for its regular Sunday worship services, but smaller groups such as Bible study groups and young people's meetings will meet in the MCC center.

WANTED

Married couples, single men, single girls, volunteers. You say you'd like to go into Voluntary Service but you don't have time? You say you'd like to live close to nature and become more intimate with God and His creation? You say you'd like to donate some time and talent to the work of the church? Here's your opportunity: Volunteer for one week, two weeks, or as long as you desire from June 1—August 31, to work at Camp Mennoscah: work on camp grounds, field work, building, gardening, canning, cooking, secretarial work, or any other talent you may have. For details, application blanks, etc., write to:

Adam Mueller
Camp Mennoscah
Murdock, Kansas

Editorials

TAKING GOD'S NAME IN VAIN

The profane language that is so common about us should be of real concern to us as Christians. It is a shocking thing to take the name of God and Christ in foul profanity. One Christian made it a practice, when Christ's name was uttered in profanity, to ask quietly, "What have you got against my Friend?" Certainly we should not seem indifferent when our best Friend is slandered and His holy name profaned.

But there are other ways of taking God's name in vain. We take His name upon us when we become Christians. To be known as Christ-people (Christians) and then not live in accord with His will for our lives is to bear His name in vain. This, too, is treacherous profanity. It is a serious thing to say , "Lord, Lord," and do not the things which He commands.

Our country placed on its coins the motto "In God We Trust." Now it uses billions of those coins to build up their trust in weapons of violence and destructive bombs. This, too, is profanity. We claim to be Christian people but we go about dealing with our neighbors in too many un-Christian ways. We put our trust in wealth, armaments, patronage, and special advantages instead of living out the motto on our national coins. In nations, as in individuals, it is a tragic thing to take the name of God in vain.

NATIONAL FAMILY WEEK

The week of May 4-11 has been designated as National Family Week. With all the special "weeks" set aside in a year for all kinds of causes it certainly seems fitting that one be given to the family.

The week should be more than a name. It should be a time when we seriously consider ways and means of making the family unit the proper kind of force it could be. If we expect more Christian living in the world we must have more of it in the family. For the world is made up of small family units which determine the social order.

Where families implant racial prejudices, hate, superior attitudes toward other people, what can we expect but a continuation of wars and conflicts? Where children are given all sorts of military toys, and encouraged to play soldiers, gun-men, and robbers, what can we expect when they grow to maturity?

It is the early teaching and living in the home that determines the destinies of nations. The ideals and plans discussed around the dinner table can be more powerful than those discussed around the conference tables of the nations. If from their youth children know and experience the love of God and right relations toward their neighbors, they will build these ideals into their characters.

Parents need to take time to teach these basic concepts of Christianity by precept and example. Far better to be poor in this world's goods and rich in the experience and heritage of a Christian family, than to be so busy making money that we neglect the spiritual nurture of the children.

FLOOD-WATERS AGAIN

As this is written thousands are being made homeless because of the raging flood waters in the mid-western states. It is interesting to note how some people try to save their homes. Cases are reported where, in homes in the path of the high water, basements are purposely flooded with clear water. When the flood waters arrive the clean water flooding out from the basements tends to keep out the muddy waters with their filth and silt. There is also a terrific pressure when flood waters surround the walls of a house. The water from the inside tends to neutralize this pressure and save the foundation.

We are reminded of Jesus' parable of the Empty House. Emptiness invites disaster while fullness keeps out evil. When lives are filled with a positive faith and with unselfish service, doubts and despair and sin find it more difficult to enter. Where the fountains of living water flow from the soul, the world's muddy water cannot enter. The pressures of the world may be neutralized by internal spiritual pressures, else lives crumple with the strains from without.

WITHOUT CHRIST—NOTHING

The theme of the Middle District Conference this year was "Without Me ye can do nothing." The Conference sermon in this issue is on the same theme.

We are a "doing" people and pride ourselves on our great achievements. We can build all kinds of intricate machinery. We have all sorts of labor-saving devices and gadgets. We rush from morn till night to make more money to buy more things. We glorify the "go-getter." We praise the high pressure persons. We laud the laboring and not the meditative people.

So as a nation of very active 'doers" it may come as quite a shock to us to be told that without Christ we can do *nothing*. It disturbs us. But we should accept that great statement and examine it closely.

Of course the inference is that without Christ we can do nothing permanent or of lasting good. For unless what we do is grounded in the will and plan of God through Christ it is nothing permanent, nothing worthy and nothing good. For all that is good and eternal is from God.

That was a fortunate slogan adopted by the Mennonite Central Committee; "In the Name of Christ." But our whole life should be in the spirit of that phrase. In our daily work, in all our undertakings, in our leisure, all should fit into the plan of Christ and be done in His name. Without Him we can do nothing worthy or abiding either as persons or homes or nations.

Without Me Ye Can Do Nothing

IRVIN E. RICHERT*

(The following was the President's sermon at the Middle District Conference)

When the archeologists uncovered the city of Cnossus on the island of Crete, which was once the center of a flourishing civilization in the Mediterranean, they found traces of amazing engineering, including a water supply system as ingenious as our own. One observer, looking into the excavations, remarked: "The moral of Cnossus is that good plumbing will not save a nation." We are living in a mighty civilization and in a time of notable technical inventions and of material productivity unexcelled at any time in the history of the world. Yet how well the last ten to twenty years have shown us that "good plumbing will not save a nation."

Jesus once told his disciples, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:5) This is the theme verse of our conference. In these words of our Lord lies the hope for our world. With Christ there is still hope—without Him there is only despair. One of the more recent books of Elton Trueblood is one entitled "Signs of Hope—in a Century of Despair." In it he brings forward certain signs of hope for our world and significantly they all center around Jesus Christ.

I. Man, the Sinner

One of these signs, he states, is the more general acceptance of the fact that man is a sinner. There was a time back before the outbreak of the first World War when the world seemed so peaceful and serene that it was feared moral and spiritual lethargy would set in. When everything seems to be going along smoothly, the danger is that we begin to forget God and to ignore His only begotten Son. Many people drank deeply of the rosy optimism of the times and the Gospel tended to become a mere Gospel of decency and good manners while man seemed well on his way to perfection.

But times have changed since then. Two major catastrophies and continual violence of one form or another has beset the world in our day. We are not living in an atmosphere of tranquility now. More wanton cruelty has been shown in our time than has been seen for generations. More waste of this earth's natural, God-given resources has been committed during the last fifteen years than we would have dreamed in our worst nightmares. The stature of man himself has been cut down to size.

Thus today, we find ourselves as lost, bewildered sinners, groping for a way out of the mess we are in. The verse "All have sinned and come short of the glory of God" seems almost an understatement for we are not only "short of the glory of God," but our world has seemed **very far** from "the glory of God."

Here we find the first sign of hope. When men realize that they need God, there is hope. Our Lord's words, "without me ye can do nothing" seem to take on a new significance. The Bible deals with sinners, not necessarily with good men and some of the strongest denunciations found in the Bible are reserved for those who suppose that they are not sinners. We can vividly remember the parable Jesus told in which he contrasted the self-righteous man who thought that he had arrived, with the poor publican who beat on his breast realizing keenly and sorrowfully that he needed a Savior. A man who thinks he is righteous is not righteous. A man who feels no need for Christ is a lost man. So truly, the nation that feels no need for the Savior is a lost nation.

II. Christ the Savior

A second sign of hope is the turning of men to the Christ of history as their Savior. Men have been finding out that their salvation lies in something more than in ideas—that it lies in a Person, the Person of Christ Jesus Himself who is the power behind righteous ideas. The Biblical record is far more concerned with events than with ideas. Ideas there are, but they are subordinated to events. God reveals Himself much more fully in history than in nature or any other way.

The men who wrote of the Bible were contented, for the most part, with telling a story. When Stephen and Paul were asked to justify their faith, they gave the record and let it rest with that. God delivered us from Egypt and brought us through the desert when we were not able to help ourselves; He took us into the promised land in the face of great difficulties; He gave us a Savior who lived, died, and rose again. The revelation they had was in what had occurred rather than primarily in a system of ethics or a well-worked out system of religious practices. The heart of the Gospel was the exciting historical fact that, as they put it: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14)

Thus our salvation was made possible back there at a point in history, by a Person who was both God and man. There was a time—"When the fulness of time was come, God sent forth His Son . . ." There was a place—Golgotha and the empty Tomb. And there was a Savior—Christ the Lord. The Christian faith is not just a haphazard striking upon certain eternal truths. The Christian faith is "revealed religion," and not just figured out by man. Nor is it but one religion among many. It is the way to God. Jesus Himself said: "I am the way, the truth, and the life: no man cometh unto the

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*Pres., Middle District Conference; Pastor, Salem Church, Dalton, Ohio.

Becoming Mature Men

A. STAUFFER CURRY*

Several concepts of the maturing process are easily understood. Everyone understands physical maturity. Fathers are proud when their sons begin to play ball or to take their place in the heavy work of the farm. Generally people are aware of social maturity. When the son in the family goes out with girl friends and borrows not only the car, but dad's tie and lotion as well, there is evidence of social maturity. People generally understand the simpler forms of emotional maturity. When the children do not cry frequently as they used to and when they repress some of their childhood impulses, there is evidence of emotional maturity.

However, there are areas of life in which maturity should take place which are perhaps not as easily understood. It is the case that many people in their thirties, forties, or even fifties, act as adolescents or youth in their twenties in some areas of development. They become fixed at a certain level. Their development is arrested. In a sermon some years ago, Dr. Sockman said a young man who dates different girls is acting normally, but a 45-year-old dating different women represents a case of arrested development! In general terms, there are four areas of life in which it is important to become mature.

The first area is that of **knowledge.** Not only do people accumulate a considerable fund of knowledge in becoming mature, but they must also have the right attitude toward that knowledge. A mature person has specific and detailed knowledge about his own field. A farmer is not immature if he does not know library technique, but he is immature if he doesn't know farming. A preacher is not immature if he doesn't know aeronautics, but he is immature if he doesn't know religion. Likewise a doctor is immature if he doesn't constantly study the latest scientific developments in wonder drugs, but he is not immature if he is unacquainted with legal practices. It is not immature to be ignorant of the other fellow's job, but it is immature if one does not constantly study to improve himself in his own job. Conversely, it is immature to pretend to know everything about a field in which one is not working. The fellow who "knows everything" and talks on every subject is quite immature.

Anyone who becomes the least bit haughty or proud about his knowledge is immature. Even a Ph.D has made a mere beginning in his field when he receives this degree. Regardless of one's basic formal education, a person who stops to learn beyond this point is immature. Strange as it may seem, one who is unduly embarrassed if he doesn't know something at times is immature. No one can be acquainted with everything brought up in a parlor conversation, and to be embarrassed about one's lack is not mature.

A second area where maturity is important is that of **responsibility.** A most immature adult is one who says "the world owes me a living" or "It's not my fault that I am here." In fact, to be alive is to have a moral responsibility to oneself, to others, and to God. To float from job to job over a lifetime without particular reason for change indicates immaturity. Also, to do only the delightful part of one's job and to neglect the tedious is a form of immaturity. A bare minimum of maturity in responsibility is to hold down a job and to provide for one's family. Christian maturity and responsibility does not end here. The true Christian proceeds from a job and support of a family to taking on community responsibility, accepting responsibilities in the church, understanding your responsibility of a citizen of a State and the Nation, and, very important in these days, developing a sense of responsibility regarding affairs of the entire world. Recently in Maryland several very immature county commissioners turned back a gift of United Nations' flag because their immature sense of responsibility saw no further than our own nation.

Maturity also takes responsibility in terms of our particular talents. Mister Moon, the man who developed a system of reading for the blind, when stricken with loss of sight in his earlier years prayed:
"Father, I thank Thee for the talent of blindness. May I so invest my talent that at the coming of the Lord Jesus He may receive His own with usury."

Another area calling for the development of maturity is **self-centeredness.** It is natural for an infant to be self-centered. I once saw an infant who didn't have the ability to be self-centered and it was tragic. But as children become older they get away from self-centeredness. Even at adolescence it is important for some self-centeredness to exist, otherwise the adolescent would probably not try to improve himself. But if egocentricity continues far into adulthood in its childish and adolescent form there is immaturity of a very obnoxious type.

Not only is there personal self-centeredness, but there can also be group egocentricity. Indeed there are some denominationally slef-centered people. They cannot think beyond the bounds of their own denomination. Some people are racially self-centered. Recently I heard some people saying, "It's an excellent department store but it's owned by Jews." Willard Johnson says we are immature if we—believe that our race is born with more ability, more brains and character than other races.
—think that members of our own church are good and others queer and bad
—ever accuse a whole group of people of running things
—repeat rumors or gossip about other groups
—believe members of some groups should stay out of certain jobs.

A final area in which maturity is important

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*Ex. Sec. National Service Board for Religious Objectors.

Cotton Good-News Service

MARTHA STUCKY

In one area only, in Eloy, Arizona, our General Conference has two workers among homeless migrants. To these the COTTON GOOD-NEWS SERVICE brings hope and faith. Read this letter written by Miss Martha Stucky. Shall we as a conference bring the good-news to many more migrants?

—J. T.

"As cold water to a thirsty soul, so is good news from a far country."—Proverbs 25:25. When someone has good news, it is usually given with much enthusiasm and received with just as much eagerness. The children who live in the cotton area of Arizona certainly express that eagerness and joy when they receive the Good-News of the Gospel.

It was my privilege to work for four and a half months in one of the fields of service under the Home Missions Board of the General Conference. I was a helper to Miss Rebecca Nickel who is a permanent worker among the children in the cotton area near Eloy, Arizona. The Cotton Good-News Service was established with the children as the focal point but leaves possibilities for expansion.

Several magazines have been carrying a series of advertisements which read, "Through Experience Comes Faith." The illustrations for the advertisements are every-day experiences which children have. But is it not equally true in the spiritual realm that "through experience comes faith" and through experience our faith is strengthened? New experiences often give new insight into verses from the Scriptures.

In Ecclesiastes 11:7 we read, "... A pleasant thing it is for the eyes to behold the sun." True enough, almost any place you go, but when the sun determines whether or not we can have Bible classes or not the verse becomes more significant. And it is important that the children be not disappointed because as one Mother said, "I'm glad you came because Tommy has been asking again and again, 'When is Sing-Sing coming back?'" We feel sure that the singing of choruses made the biggest impression on him. The Bible classes in the different camps meet out-of-doors from day to day. Because there is no grass, the children sit on cardboard boxes which have been flattened. The Bible stories have the same fascination and are received with as much eagerness as when they are told to children in a church with stained glass windows.

"...And prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it." —Malachai 3:10. As we worked with the children the blessings spiritually and materially came in such abundance that there was not room enough to receive them. Three incidents in particular come to mind. When we were preparing for Christmas and many friends were remembering to send something to make Christmas happy for someone else, our trailer became too small to receive it all. And when we passed the gifts on to the children along with the Christmas story and Christmas carols, our hearts were hardly big enough to share the joy and appreciation of the children.

On a certain Saturday morning when there were visiting children in the camp and we had class in our trailer house, the sides nearly bulged with seventeen in attendance. Sunday school on Sunday morning was held in one room of the Friendly Corners School. We were having an average of about twenty children each Sunday morning during January and February. The last Sunday in February 45 children arrived for Sunday school and there was not room enough; desks had to be moved in from the other room.

"The Lord hath done great things for us, whereof we are glad." —Psalms 126:3. We are thankful for the many ways in which the Lord has supplied the needs and blessed the work of the Cotton Good-News Service. A favorite chorus is:

I have decided to follow Jesus,
I have decided to follow Jesus,
I have decided to follow Jesus,
No turning back, no turning back.

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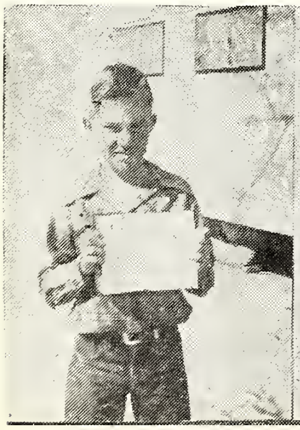

Bible earned by memory work

Eager listeners of Bible stories.

Youthful singers of a Negro Spiritual

WITHOUT ME YE CAN DO NOTHING

(Continued from page 276)

Father, but by me." (John 14:6) Again we hark back to the conference theme: "Without me ye can do nothing."

III. We, the Co-laborers

One of the historical tenets of our faith, a tenet which is well founded on Scriptural grounds, is the belief that each believer is his own priest. We call it the "priesthood of the believer." We can approach the throne of Grace individually without the need of an intermediary, human priest. We have direct access to the persence of God. This truth was brought out in the early days of the Reformation by our forefathers and it behooved each believer to assume his own responsibility in the faith. Too often we Christians have let the work of the Church and the work of spreading the Gospel more or less up to the ministers and pastors of our congregations and to our appointed missionaries. This was not the pattern of the early Christian church, nor was it the pattern of our early Mennonite fathers. Each believer felt called to do his share of the work of the Kingdom of God.

In recent years there has been a resurgence in active lay evangelism and lay participation in the vital work of the church. This offers another sign of hope for our times. The crisis of our day is too great to be met by preachers and church leaders alone. The task of bringing Christ and His way to the world is so great that it cannot be met unless it is faced resolutely by the comomn efforts of all Christians everywhere.

Elton Trueblood tells the story about a Protestant minister who had recently visited Europe. While there he casually remarked that in the church which he served, there was a Bible School which met every Sunday morning at nine-thirty and that it was taught by fifty-six trained lay teachers. The European listeners would hardly believe what he said. To some of them it was unthinkable. How could most of the sacred teaching be in the hands of amateurs, and how could there be so many who were willing?

Many of us have seen this all our lives without realizing how powerful a force the Sunday school movement has been in our American church life. The idea of Sunday schools is worth sharing with our Christian brothers in other lands.

Lay evangelism has also grown into a significant "ground swell" in our churches, where the members of a congregation go out two by two to canvas a neighborhood, with the idea of finding the unchurched and inviting them to come to church and learn about Christ. For Christ's words apply to them as well as to us "Without me ye can do nothing."

I am thinking about the growing interest among consecrated Christian young folks who are being challenged to work abroad in relief and voluntary service. This is a lay movement. These folks bring much needed help to stricken people and with the material aid, also bring them a testimony of Christ. Time and again word has come back from relief fields about how the people ask: "Why are you doing this for us?" And the worker could then reply: "We are Christians, and want to help you. We are doing this in the name of Chrsit." These are our missionaries too.

I am also thinking about the work that our Women's Missionary Societies are doing and have been doing for a long time. This is a lay movement. Then there is the newly-formed Men's Brotherhood which is finding its special place of service for Christ. The Young People's Union, the Intermediate Mission Band—these are all lay activities. We recently met the crisis of U.M.T. Was its defeat due to the sole efforts of ministers and church learers? No, thousands upon thousands of concerned Christian lay-people wrote to their Congressmen. It was a good illustration of what can be accomplished when Christians join hands and face problems together. As Trueblood says, "Individual greatness is no match for humble togetherness." And the strength behind this "humble togetherness" is Jesus Christ, "For without me" He says, "ye can do nothing."

We are gathered here as a district conference, seeking fellowship, inspiration, and direction for our labors together. We come as sinners and not as saints who have achieved. We come acknowledging God as our Father and Jesus Christ as our Lord and Savior. And we come as co-laborers together with God. The tasks before us are significant and they are great. The times are perilous. As we go through these conference days together, may we well remember and ponder over our conference theme and the words as Christ spoke them: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

And we are so happy for the many children who are singing it sincerely from their hearts.

Not only were the children and the workers blessed but the parents also shared in the experiences. The Sunday school leaflets which are taken home have to be read and reread to the children by the mothers. Many times the bleakness of bare walls is broken by the use of Sunday school pictures of one kind or another. Little Fay insists that her daddy sing the chorus, "Jesus Came," with her each night before she goes to sleep. Often during class time parents would be on the outer edge listening in, sometimes visibly and sometimes near a window or door. Several times we have been able to furnish Bibles for persons who were eager to again experience a life with Christ.

1525, 1607, 1693, 1873 are all very important dates in the history of the Mennonites. What do they represent? Read THE STORY OF THE MENNONITES.

Why Are You

Experiences in F

"Why are you not a Christian?"

A shrug of the shoulders; "I suppose the time has not come. You have to have an inner desire, don't you?"

"I don't know why there are so many young men who do not belong to church. I am sure I don't want to be baptized just so I'm a member."

"I am still quite satisfied outside. Some of the leading members of the church accused us boys of stealing one time. When they found out they were wrong, they did not even apologize. Join that crowd? I guess not."

"There are too many things I cannot understand. There they sit on Sunday in church, but when they come here where they must pay money for work done—well, one sees all sorts of things. Neighborliness, when it comes to the pocketbook? I should say not."

"I attended a service in the city once. People sat down reverently and were silent before the service started. Here? They nudge each other and have to tell the juiciest morsel of gossip before the service starts, lest they forget to tell their neighbor."

"I like fun, but I like clean fun. I was standing with a group of young fellows. They were having fun, but it was coarse. A little ways off another group of young people of the more religious type had gathered. They were standing in a circle and there was one open space. I slipped in, but it did not take long until the circle rearranged itself and I found myself standing outside."

"Don't know why so few of us have joined church, but I guess the preacher had a lot to do with it. The old minister was different. He treated everybody as his equal. I wouldn't let anyone say anything against that old gentleman. Yes, I suppose the right thing to do would be to join church especially if one has children. Send them to Sunday school, and we don't go? Doesn't seem quite right. But, 'another shrug,' I don't feel the urge yet."

Thus they answer the above question.

One young fellow was taking me back to my living quarters. I asked him whether he was satisfied to live in Paraguay.

"If I could I would leave tomorrow. I want to be an engineer. What chances do I have here?"

"Can you trust this matter to God?" I asked.

"I could once," he said slowly.

"And why not now?"

"There are too many absurd things happening. People who call themselves Christians, do things which I would not do. Why should I believe the things they believe?"

Excuses? Yes, but what was it the prophet said? He shall die in his sins, but his blood I will demand at your hands."

The spiritual situation in Friesland is really a burden to me. There are some very fine spiritual people. There are many women who seem to be genuinely concerned and some men too, but there are so many young men and some older men too who are outside of the church. My work is primarily with women, but I run up against this problem of the men everywhere as some of the above statements show. They were all made by men.

All the fault is not on part of the people either. When, as it happened here in Central that three Sundays in succession no minister appeared, something is wrong. In this particular case I helped out twice and urged a local teacher to read a sermon the third Sunday. Last Sunday I was in number one and the minister was not there, so the old retired Rev. Penner substituted.

On the other hand, if the people would be responsible for the support of the minister, it would certainly ease his load and it would put more interest and responsibility into the hands of the church members. Whatever aid the minister receives, comes from the North. Out on the mission field where the people are much poorer than the people over here, we expect each Christian to supply at least partially the support of their minister, and here?—just because they are German Mennonites from Russia, should they therefore be pampered? In the early days when Fernheim and Friesland really suffered, and one marvels how they ever made it, no help came from the North, and now there comes so much. I don't want to be misunderstood. Life is hard for these people, but constant inflow without outflow just simply makes for stagnant water.

I am trying in personal conversation and also in my China reports to stress the idea of financial support of ministers and the giving of the tenth. A number of people agree with me that that should be done, but others are afraid of "Brotpfarrer."

THE YOUTH PROBLEM

The youth problem is a very vital one. Of course, there too, they have not been trained to be independent. There is no real youth organization. What they get is handed to them by spoonfuls. I was asked to have an evening for the "Jugend" once a week, not by the youth themselves, but by the minister. I thought it would be more homey to meet in my room since it is a large room, but I find that is too close and the light is too bright and so a number of the boys stay outside and listen through the windows. So now I have decided to have the meeting in the school anyway. But, the group grew smaller because they did not have time to study and they did not want to come unprepared. Well, I sent a notice around saying that they should not let that hinder them, but get at least what they get in class, so last time the group was larger again. We read the Scripture portions in class. Now I hear that they don't like to do that either. But here I balk. After all, they are going to do something for themselves. They seem to be the shyest things. But

ot A Christian

d South America

MARIE J. REGIER

I don't think that needs to be the case at all. For Christmas I put on a nativity play with the younger children and I was amazed how much responsibility they took themselves.

But the trouble is that at fourteen years they graduate from Sunday school and then there is nothing really to keep them busy religiously. They are, so to speak, on their own. If only we could continue Sunday school with them until gradually everybody goes to Sunday school, the children would grow more into the church, I think. I am trying very hard to make this idea catch fire. But I am sure that will be some time yet.

THE PARAGUAYAN PROBLEM

Another problem is the Paraguayan. In the first place, from a material point of view, he steals very badly and you dare not accuse him even if you see him do it, then he accuses you to the officials for having slandered him. The people are afraid, too, what will happen in case of another revolution because the Paraguayans are jealous of the Mennonites even though they have accepted a number of their ways and make much use of the cooperative and the hospital. On the other hand the Mennonites and the Paraguayans are so much involved with one another that it seems to me they have to rise or fall together. There is much need for mission work among them and some of the folks are doing a little too. There is an evangelical church not so far from here, and I hear that by now there are quite a few evangelicals when there were none at the time the first Mennonites came. In one place is a German non-Mennonite missionary, I think, but where the main center is, there is a Paraguayan. The Paraguayan government, of course, is another problem with its **laissez-faire** ways.

NEED OF LONG-TERM WORKERS

Aren't we perhaps doing too much piecemeal charity here, both materially and spiritually? It seems to me we have given them a lot in the way of speakers and helpers but they have always been here only a short time, **not long enough to help them to help themselves.** There have been some brilliant spiritual feats, but they have not been taught to prepare these themselves. Everywhere I hear wonderful reports of Rev. Nickel. He was so humble, they say, just one of them. He tried all the things they do. He could ride a horse as well as the best of them could. He wore the cowboy togs. He could joke with the young people. He knew how to win them. That was a time when there was really life among the young people. It seems to me one can say of the people as Jesus said of the people in their attitude towards John. He was a burning light and they were willing to rejoice for a while in his light. Now, he is gone, they sink back with a sigh. He did not stay long enough so that he might have left more than a memory. If he had stayed, he might have started a fire that would not go out when later he did leave. People stay here just long enough to get a little glimpse, but not long enough to get under and push and make the others catch fire from them. The Rev. Toews was well liked by most of the people too, I think, but evangelistic meetings in order to be of any permanent value, must have strong follow-up work. I don't see any of that. Moreover, the people here say, "You people never stay longer than three years; why should we, when we have a chance to go? You admit too that you want to get back where it is better. You are mighty glad when you can get back."

I don't mean that there is not a place for short time workers too, but those ought to be worked into the larger program which is carried on by people who expect to stay here a long time. They should come just for some specific thing.

Materially Friesland has made much headway in the last four years. Everybody says so, but spiritually, it is doubtful whether it is any farther if as far as Volendam, I think. Of course, I do not see the whole picture in such a short time, but I thought at first that Volendam needed my services most, but I think Friesland, perhaps needs them just as much. Neuland, I think not quite as much. I may be mistaken, but that is the feeling I have. But I think they both need even more the services of a long-term man.

That is stating the problems as I see them at present. No doubt, there is much more to the picture than that. There may be more helpful signs too than what this letter seems to indicate, though I don't think I have quite omitted them either. But there is work to do, and there is need for much prayer.

THE GOLDEN RULE THE WORLD OVER

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself, do not unto others.—Chinese.

One should seek for others the happiness one desires for oneself.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule of life is to guard and do by the things of others as they do by their own.—Hindu.

All things whatsoever ye would that men should do to you, do ye even so to them.—Christian.

Meeting of the MCC Constituent Churches

held at Hesston College, Hesston Kansas
March 31, 1952

Peter J. Dyck gave a resumé of the work done by our various relief and service organizations during the past year. This included flood evacuation, flood prevention by sandbagging, and flood rehabitation in a number of cities. More recently our organizations have been supporting the MCC Reconstruction Unit in North Topeka where five flood damaged homes have been repaired, one new home is about completed and a Church is being repaired. More than 150 men have worked in Topeka on these projects.

Lawrence Becker of the Church of God in Christ Mennonites gave a report on what their Service Organization is doing in the area of Judsonia, Arkansas, a city of about 1200 that was almost totally demolished by the recent storm. They had 54 men working in that area under the American Red Cross.

Esley Schmidt of the Tabor Church (General Conference) reported on what they have done toward helping in the storm area. They volunteered a unit through the Local Chapter of the American Red Cross. To date they have not been given an assignment.

A paper was circulated to tabulate the names, conference and the Congregation of the men present. There were 80 men representing approximately 28 congregations from four branches of the Mennonite Church. All from within a radius of 40 miles of Hesston.

Now there is a need in the storm damaged area in Arkansas that should be met. It is our general feeling that if we as Mennonites would unite under one organization, we could work more effectively with less time and money put into administration and more into service.

Therefore, the purpose of our meeting was twofold:

First—To meet the need in Arkansas.

Second—To be prepared to meet any future major disaster.

An interesting discussion followed which led to the motion: That we select a temporary Disaster Committee to represent and guide us in the work to be done in Arkansas, and to be prepared in the event of another disaster. That this committee be composed of two men from each branch of the MCC Constituent Churches who want to cooperate, each church choosing their representatives. That the Disaster Committee effect its own organization consisting of Chairman and Secretary-Treasurer. The motion carried.

Each branch met and chose their representatives. The General Conference Churches selected Peter J. Dyck of the Eden Church and Esley E. Schmidt of the Tabor Church. Old Mennonites selected Allen King of the Yoder Church and John Diller of the Hesston College Church. The other two churches represented did not feel that they could speak for their whole body. We hope that in the near future they and any other branches not represented, can select two men to represent them on the Committee.

Some directives given the Disaster Committee are:

1. This Committee is not to take the place of our present relief Committees, brotherhoods and service organizations. These organizations are to continue to function as in the past, but at any time they find an opportunity for service that they cannot fill, they should call on the Disaster Committee for additional help.

2. In the event of a major disaster, such as the Arkansas storm, the Disaster Committee shall immediately investigate the need and avenues for service and report to each local organization. They shall coordinate the efforts of the local organizations into the total program.

3. They shall not solicit funds. Funds should be contributed through regular church channels and designated either for a definite disaster area or be held in a fund for use in emregency relief. The Disaster Committee shall provide personnel and projects through which funds already contributed can be disbursed.

The Committee met and selected Peter J. Dyck to serve as chairman and John Diller to serve as Secretary-Treasurer. Arrangements were made to send a representative into the storm area and contact proper officials to determine what is needed, either men or material.

BECOMING MATURE MEN

(Continued from page 277)

in one's concept of God. Heathen people engage in all sorts of queer practices because they have bizarre concepts of God. Some people today think of God as a mighty potentate whom they must fear. This is a very immature concept. A slightly more mature concept is that God is a good-natured king. But a still more mature concept is that God is a loving Father. A completely mature concept of God holds that man can become a unit with the Spirit of God. Completely mature men, regarding their concept of God, feel this unity with God perenially, and from it receive power to do good, direction to one's life, and virtue for daily living. There is joy and enthusiasm when one has this mature concept of God.

Needless to say, complete maturity of one's concept of God, with its attendant blessed living, roots out all other forms of immaturity. A mature saved relationship with Jesus Christ Who through His blood redeemed us will make it impossible for immaturity in any area of life to continue indefinitely.

From the Nation's Capital

Proposed Bills Differ on Admitting C.O.'s

Complete revision of the imigration and naturalization laws of the United States is undertaken in each of four bills currently awaiting Congressional action. Among hundreds of other proposed changes, each of these bills would change present laws permitting a conscientious objector to become a citizen by taking an alternate oath which does not contain a promise to bear arms.

As previously reported, the bill introduced by Senator McCarran would flatly bar conscientious objectors from becoming U.S. citizens. Also introduced earlier is the bill by Representative Walter which is somewhat indistinct on this point and would be regarded questionable by many pacifists. Both of these bills would make immigration and naturalization provisions more restrictive in many areas. In fact, they have been described as "anti-immigration and anti-alien measures."

More recently, on March 12, two additional bills on this same subject were introduced by Senator Humphrey (for himself, Mr. Lehman and 11 others) and Representative Roosevelt. Both of these are much more liberal than the McCarran-Walter bills. They contain identical provisions on the oath of renunciation and allegiance, and clearly provide for the naturalization of conscientious objectors to military service. Before admitted to citizenship, an alien would be asked to take an oath promising, among other things, "(A) to bear arms on behalf of the United States when required by the law, or (B) to perform noncombatant service in the armed forces of the United States when required by the law, or (C) to perform work of national importance under civilian direction when required by the law..." A person showing by "clear and convincing evidence... that he is opposed the bearing of arms in the armed forces of the United States by reason of religious training and belief" would be permitted to take an oath containing the substance of clause (B), and a person showing by "clear and convincing evidence... that he is opposed to any type of service in the armed forces of the United States by reason of religious training and belief" would be permitted to take an oath containing the substance of clause (C). The proponents of these bills should be commended for their efforts to develop liberal immigration provisions in this and other respects.

The New York Times has said of the Humphrey-Lehman bill that "It would modernize the quota system, lessen the present dangers of autocratic administrative decisions, really remove racial discrimination, and would, in short, do just about everything desirable in immigration matters that the McCarran bill undoes or fails to do."

The National Council of Churches has gone on record as opposing the Walter bill with the statement that it "would gravely imperil moral stature of United States and adversely affect America's leadership among free nations..."

The Walter bill is already on the House Calendar, and the McCarran bill has been reported by Committee, but it remains uncertain when any of these bills will receive active consideration by the House and Senate.

Queen Juliana Urges Economic Assistance

Speaking to a Joint Meeting of the two Houses of Congress, Queen Juliana of the Netherlands recently warned our Legislators against too much reliance on military defenses. She said: "The circle of countries around the North Atlantic Ocean should avoid imitating the example set by the countries behind the iron curtain, which have focused their minds so much on their defense that they forget to focus as much attention on their economic, social, and cultural well-being, let alone the progress of the whole family of nations."

During their Washington visit from April 2-5 Queen Juliana and her husband Prince Bernhard lived with the Trumans in the White House, where remodeling has recently been completed at an expense of $5,700,000.

Thirty-Seven Million Get Government Checks

A recent article in the Congressional Record makes the shocking report that 37,000,000 persons are receiving checks from Federal, State, and local governments. This includes checks to federal, state and local employees, teachers, aged and retired, dependent children, disabled, social security recipients, unemployed, Indians, recipients of agricultural benefits and subsidies, personnel in the Armed Services, etc.

The article goes on to state that "The amount in dollars paid out is so many fantastic billions we cannot get accurate figures at this time."

—Elmer Neufeld

Must We Have War

No one has ever offered a logical reason for war, or why it is necessary for one nation to arm against another nation. Wars are presumed to be waged in behalf of peace, yet it is the history of war that one conflict breeds another. In what is presumed to be an enlightened age man has refused to accept peace, nor abide by the principles which would make peace possible.

How much better it would have been if the billions the United States alone has spent on war, and will continue to spend, had gone for the benefit of humanity. To wipe out poverty and suffering, to ease the struggle for existence, yet those who oppose war are put down as pacifists, and held up to scorn by their fellow men.

Unless peace can be brought about by international agreement not based on military power to prevent war those who insist on living by war will perish by war. War is illogical, cruel, unChristian, futile, does not lead to peace, and eventually will be man's final undoing.

—Editorial, Wichita (Kansas) Eagle

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Should I Tithe?

TWILA HILTY

(This is the second prize essay in the essay contest on Tithing sponsored by the Eastern District Men's Brotherhood and the Young People's Union. Twila Hilty, the winner, lives in Versailles, Missouri. She has won a $25.00 prize.)

There are few consecrated Christians who would not agree that a Christian should tithe whether they themselves tithe or not. The persons who do not tithe will probably have a long list of excuses but many of these excuses come from the fact that deep in their hearts they know that God demands a part of their income but they have not yet surrendered that part of their life to Him.

It would be well for us to be reminded again that the Bible teaches us that all of our possessions belong to God and we are only stewards of them. Many people say that they earn their money and have a right to do with it as they please but they are not recognizing the fact that God has given them their earning power. God asks us to live six days of the week in a way which will honor and glorify Him. So it is with our money. God owns all and expects us to use all of our possessions for His honor and glory but He demands a small percentage to be used entirely as He directs.

The tithe is not something new. God had asked for the tithe long before the giving of the law at Sinai. The tithe was given as God had directed throughout the entire Old Testament for we still have reference to it in Malachai.

There are those who believe that the tithe was under the law and Jesus has done away with the tithe. It is true that Christ did do away with the ceremonial law, but not the moral law. The tithe was in effect, as were many other moral laws, before the giving of the ceremonial law.

Still others would agree that the New Testament does not teach tithing. Jesus Himself says "Woe unto you Pharisees, hypocrites! for ye pay tithes of mint and cummin and ye have omitted the weightier matters of love, judgment, mercy, and faith; these ye ought to have done and not to leave the other undone" (Matthew 23:23). Jesus tells them they should have tithed. However, tithing does not leave one exempt from attending to the weightier matters. We need to attend to both.

Probably the most common reason given for not tithing is that one cannot afford it. Of course this is a selfish attitude. Perhaps we should ask ourselves, "Can we afford not to tithe?" Many of us do not give it a second thought when we rob God of His tithe but think it disgraceful and sinful to rob our fellowmen. Is it not even more sinful to rob God who asks so small a portion? Not only are we robbing God by refusing to tithe but also ourselves. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Malachai 3:10). In this verse we are simply challenged to try Him. He has promised us unmeasurable blessings. We must not expect all of our blessings to be material. Many have become prosperous as a result of tithing while others have had to live with less income. Many are blessed spiritually. Tithing should make us realize God's supremacy in our lives and draw us closer to Him.

We should be careful to tithe in the right attitude. It is an insult to God to tithe for our own selfish gain but let us tithe because God's Word teaches it and for the glory of God. We would not limit our offerings to the tenth but exceed the tithe and give Him gifts as an expression of our love for Him.

Tithing is God's method of providing for the support of the Church. In the Old Testament the first tithe was used to support the priests and the ministers. Other methods have been used in our churches today because of the failure of its members to support it in the way God has planned.

Think how much more our church could do and how much faster it would grow if all members were tithers. Who will support the work of the church unless we as Christians do? Who will seek to win the unsaved for Christ unless the Christian does? Surely we cannot all go into a foreign field as missionaries but many of us must work at home to support our workers. Let us then remember our responsibility to our God, our church, and to our fellowmen by giving systematically, the tithe, as a token of our love for the work of the church and as an expression of gratitude to Him who did so much for us.

Take My Life and Let It Be

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days;
Let them flow in cease-less praise.

Take my silver and my gold;
Not a mite would I with-hold.
Take my intellect and use
Every power as Thou shalt choose.

Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.

Jesus' Formula for Spiritual Success

DURLAN K. DUMM

Christian young people want to make a success of their Christian lives. To twelve spiritually hungry men Jesus gave his formula for spiritual success. He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whoever will save his life shall lose it: but whoever will lose his life for my sake, the same shall save it."

The first principle involved in Jesus' idea of spiritual success is self-denial. In a world of getting and acquiring, the idea of denying oneself seems foreign and repulsive. Jesus' own life, however, was based upon the principle of self-denial. Jesus told a scribe who was debating whether to follow him or not, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." Christ denied himself all of the comforts of life in order to give himself completely to his mission.

One of the most beautiful tributes paid to any self-denying person is Christ's praise of the poor widow who gave her two mites to the treasury of the temple. He said that truly this poor widow had put in more than all those who were contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty had put in everything she had—her whole living.

The second condition for spiritual success is cross bearing. Those twelve disciples no doubt were amazed that Christ should compare his way of life with that of condemned men who were forced to carry a cross from the place of condemnation to that of crucifixion. Of all the burdens that Christ might ask his followers to carry, this would be the heaviest and the hardest for men to bear.

Many are willing to carry all kinds of weights and loads—all—save the cross. Some are willing to give the best talent they possess, others are willing to sacrifice hours and days of service, and still others are happy to help with the best kind of work and thought for the service of Christ—but not to carry the weight of a cross. The burden of a cross means simply the giving of oneself completely for the cause of Jesus Christ, just as he was willing to give himself for us. This goes beyond the point of self-denial to the place of self-sacrifice.

There is the story of a woman who had a dream wherein she was taken to the room where all the crosses were kept. She had come with the complaint that her cross was too heavy to carry and that God was requiring too much of her. The angel in charge had her deposit her cross at the entrance and then led the woman all about the room to choose a new cross more suitable for her. She came to a very small one which she thought would be perfect for her. As she stooped to pick it up she found it too heavy even to be lifted. She went from one to another, but all were either too large or too heavy until she finally neared the entrance in despair that there was none for her. Then she sighted one last cross which she thought she had not tried before. It seemed to be exactly the one for her—just right in size and shape. The angel suggested that she turn it over; underneath she found her name engraved. It was the same cross she had brought with her.

Often we are tempted to grumble because we believe God is asking too much and our crosses are too heavy. The cross is the burden of the Christian. It leads to the place of self-sacrifice, but never to the place of self-destruction.

The third privilege which Jesus offers for spiritual success is perfect obedience. This is summed up in his command, "Follow me." Walking by the Sea of Galilee Jesus saw certain fishermen to whom he called. They immediately left their fishing and followed him. If they had delayed in their answer to his request perhaps the greatest opportunity of their lives—following the Master—would have been lost. Ever since those first decisions were made by humble fishermen, Christ has been calling men and women to follow him.

Our decision must be first to follow him. Then we must give complete obedience to his will. Just as Christ prayed in the garden to his heavenly Father, "Not my will but thine be done," so must we lay our lives before him.

The most heart-warming experiences of life come out of such a consecration. We thrill to the stories of men like Stephen, the first Christian martyr, and of Paul, the great missionary of the early church. Little did Stephen realize that his consecration would lead to death by stoning. Less did he care as he answered "'follow me."

Paul little dreamed that his answer to Christ on the Damascus Road would lead to stonings, imprisonment, shipwreck, beatings, and trials before kings and rulers. His concern, as that of all other true Christians, was to follow the Master in a way of perfect obedience.

There are in the world today thousands of young men and women who have found success in their spiritual lives because they have been willing to follow the principles of Christ: self-denial, cross bearing, and perfect obedience. These principles of life have meant losing their lives in the greatest of all causes, the Kingdom of God. In doing so they have found life again.

Life for Christian young people is one of challenge. It is easy to follow the selfish, grasping way of life. The Christian path demands turning from all those pursuits of self-gratification to the Christian way.

One of the characteristics of youth is the ability to be challenged by that which is most difficult. When the claims of the Christian Gospel are presented, the hearts of young people are stirred. Is it any wonder that Christ chose so many young men

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Jottings

—**Lorraine Avenue Church, Wichita, Kansas:** Lamont Woelk, a senior at Bethel College began serving our church as assistant pastor on March 2. The Friendship Circle of our church purchased a new electric sewing machine to aid in relief sewing. Some of our women meet once a month for all-day sewing. The circle also purchased the carpet for our Sanctuary. On March 12, Miss Wilhelmina Kuyf, returned missionary from China, spoke and showed pictuers at the evening monthly meeting of the Friendship Circle. March 16, Elmer Ediger, Executive Secretary of the Board of Christian Service, spoke to the Youth Fellowship. He also spoke about Mennonite Mental Hospitals to our congregation during the evening service. Mr. Ediger made both services impressive by using visual aids. March 30, a Passiontide Musical Vesper Service was given by Cornelia Newfeld, Mildred Reimer, Norman Dalke and Eldo Neufeld. These students from Bethel College joined our Youth Fellowship and Young Adult Fellowship for a lunch following the Vesper. Our Youth Fellowship sponsored this service.—Mrs. John H. Gaeddert, Corr.

—**First Church, Clinton, Oklahoma:** On Sunday evening, February 17, the Gideons gave a program in our church. A young ladies' trio furnished us with several numbers to our enjoyment. On February 28, we organized our Ladies Mission Sewing Circle. This meeting being held in the home of Mrs. Ewald Schmidt, the afternoon was spent in a business meeting. We held a bake sale to help acquire funds for our sewing needs. February 29, a group of volunteer mission workers from Bethel College visited our church. They showed pictures of a home mission field in the outer vicinity of New Orleans. It brings to our awakening how our very own country needs mission workers. Our pastor and wife have moved into their new home this week. There have been several from our church hospitalized: Mrs. Alford Schultz, Mrs. J. J. Friesen in the Clinton, Hospital; Mr. and Mrs. C. L. Janzen in Thomas hospital.—Mrs. Rudolph Pankratz, Corr.

—**First Church of Pretty Prairie, Kansas:** The General Conference Peace Committee held a meeting here regarding the Mental Home which is being built at Newton, Kansas. Miss Selma Unruh, missionary to Africa, spoke here Sunday evening, March 23. Freeman H. Swartz will be the speaker for Bible Week, April 20-27. Our pastor Dr. Howard Nyce held a week of meetings at the Bethel Church of Inman, Kansas. The offering for Voluntary Service was $316.26. Six men spent two days in Topeka, Kansas, doing reconstruction work.—Mrs. Herman A. Krehbiel, Corr.

—**First Church, Wadsworth, Ohio:** The 1952 yearbook is out, showing nearly $50.00 per member in our giving for 1951, about evenly divided between US and OTHERS. Palm Sunday was very stormy, but attendance was good at both morning and evening services. Rev. Rickert of Dalton, and our pastor had an exchange of pulpits during Holy Week. Reception of new members at the Good Friday evening services. The 100th Anniversary Committee reports good progress being made toward the celebration in June.—Corr.

—**Bethany Church, Kingman, Kansas:** The mixed chorus from the Mennonite Church, Buhler, Kansas, gave us a sacred concert on March 23. Pastor Henry Fransen, their minister, gave a message. Our Men's Chorus took part in the Men's Chorus Festival at Newton, on March 30. Some members helped sing in the Hutchinson Community Chorus the evening the Messiah was given. April 6, the Men's Chorus from the First Church of Christian, Moundridge, gave a program under the direction of Mrs. Elmer H. Goering. More exchange programs are scheduled in the near future.—Corr.

—**Wayland Church, Wayland, Iowa:** The first of a week's union pre-Easter services was held at our church, Sunday evening, April 6, with Pastor Lee Underhill of Iowa Wesleyan College faculty as speaker. Five churches of the community joined in the services and holy communion was at the Wayland Church on Thursday evening. Delegates were elected Sunday for the Middle District Conference to be held at the Eicher Church, April 24-27. Seventeen men attended the Men's meeting at Donnelson last Sunday evening, Mar. 30.—Mrs. Ezra Wittmer, Corr.

—**Smith Corner Church, East Freedom, Pa.:** Revival meetings were conducted at our church by pastor Sam Sprunger of Coopersburg, Pa. Average attendance was about 125 for the two weeks. Many folks from the community came into the services. Over 50 persons were dealt with during these meetings as they indicated that they had a spiritual need. A fifteen minute radio program was also sponsored by interested individual friends during this time. Marion Smith of Berne, an accomplished pianist, was with us. Harold Nussbaum, formerly of Berne, was our song leader. We rejoice in the blessing of the Lord because it will help our church of less than 30 active members to greater effectiveness in this community.—Corr.

—**Bergthal Church, Pawnee Rock, Kansas:** Our pastor, John E. Kaufman, and family are to be with us on Easter Sunday, April 13. The Bethel Fellowship of this district had a supper in our church basement. Friends from Bethel presented a program in the interest of the college on March 20. The funeral of Mr. J. P. Dirks was held in the church the afternoon of March 20. The April program of the Mission Workers was held the afternoon of April second.—Corr.

—**First Church, Halstead, Kansas:** Week of Prayer was observed January 6-11; seven inspirational meetings with Don. E. Smucker as speaker. January 13, Peter J. Dyck told of the resettlement of refugees in S. A. showing the film, "When the Light Breaks Through." January 20, E. W. Zimmerman brought the message in the interest of the Northern Bible Society, while Pastor Habegger conducted services at the Bethel Deaconess Hospital. Sunday evening, January 27 Harley Stucky and J. Lloyd Spaulding participated in a UMT panel discussion. On February 1, the men of the church with aid of MCC canner processed over 800 cans of pork and lard for relief. February 3, Cornelius J. Dyck gave an illustrated talk on relief rehabilitation. February 29 World Day of Prayer was observed by a union meeting. March 16 Margaret Jahnke, gave an illustrated talk on European Relief. During pastor Habegger's illness in March the pulpit was filled by Ben Sawatzky and Reuben Siemens, Ministerial students at Bethel College. Sunday morning, March 23, W. F. Unruh brought the message and assisted in a three night local Teachers and Leaders Institute. March 30 the Men's Chorus, directed by Menno Thiessen, participated in the Men's Chorus Festival at Memorial Hall, North Newton. That evening the Hutchinson and Burrton Mennonite young folks were guests when Stanley Meinen illustrated "Toward better understanding" with slides of Switzerland, telling of his experiences there. April 4, J. E. Hartzler gave his illustrated message on Palestine and the sacred places. April 6, two new members joined the church by letter, their three children consecrated and Brother Harvey Vogt was ordained as Deacon.—Corr.

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JESUS' FORMULA FOR SUCCESS

(Continued from page 285)

among those whom he challenged to "lose their lives"?

Christian young people are happiest when they are giving rather than getting. In the principles involved for achieving spiritual success, none deals with acquiring and finding, but all with denying and following. Find a person who is supremely happy, and you will find a person who is neither selfish nor covetous. Those who find life most burdensome never see beyond their little world of "me and mine."

Christian young people find their lives the most complete because in Christ and his way they can achieve the highest and the best. There is the opportunity for the fulfillment of all our greatest dreams and goals and the fulfilling of these comes in losing rather than striving.

—**Builders**

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

Holy Week has come once again here in the Mennonite Bibical Seminary community with its deeply moving reminder of the sacrifice of our Lord and the promise of victory over sin and death. The vigorous celebration of passover by our Jewish neighbors reminds us that there are still untold thousands outside of the household of faith.

We were glad to have had members of the Young People's Union here recently along with their adviser, Erland Waltner of Bethel College. We look forward to the coming of the Cultural Problems of Planning Committee, April 19. The National Association of Evangelicals met here April 15 to 18 with many outstanding speakers including Professor Guy Hershberger of Goshen College,who sought to interpret the Mennonite position of non-resistance to conservative protestants.

Mr. and Mrs. David Habegger moved this week to Carlock, Illinois, where he will begin his pastorate of the Central District Church at that place. He has been completing his work on his M. A. degree at Northwestern University, the past six months.

William Gering, first year student from Freeman South Dakota, occupied the pulpit of the Eicher Church, Wayland, Iowa, assisted by Harold Thiessen, of Henderson, Nebraska. Norma Jost recently spoke to the Carlock, Illinois church.

BLUFFTON COLLEGE

An exchange visit between the students of the Mennonite Brethren College and those of the Canadian Mennonite Bible College took place April 4. On this occasion a program bearing on the passion of our Lord was given by the latter college while the students of the former acted as host. A time of mutual fellowship was enjoyed by all.

On April 6 the choir of the Mennonite Bible College rendered the religious oratorio, "Das Suehnopfer" by Carl Loewe. The choir was accompanied by a string orchestra with Miss Konrad, one of our music instructors, at the piano. Evidence of the lasting quality of this oratorio, depicting the death and resurrection of Christ, is shown by the fact that this was the twenty-first time that it has been presented under the direction of Mr. John Konrad. At this time again a large audience attended the performance given in the Winnipeg Concert Hall. It is expected that this oratorio will be given in Winkler on the evening of April 20.

On April 7 a group of college students were invited to give an Easter Program at Springstein. At this time Christ's last week on earth was presented in story, drama, and song. A lunch was served to the students after the program. This same program was also brought in the Winnipeg Mission Church on April 18.

Sherwood Eddy gave a very inspirational address to the students in the Chapel service April 17. He pointed out that the real cure for communism lies in consecration to Christ and His way of life. He challenged students to give their lives in such consecrated service. He pointed out how in his own college days he responded to the call of Dwight L. Moody to give himself to Christ, and how it has meant much to him. Although Mr. Eddy is eighty-one years of age he spoke with vigor.

Founders Hall is to be dedicated in a special service May 30. There will be an afternoon and evening session. E. W. Baumgartner, Chairman of the Board of Trustees, will give the main address in the evening service of dedication. In the afternoon the uses of the new building will be stressed.

BETHEL COLLEGE

The week of April 21-25 was observed as Bethel Family Week by the faculty and students of the college. President E. G. Kaufman in his chapel address Monday morning, emphasized the motto of Menno Simons, "Other foundation can no man lay than that is laid which is Jesus Christ," as being also the motto of Bethel College.

Monday evening friends of the college gathered in Memorial Hall dining room to give public recoginition to the founders, early leaders, former teachers, and recent co-workers in the institution. With the exception of three recent co-workers, D. H. Richert, J. H. Doell, and J. F. Moyer who are now retired, the men who were tendered this token of recognition died in the service, having given their lives for Christian education.

The other public observance of Bethel Family Week was the Booster Program Friday evening which consisted of a program featuring the A Cappella choir and the presentation of the play, "Family Portrait."

The Kansas Ornithological Society convened on the college campus the week-end of April 19-20. The meetings of the society consisted of various papers and reports on bird life and a tour of the Kauffman Museum which houses a large collection of mounted birds, some of which are now extinct.

The Alumni Secretary, Erwin C. Goering, reports increasing interest among alumni in supporting the financial campaign for the completion of the new library. The great majority of the classes have responded to the appeals their class presidents have made to make a contribution. The college class of 1916, has gone over the top in this project with nine living members contributing to the alumni library fund.

A colorful event on the spring calendar was the Junor-Senior Banquet Friday, April 13. The banquet was presented in a southern plantation atmosphere with B. Bargen playing the role of the story-telling "Uncle Remus."

Erwin C. Goering announced that the speaker for the Alumni Banquet May 26, will be Geneva Mercomes of the class of 1929. Miss Mercomes, a medical social welfare worker of Detroit, was a member of the first Red Cross service club group to be sent to Korea.

JOTTINGS — Continued from page 286

—**First Church, Madrid, Nebraska:** March 30 the Women's Mission Society presented their annual Mite Box program. Over $60 was contributed which will go for our retired missionaries in the conference. Ten of the eleven members were present. Mrs. Henry Hiebert and husband are vacationing in California. Ninety one pounds of new and used clothing, comforters, bandages and shoes were sent this year. At the close of the Shelly meetings March 7, the Society presented a bow-tie quilt to our pastor's wife. $10 was used to furnish religious color and storybooks for our Community Hospital and $25 was used to help pay for insulating the parsonage which was done several months ago. —Corr.

—**Hebron Church, Buhler, Kansas:** The Fellowship committee of our congregation finished their drive for Bethel College. Our relief project for March and April is shoes and stockings. Our men's chorus took part in the Men's Chorus Festival held in the Memorial Hall at Bethel College, March 23. Sponsored by the Candlelighters, our Men's Chorus gave a program with a freewill offering for missions, with refreshments and a social hour after the program. Last week we held our series of meetings with Roland Goering, pastor of the First Mennonite Church, McPherson, as our speaker. Last Sunday the Mission Workers had sponsored a program with Miss Helen Nickel, missionary from India as our guest speaker. An offering was received for mission work. An offering of $105 was given for disaster relief and the laymen made plans for personal help. Some laymen of our church attended a laymen's dinner in the Fellowship Hall of the Trinity Methodist Church in Hutchinson on April 7, J. E. Hartzler was the speaker.—Corr.

—**Grace Church, Lansdale, Penn.:** Union Lenten Services are being held each Wednesday evening during Lent in cooperation with the Schwenkfelder and Evangelical United Brethren Churches. Freeman Schwartz brought the message at the evening service, Sunday, March 16, while our pastor, J. J. Plenert spoke at the Broadway Tabernacle, New York. Mrs. Shirley Goddall, a converted Jewess from the House of Friendship in Kitchener, Ont., gave her testimony and spoke in our church Sunday evening, March 23.—Corr.

—**Hereford Church, Bally, Penn.:** A very interesting meeting on Leprosy was held in our church on Sunday evening, March 16, with Mrs. Paul J. Clemmer as the leader. The film strip "Happy Landings" was shown at that time. The annual Spring Birthday dinner was observed on Sunday noon, March 23, with a covered dish meal. Elmer E. S. Johnson was our speaker. During Lent we were privileged to study the book of I Thessalonians. A special Good Friday service was held in the evening at 7:30. Eugene Smith united with our church on Sunday morning, April 6. Eugene is reporting for duty to Seattle, Washington. Easter Dawn services were held at 7:00 o'clock with Wilmer Bowers bringing us a special Easter message.—Mae Latschaw, Corr.

—**Bethany Church, Quakertown, Penn.:** Curtis Bedsworth, pastor of First Mennonite Church, Philadelphia, spoke at special services in our church April 2-6. Our adult choir presented an Easter cantata entitled "Victory Divine" by Christopher Marks on Palm Sunday evening. The young people's choir also presented an Easter anthem at the same service.—Mrs. Clyde Gano, Corr.

—**Bethel Church, Inman, Kansas:** Mr. and Mrs. Pete Ediger, who are attending the Biblical Seminary at Chicago, were home for a few days visit. Mr. Ediger brought the message Sunday morning, April 6. Lena Pauls, a cook at the Seminary came with the same group and visited her home folks. Miss Eva Pauls, a missionary nurse in the Leper Hospital in Champa, India, arrived home on April 8, for her second furlough. Her niece, Sara Penner, a Secretary for the MCC at Akron, went to New York to meet Miss Pauls, and also returned home for a short visit. Miss Grace Miller, one of a group in a Mennonite student tour in Europe was the speaker at a program sponsored by the Charity Society on April 6. And on April 9, Mrs. J. J. Voth and Miss Margaret Jahnke spoke to the ladies at the all day work day of the Sewing Circle.—Mrs. A. F. Enns, Corr.

—**Eden Church, Moundridge, Kansas:** Walter H. Hohmann conducted a music institute for our church, February 3-8. The purpose of the institute was to improve congregational singing. February 22, Cecil Hinshaw spoke in our church. He was sponsored by the Peace Promoter's Fellowship. We were happy to have Erland Waltner conduct a week of evangelistic meetings, February 24-29. His series of messages were taken from the Gospel according to Luke. The Dorcas Society recently held its bazaar. On Sunday evening, March 16, the Ladies Aid and Mission Society sponsored Cornelius Dyck who brought an illustrated lecture on MCC relief work in Europe. The church had its annual clean-up day April 1.—Corr.

—**Calvary Church, Barlow, Oregon:** Earl Roth from Portland brought the morning message on March 23 in the absence of our pastor. Mel Burch was seriously hurt at his logging job, and is in the Hutchinson Hospital, Oregon City. Mrs. Harley Hostetler underwent surgery recently. Mr. and Mrs. Earnest Graham are the proud parents of a daughter, Jane Marie, born on March 29. She is their second child. On April 4, Myrtle Fast was married to Lenord Derksen. The Women's Missionary Society meets every two weeks in the church. Forty-five pounds of bandages and 52 layettes were sent to India. They also purchased $137.56 of ready-made clothes to put in the next relief shipment.—Mrs. Geo. A. Fast, Corr.

—**Gospel Church, Mountain Lake, Minnesota:** Our pastor and his wife, Mr. and Mrs. J. P. Suderman conducted services in the Mount Olivet Church of Huron, South Dakota, one week prior to Easter Sunday. B. J. Nickel is pastor of that church. Communion services were observed on Easter Sunday morning instead of Good Friday, because of the pastor's absence. Farewell services for missionary Elmer Dicks were held Monday evening, April 14, 1952. The Dicks are leaving Mountain Lake this week enroute to the Coast, and to their field of service in Africa.—M. Lohrentz, Corr.

—**Bethesda Church, Marion, South Dakota:** We have observed our 5th Annual Passion Week Services with H. A. Hartman, H. J. Brown, LeRoy Sandee and Paul Zuenzer as the special speakers. T. A. van der Smissen, our pastor, brought the Good Friday and Easter Messages. On the evening of April 6, Erna Friesen presented pictures on Voluntary Service and told of her experiences in the work. At the last meeting our Ladies Mission Society packed 200 pounds of clothes, and 10 quilts which were sent to the MCC. Fourteen pounds of bandages were sent to Africa and 38 pounds of clothes to South America. Also 32 layettes have been made this winter.—Olga Buller, Corr.

—**Walton Church, Walton, Kansas:** M. C. Conwell, pastor of the C.M.E. Church in Newton, addressed our Men's Brotherhood on race relations. Arnold Nickel of Henderson, Nebraska, spoke about his experiences in counseling with young men of draft age at one of our midweek meetings. Erwin C. Goering was elected as General Conference representative to a Harvey County counselling committee for C.O.'s. This committee is to be ready to give information about the alternative service program. Several families have cooperated in the purchase for the church of a large picture of Christ. —Harold Peters, Corr.

Into the Beyond

MRS. HENRY J. DUERKSEN, nee Friesen, member of the Alexanderwohl Church, was born in Alexanderthal, South Russia, March 9, 1868, and died at the Bethesda Home for the Aged, Goessel, Kansas, February 11, 1952.

MRS. MINNIE UNRUH of Reedley, California, member of the First Church, was born September 16, 1871, and died March 22, 1952.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY

Out of mine own self let me rise
For, God, if it can be,
A new and noble growth can spring
From yon decaying tree,
Surely a strong, clean life can mount
Out of this life of me.

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NEW CHURCH

The dedication of the new meetinghouse of the Bethel Mennonite Congregation, Lancaster, Penna., will take place on Sunday, May 11. The dedication address will be given by Bro. J. J. Plenert of Lansdale. Bro. Wilmer Shelly, recent president of the Eastern District Conference, will perform the act of dedication, and Bro. Freeman Swartz will offer the prayer of dedication. A challenge to the congregation will be given by Bro. Walter Dick. Much prayer, planning, work, and giving have gone into the building. The meetinghouse, located in the Manor Ridge Development two miles west of Lancaster, is of colonial architecture and will seat 224 people; it is of brick construction. There is a full basement with Sunday school rooms.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker

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MCC News Notes

Baptism in Buenos Aires

Seven new members joined the German Mennonite congregation in Buenos Aires, Argentina by baptism on April 6. Martin Duerksen, MCC worker and young minister of Fernheim, Paraguay, has been in Buenos Aires for several years giving a spiritual ministry to the scattered Mennonites in that city. These Mennonites are, for the most part, refugees from Europe, some having stayed there when the first Volendam group was delayed in Buenos Aires in 1947, and some having gone there from Paraguay. The baptism of these seven young people was a day of triumph for their small church group since this was the first baptismal service held there. Brother Nelson Litwiller of the (Old) Mennonite Mission performed the rites assisted by Brother Duerksen.

It is also encouraging to see the four young people from the Paraguay Mennonite colonies who have been attending the Mennonite mission Bible school in Bragado, helping in the Spanish mission in Buenos Aires.

Hutterites in Paraguay Want to Send Students to Mennonite Colleges

Eberhard Arnold of the Primavera Hutterite settlement in Paraguay who is spending some time in the United States also visited the Akron MCC office. His group is interested in sending four young people—two interested in nursing, one in medicine, and one in agriculture—to our Mennonite colleges for further training. In contrast to the Hutterites of North America they are much in favor of higher education.

More Mennonites to Canada

Sixty-nine Mennonite refugees processed through MCC left on the Beaverbrae from Bremen to Canada on April 12. Twenty-two of these were from the Gronau camp which leaves 122 people in the camp. The people that leave are not merely numbers, but each one represents a great triumph after much hard work and prayer. In this last group were two amputee boys, Heinrich Pauls and Kornelius Neufeld. Heinrich is going to his fiancee who has been waiting for him for three years and Kornelius is going to his mother and eight brothers and sisters who found a home with relatives in Alberta.

Of Things to Come

May 1-4—Eastern District Conference, Quakertown, Pa.
May 4—Joint Student Volunteer and Western District Young Peoples Mission Rally, 3:00 p.m. and 7:30 p.m., North Newton, Kansas.
May 4-11—National Family Week
May 11—The Mennonite Song Festival at Memorial Hall, North Newton, Kansas.
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel, Bethel College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 3—Commencement, Freeman Jr. College
June 12-15—Pacific Dist. Conference, Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona, Manitoba.
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.
August 3-9—Young People's Retreat II, Murdock, Kansas.

NEW MCC HOSPITAL

The architect for the new central area hospital has returned from Kings View Homes and is now stepping up the procedure of designing the actual buildings. Several contractors in the Newton area have indicated interest in the method of building, and the decisions will soon be made concerning the type of construction and the method by which help will be chosen.

Indications are that considerable voluntary work will be available from central area constituency groups. Hence, it is important now to choose a type of construction that will utilize as much of this voluntary help as possible. Dan Kauffman, chairman of the Subcommittee on Sites and Facilities, and Delmar Stahly, who is now working full time at Newton, are entertaining applications from interested contractors or building superintendents who want to be considered in the building plans. The selected builder will become an early consultant with the architect. Indications are that construction can begin early this fall.

Editorials

TWO HEALTHY TRENDS

The repeated emphasis in our churches on two major themes of Christianity—Stewardship and Evangelism—is very encouraging. Churches which are giving these two themes their proper place are finding their work greatly strengthened.

One of the constant hindrances to the all-round work of the church is the difficulty of adequate financial support. Missions require funds; relief work must have money; church schools require financing; the church activities require support.

Many people are becoming more and more convinced that the Biblical method of "tithes and offerings" is our only real solution. One of our conference ministers is so sure of this fact that he has sent out to all General Conference pastors a packet of tithing material and literature. It is hoped these messages will be carefully considered. Certainly if this Biblical method were in general use in our churches there would be ample funds to carry all the present work of the church and we would be looking for new fields of expansion.

The other theme—that of evangelism—is also constantly held before us. It is right that it should be. It is the major function of the church. It is the Lord's method of spreading the Gospel. It is the common plan of "each one reach one." While there are various methods of evangelism, each church should consider carefully the methods best suited to the local situation. But all members should feel their responsibility as well as opportunity in having a part in making Christ known. He is counting on us; we dare not fail Him!

WEDDING MUSIC

One of the prominent parts of a church wedding is the music. An article on this subject from the official paper of the Church of the Brethren is reprinted in this issue. Other phases of the ceremony will be considered later in an article now under preparation.

The union of two lives is a sacred and holy matter. It should be a beautiful climax of love. But all true love is of God, and all the music should be in keeping with the God of love. Mere secular music is not deep enough and not good enough for such an occasion. It is not necessary to conform with prevailing standards of worldly people. The wedding should be Christian through and through.

TAPPING A RESERVE POWER

In the laymen of the church we have a tremendous reservoir of power. The successful minister is the one who knows how to put this surplus power to proper use. In a recent report from one of our active churches more than 70 per cent of the entire membership hold some church office or are members of some committee. This is a high percentage.

It is of vital importance that members be given an opportunity to express their religion. Unused spiritual power dwindles away. Many a high impulse and noble inspiration is lost because it is not expressed and put to work.

Instead of criticizing the laity for not being more active in church work, or making vague remarks of how everyone should be active, the pastor must be clear on what there is to do. He must challenge his members with concrete tasks. It is said of a famous minister that he preached a moving sermon in which he remarked that if he had a hundred laymen, tremendous things could be accomplished. The laymen were impressed, and a hundred of them got together ready for work. But when the minister was approached and asked what they should do, he made the startling reply, "I haven't the slightest idea."

It takes a wise and consecrated minister to suggest to every man his work according to his ability and to inspire the layman to want to do the work. Ministers may be agreeably surprised at the response of the laity when they are challenged with definite tasks in the work of the Kingdom.

BABIES IN CHURCH

Some wit has remarked that a crying baby in church is like a New Year's resolution; it should be carried out promptly. But more recently a board of a successful church remarked, "the cry and laughter of babies is an important part of worship."

This matter is dealt with in various ways. In some church small children are simply taboo in the worship service. Any uninformed parents that bring their small children are stared at so cooly that they resolve never to make the "mistake" again. They often stop going, or go where children seem welcome. One noted preacher, whose name is known on both sides of the world, in addressing his large audiences, will stop suddenly at the first sound of a child, and request the startled mother to take the child out. One can not imagine Jesus having done that when He was addressing the crowds which must have included children.

The other extreme is where children are allowed to do almost anything they please during the worship service; standing up or walking about, or talking. Even parents sometimes take this hour to play with their children as if they were the only ones in the building.

Various attempts are made to find the proper solution. Some churches provide nurseries or separate services for the children. This has some advantages but also some dangers. Other churches have special pews designated for parents with small children. Here parents can easily and quietly take out the crying child when necessary.

In the new or remodeled buildings a happy solution has been the mother's room in the rear or to one side. It is separated from the main auditorium by a soundproof glass, but with a loud-speaker within, the mothers can hear and see the minister, while the child is not heard.

A church does not solve this problem by making the children unwelcome. There are better solutions, and we must find the right one for our church.

Well-Pleasing To God

WILMER S. SHELLY*

(The President's Conference Communion Sermon at the Eastern District Conference.)

Hebrews 11:5 Enoch.....had this testimony, that he pleased God.

On November 18, 1936, during my pastorate in the First Mennonite Church of Wadsworth, Ohio. I conducted the funeral service of a Civil War veteran by the name of Ezra Beane. He died at the age of over 94 years. He was known as Uncle Ezra, and still better known for his eccentricities which became more pronounced at his old age. His nephew and wife, who were members of the church, gave him the care of a child during his latter days. He insisted on cold water to drink but his nephew, Walter, knew the unhappy results of cold water in his stomach and thus gave him luke warm water. This enraged Uncle Ezra and he would curse and spit it out of his mouth. Uncle Ezra was reared in Maryland and attended camp meetings in his younger days and remembered camp meeting hymns. One day Uncle Ezra was singing these hymns as Walter arrived and he requested a drink of cold water. But, Walter, again gave him warm water. Then Uncle Ezra replied, "Now see what you have done. Here I was singing and talking to the Lord, now you make me mad and I swore. Now what do you think the Lord thinks of that?"

That is a question we can often ask ourselves of that which we say and do; what does the Lord think of it? A serious and prayerful reflection on that self-examination would certainly cause many changes in our manner of conversation and in our conduct. We know that God approves or disapproves of us. Jesus said, "I do always those things that please him." (John 8:29)

I. Enoch Pleased God. Enoch is a character of whom we know very little as far as quantity is concerned but he is of high quality. It is all good and favorable. In Genesis 5:18-24 we are told that his father was Jared who lived to be 962 years, and that Methuselah was his son and lived to the age of 969 years. Enoch himself lived only 365 years, a comparatively short time in proportion to his father and son. The information is given us in v. 24 that he "walked with God: and he was not; for God took him." In Hebrews 11:5 we read, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." In Jude 14-15 Enoch is referred to as a prophet and we are there given the burden of his message proving him to have been a faithful watchman like Ezekiel, and to have warned the ungodly of his day. He was therefore a faithful witness. From these three references we can conclude that Enoch pleased God because (1) he walked with God, and (2) he was a faithful witness.

God granted Enoch a special honor in translating him from earth to heaven without the experience of death. He was freed from death. Here is good evidence of immortality—a future life—that the saved departed dwell with the Lord. Those who would live with God hereafter must learn to please Him here before they depart. Before Enoch's translation he had this testimony that he pleased God.

II. God Can Be Pleased. We can be sure then that there is a God to please, and that God **can be** pleased. Nor is this a difficult task for God is no hard taskmaster. He saw that Pharaoh was a hard taskmaster and He looked down from heaven and saw the afflictions of His people and rescued them. From the man who was given two talents God only expected two and from the one who was given one He would have been satisfied with one. The Apostle John writes (I John 5:3) that God's commands are not grievous. Jesus taught us in His Sermon on the Mount how to give alms so that God will be pleased, so also how to fast and how to pray so that it will be acceptable unto Him. Paul assures the Philippians that their offering to him was "a sacrifice acceptable, wellpleasing to God."

God can be pleased but we must do His will. When we do that we are often out of harmony with the world for James tells us (James 4:4) the friendship of the world is enmity with God. We also know we cannot serve God and mammon. We need to conform to His mind and will. The psalmist asked in Psalm 24:3-4 "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

III. Let Us Endeavor to Please Him! We are in the midst of a church conference. Surely we will want to ask and seek for His guidance and submit our wills so that all we do and say here will be pleasing to our Heavenly Father. Otherwise our work and time will all be in vain. If we sit together and counsel together in all humility and sincerity, remembering that we are weak instruments of ourselves but whom God can empower, laying aside our personal ambitions and grievances then the Holy Spirit can operate in each one of us individually and in all of us collectively. We have much work to do, we need to venture in faith when the Lord leads. The pastors of the conference gathered in a retreat for prayer ten days ago. Let that spirit of prayer and seeking continue throughout the conference!

In our local churches as we return from this conference and labor there in the Lord's vineyards; the conference boards and committees and officers to whom will be entrusted much responsibility—here will be revealed the kinds of stewards we are. Here at the conference only plans and motions and resolutions can be effected. The work must be done by the churches throughout the conference year. Like Enoch of old, let us walk with God and let us be faithful witnesses for Him and we too,

(Continued on page 297)

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*Pastor, Hereford Church, Bally, Penna., recent Pres. Eastern District Conference.

If Amos Preached Today

ORLIN F. FREY*

"Thus saith the Lord; For three transgressions of Damascus, yea, for four, I will not turn aside the punishment thereof; because they have threshed Gilead with threshing instruments of iron." Thus spoke Amos, the shepherd of Tekoa, at Bethel in the eighth century before Christ. In like manner he conveyed God's message of condemnation upon all the surrounding nations. The climax came when he iterated, "Thus saith the Lord: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof..."

If we were to bring the message of Amos up-to-date, it might read somewhat like this: "The words of the prophet which he received in the days of Harry S. Truman, president of the United States, and Winston Churchill, prime minister of England, and Joseph Stalin, dictator of Soviet Russia, six years after the United States dropped its first atomic bombs upon an enemy nation.

"Thus says the Lord: For the many transgressions of France I will not turn away my punishment. They have elected and held in office indecent and immoral leaders who have led the people astray. They have been famed as the fashion center of the world and have induced people to wear shocking clothing. Further, they have put their faith in military might and have already experienced a disastrous defeat which is but the beginning of the destruction that will befall them.

"Thus says the Lord: for the many transgressions of England I will not turn aside my punishment. She has built a great commonwealth of nations by subduing and subjecting peoples of other lands. She has exploited the people of India to her own profit. She has endeavored to rule the seas by the might of her navy. Already destruction has begun upon her shores; her economic structure is toppling; and she is a crumbling empire.

"Thus says the Lord: For the transgressions of China I will not turn aside the punishment. She has been a poor, over-populated country, and my sorrow has gone out for her. Yet she has espoused evil and cruel ways. She has afflicted herself with ideologies which are false and ungodly. She may grow strong, but it will be only for a moment; then she, too, will reap further destruction and poverty.

"Thus says the Lord: For the many transgressions of Soviet Russia I will not turn away the punishment thereof. She has become a great and a powerful nation, but she has achieved this by stealth and trickery and empty promises. Woe to her for the way in which she has enslaved her peoples! She has driven from her land the God-fearing Mennonites; those who remained but did not take up arms she took to the mines of Siberia. She has grown lax in her morals and has broken up families. She has imposed a totalitarian government which gives not civil liberties nor human rights. She has said, 'There is no God,' and has tried to abolish my Word from her land. She has made her subjects to bow down to pictures of her dictators. She will endure for a time and be strong for a moment; but woe upon woe will eventually befall her.

"Hear the word which the Lord speaks against you, O United States of America. You take pride in the fact that your country was settled by people seeking religious freedom. You take pride in ideals of equality. Yet your lawmakers propose bills that would wipe away religious liberty. Your people loudly proclaim white supremacy. You think God approves of all you do and disapproves of all that other nations do. You have grown so arrogant and self-righteous that I must punish you. And behold, my punishment will surely come, says the Lord."

Amos ridiculed the empty formalities of the worship of Israel: "Come to Bethel, and transgress! To Gilgal, and multiply transgressions!" Today he might say: "Come to church on Easter and the Sunday before Christmas. Put on a pious look and make people believe you are righteous. Lift your bills high as you drop them into the offering plate so people may say, 'He gives folding money to the church.' Woe to you who take part in church activities only to make a name for yourself; and woe upon woe to you who go to church hoping to obtain social standing or material profit thereby."

Amos said, "Woe to you who desire the day of the Lord... It is darkness and not light. As if a man did flee from a lion, and a bear met him..." His words today might be: "Woe to you who desire a battle of Armageddon to begin a millennium so that Christ might come again. You are so eager for the battle to be a military conflict that you approve all forms of militarism. You make your theology follow strange prophetic systems until you can endorse anything the militarists desire. You maintain that a capitalistic system is the only Christian economic order. You imagine that you are fleeing from a bear not realizing that you are running straight toward a lion.

"Woe to those who are at ease in Washington and those who are self-confident in Wall Street. Woe to those who gain riches by unfair profiteering and exploiting the poor. Woe to those who patronize night clubs and taverns where indecency and drunkenness prevail. Woe upon woe to you who ferment the fruit of the vine so that the end product is drunkenness and poverty and sorrow and broken homes and broken hearts and broken minds and death. Woe to you who live in the United States and hate those whose skin is black or yellow. You will no longer be the leader of all peoples. You will no longer dominate the nations of the world and oppress those who do not do your bidding.

"Turn from your evil ways, ye people of Amer-

(Continued on page 297)

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*Pastor, Goessel, Kansas church.

Music for Church Weddings

One of the happiest occasions in the life of a church is a wedding of two young Christians. As church leaders become more concerned with the welfare of the families within their flock, they are encouraging young people to be married in the church in a service, not only pledging their love and devotion to each other, but also dedicating their new home to the Christian way of life.

Planning a wedding is an unusual task in that the resource material comes scarcely ever from previous experience, but more often from scattered observations, suggestions by the pastor and church musicians, and perhaps a few items precious to some immediate participant because of sentimental association.

In most weddings music consumes well over half of the time allotted to the whole service. If one will but glance through the society page of the local newspaper in June, he may conclude that, according to the wedding notices, the choice of music is a simple one consisting of the traditional processional and recessional marches, two or three from a half a dozen songs, and occasionally a hymn of love or an arrangement of the Lord's Prayer. The chief difference in the music of any of a score of weddings in a season may be the quality of the rendition of the same basic musical diet.

In the choice of her wedding gown the bride spends much time and effort in research. She studies magazine pictures, looks through the shops, and through all the pattern books if she is going to make her dress. She caresses various textures of cloth in order to determine exactly what fusion of fabric and design will most worthily express her personality for the occasion. But in selecting her music, if she does not rely wholly upon the organist's judgment, she may be well satisfied with a five-minute consultation.

Lovely clothes do contribute greatly to a beautiful wedding, long to be remembered by wedding party and guests alike. But what of the music? Is it not just as important that the musical settings and lyrics shall be worthy?

Regarding the music which they are considering as the immediate prelude to their life together, the bride and groom might ask some pertinent questions.

1. Is this music of such great and lasting quality as to be fitting for the highest moment in our lives thus far?

2. Are the words to the songs fine poetry? Are they just as inspiring and moving when read aloud unadorned with music? (Should there not be more depth of thought and originality than merely to suggest that to stand by your side is something?)

3. Are the words to the songs a true expression of our philosophy of life? The sentiment of some wedding songs is actual worship of the loved one.

4. If we use excerpts from some larger musical work, what is their context? Will it make a difference to us that the beautiful music of the Bridal chorus from Wagner's Lohengrin ushered in a wedding which dissolved in a tragic way almost immediately? Or do we want to follow the most sacred moments of pledging our marriage vows and the prayer of dedication of our new home with the music from Mendelssohn's suite written to accompany the pranks of an impish, though lovable little elf and other comic characters in Shakespeare's play, A Midsummer Night's Dream?

These last questions may be a bit cruel. Truly, in the minds of most Protestants, the context of these compositions is the church wedding rather than their original source. Some good wedding poetry has been written for them. Without a doubt they are great and fine music.

Service workers, returned from Europe, tell us that the Europeans are shocked at the American selection of wedding music. They add that the European practice is to use only religious music in a church wedding. Recently the Canadian College of Organists, in a letter to the Canadian Council of Churches, urged the use of strictly sacred music at church weddings. The thought is that just as secular music would be inappropriate at a regular service of worship, so would anything but sacred music at the celebration of the holy ordinance of matrimony.

Many songs used at weddings seem, by their words, to have been chosen in an attempt to convince all listeners that the couple love each other. Let us hope that they have thoroughly convinced themselves and each other that they are in love before they arrive at the altar. There is usually a wedding reception, which provides a splendid opportunity to give expression to some of the better love songs.

I recognize that there is a difference between a regular worship service, where Christians celebrate their relation with God, and a wedding service which celebrates, in addition, the love between a man and a woman. The finest human love is not attainable apart from divine love. People who love each other are drawn to God by that love. I am not advocating that we throw out all fine expressions of human love and devotion because they are not completely religious. Surely we should abandon "hit" songs, and selections popularized in light operas and operettas, as well as pieces using inferior poetry and music.

Let us do more thinking about the music we use for our church weddings. I believe the following list offers some good suggestions:

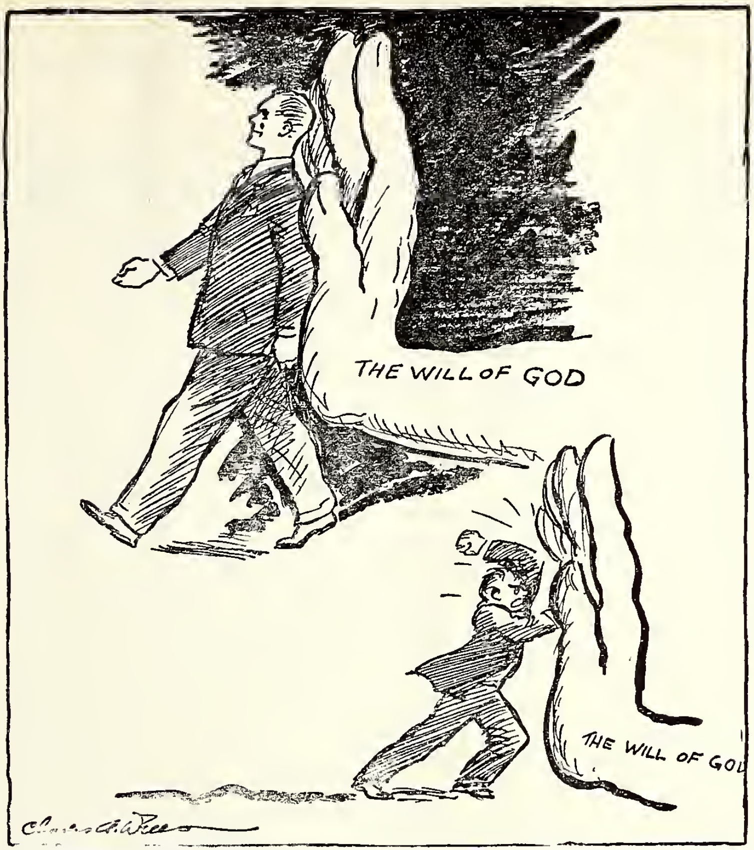
Organ

Arensky—*At the Altar*

Bach—selected arias

*selected chorales from: Bach's original harmonizations; 79 *Chorales for the Organ,* arr. by Marcel Dupre; and *Choral Improvisations,* by S. Karg-Elert

**Air on G String*



With or Against

By Charles A. Wells

Life can be hard, defeating, unbearably difficult, or it can be filled with a sweeping sense of buoyancy and victory. Material things, not even health, can explain this difference, for some of the poorest men, some of the most frail and ill, have achieved lives of mounting power and usefulness. The only explanation seems to be found in the question, "What are we living for?" If we are living just for ourselves, our own comfort, our own pleasure and satisfaction, then so many things can happen to disturb and destroy our happiness; if we are living to fulfill the divine purposes that are provided for every life, then everything seems to add to the fulfillment of such a life. When we are going with God's will, all the universe is attuned to our progress; when we are fighting God's will, seeking only what we want for ourselves, then we must push and fight constantly against that silent, gentle yet unyielding pressure. In the end, we find that God's will has prevailed—with or without us.

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*_Jesu, Joy of Man's Desiring_
*_Siciliano_
Beethoven—*_Hymn to Joy_
Clokey—Toccata on _O Perfect Love_ (Recessional) from _A Wedding Suite_
Diggle—Wedding prelude based on _O Perfect Love_ (Barnby) in _Everybody's Favorite Wedding and Sacred Music for the Organ_, arr. and edited by Roland Diggle.
Dubois—_Cantilene Nuptials in A Flat_
In Paradise
Messe du Mariage
Guilmant—_Third Nuptial March_
Handel—selected arias
*_Largo_
Loret—_Benediction Nuptiale_
Marche Nuptiale
Mendelssohn—selections from Sonotas
Mozart—* _Ave Verum_
Rossini—*_Wedding Music_, arr. by Carlo Rossini for pipe or reed organ—Vol. 2
de la Tombelle—_Marche Pontificale Widor_—selections from sonatas

Piano

Beethoven—selected slow movements from sonatas
Mendelssohn—selected _Songs Without Words_ selections from _Variations_
Palmgren—_May Night_
Schumann—_Nachstuck in F Traumerei_

Vocal

A Wedding Prayer—Diggle
Beloved, It Is Morn—Aylward
I Corinthians 13
Love Never Faileth—Root
Now Abideth Faith, Hope and Love—Shelly (3 part treble)
God Be in My Head—Davies (a benediction)
Lord, Grant Thy Servants—Bortniansky (anthem—could be used as solo)
The Lord's Prayer—Forsyth, Mallotte, or Curran (last part)
May the Grace of Christ Our Savior—Lint (a benediction. Substitute "they" for "we")
O Lord Most Holy—Franck (Schirmer edition)
O Perfect Love—Barnby, Burleigh, Sowerby or Willan
Praise, My Soul, the King of Heaven—Andrews—Fisher (Chosen for her own wedding by Queeen Elizabeth II)
Psalm 23
Brother James' Air—arr. by Jacob (anthem)
The King of Love My Shepherd Is—Thiman
The King of Love My Shepherd Is—Shelly (anthem)
The Lord Is My Shepherd—Dvorak
Thanks Be to God—Dickson
The Lord Bless You and Keep You—a benediction by Lutkin (anthem)
Thou Wilt Keep Him in Perfect Peace—Thiman

In speaking of some of the better love songs I have in mind such pieces as _Calm As the Night_ by Bohm, _Dedication_ by Franz, _Dreams_ by Wagner and _Ich Liebe Dich_ by Grieg.

—Mary Elizabeth Wieand in _Gospel Messenger_

*Organ pieces could be used on piano. Selections might also be made from the vocal music.

Earmarks Of A

Mennonites through the centuries have held in a belief in God as the Creator and Sustainer of the universe. We believe in Jesus Christ as the Son of God and Savior of men, who died for our sins, rose from the dead, ascended into glory, and is to return triumphantly. We believe in the Holy Spirit through which we are born again into newness of life and are to be led in consecrated Christian living. We believe in the Bible as the Word of God and the only trustworthy guide of faith and life. We believe in salvation by grace through faith; and that not of ourselves: it is the gift of God: not by works, lest any man should boast. We believe in the resurrection from the dead of both the just and the unjust and life everlasting in eternal bliss or damnation. In these points, and undoubtedly in some others, Mennonites agree among themselves and with Protestant Churches in general.

THE CHURCH

If we proceed next to those beliefs which were characteristic in the beginning, but which have been accepted more generally by this time, one might mention our belief about the church. In the Statement of Doctrine as adopted by the General Conference in 1941, we read, "We believe that the Christian Church consists of believers who have repented from their sins, have accepted Christ by faith and are born again, and sincerely endeavor by the grace of God to live the Christian life." With this belief there was the belief of baptism upon confession of faith and the separation of church and state. Further there is the belief in baptism and communion as sacraments of the Church. Since consecrated Christian living has been emphasized at all times, churches have felt bound by God and His Word to expel members who lived sinful lives. On this matter, however, there has been much variation in the past and undoubtedly is in the present, unless we have reached the place where this is not done anymore. Four hundred years ago, these beliefs caused persecution of our forefathers, but now many other churches hold these beliefs with us.

TAKING RELIGION SERIOUSLY

"Mennonites take their religion seriously." Certainly this was true of Menno Simon and of many other Mennonites, but also of other Christians. Certainly we have been taught that our faith is to determine every phase of life. Works have been emphasized, not as though they would give a person spiritual life, but in exhortation to walk in newness of life. The book of James has been placed alongside the writings of Paul. We have been taught that in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. If Jesus cursed the fig tree because it had no fruit, although it had life, will He do differently about us? Did not he say, every branch in me that beareth not fruit, he taketh away? And we have this promise, He that overcometh, the same shall be clothed in white raiment; and **I will not blot out his name out of the book of life,** but I will confess his name before my Father, and before his angels.

TAKING THE BIBLE SERIOUSLY

It could be said also that Mennonites take their Bible seriously. If there is a statement in the Bible about anything, then that settles the matter. This is true especially if the statement is in the New Testament, for then we know that it was written for our time certainly. We have been taught that Jesus Christ, when he said, Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also; indicated thereby that he had authority to raise the teachings of the Old Testament to a higher level for the New Testament. Thus while some Christians have gone to the Old Testament to justify their participation in war, we have held that Christians were bound by the New Testament not to participate in war. The same might be said about the taking of oaths, about the matter of divorce, and perhaps about many other matters.

Continuing the thought of taking our Bible seriously, I should like to mention a few more things. But when thou doest alms, let not thy left hand know what the right hand doeth. This has been applied literally. When Paul warns the Corinthians, against going to court, Mennonites have avoided courts. Since Jesus said, He that doeth the truth, cometh to light, we have been taught to avoid secrecy and secret societies. Ephesians 4:28, Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may give to him that needeth. This has emphasized thrift and charity. Undoubtedly the answers are not always as simple as this, but it does seem to me that this suggests a line of reasoning from the Bible which makes it the only trustworthy guide of faith and life.

A QUIET LIFE

Mennonites have been known as "Quiet folk," "die Stillen im Lande." Our forefathers were not publicity seekers, and we would not be either. But as we go through life and are sometimes looked down upon as peculiar people, we sometimes wish that others might also notice those things in us which seem desirable to them also, and a compliment from non-Mennonite sources for what Mennonites are doing in relief or otherwise sounds quite well. Should we not then send up quiet prayers to God that we might not do things to be seen of men, but because the love of Christ constraineth us. It seems to me that this thought of quietness has been carried over even into the worship service. Others think that spiritual life is manifested boisterously; we think it is manifested in quietness.

SIMPLICITY AND MODESTY

Two other points that are much in line with the above are simplicity and modesty. Through the years

nnonite Church

P. T. NEUFELD*

simplicity of dress, of worship service, of church buildings, and of everyday life have been emphasized. Must we not agree that modesty and simplicity are Christian virtues which should be kept sight of in order that the blessing of God might rest upon our churches; for Good resisteth the proud, but giveth grace to the humble.

CONCERN FOR THE NEEDY

As we read the history of our church we find many instances of love offerings, of charity, of help for the needy. Certainly this is like the early Christians when they sent gifts to Jerusalem for the needy there. And thus this has continued through the centuries and is still continued as the needy of the present time are cared for through MCC channels and otherwise. How important it is that we keep up this work of caring for those less fortunate as did the good Samaritan.

THE MISSION INTEREST

The early Mennonites, as Menno Simon and others, were evangelistic or mission minded. Undoubtedly there have been periods in the history of our church when far too little was done for the salvation of souls and for the upbuilding of the Kingdom of God. But where the Spirit of God exists, mission interest cannot remain hidden. And in connection with mission work of Mennonites, it might be well to mention that our missionaries have thought of the total life of the people on the mission fields, their salvation, but also their health, their education, their daily living. The world is all opportunities, to the one who would use them. We need to encourage one another to be true witnesses of Christ.

NO PART IN WAR

When Jesus says, Love you enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; we take him seriously. Jesus did not talk lightly in this nor in any other passage. We find no hint in the Sermon on the Mount that it was not for God's children of all times. If we feel responsible for the salvation of souls and for the physical well-being of the needy, how much more responsible must we be held if we help to send unsaved souls into eternity unprepared by participation in carnal warfare.

And should we not feel sorry for those of our young people who have the light in this matter, but are not strong enough to withstand the influences to the contrary. We rejoice in the fact that God is already at work calling for Himself witnesses to this faith out of other denominations, in case we should fail Him in this matter. And we rejoice also in the fact that many of our young men are faithful witnesses to this faith, not only negatively, but also positively, in that they are not overcome of evil, but that they seek to overcome evil with good through voluntary service in deeds of love. "The Son of Man is not come to destroy men's lives, but to save them." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

STRONG HOME LIFE

May I close by emphasizing the sanctity of the home and all that goes with it. Marriage was ordained of God in the time of man's innocence that through well-ordered families truth and holiness might be transmitted from generation to generation. We have grown up in homes with family altars and with time for them. Children were to be brought up in the nurture and admonition of the Lord. Our mothers told us Bible stories in the simplicity of their faith, but with deep religious convictions. For the instrutcion of the children, especially also in Bible, there were private schools, vacation Bible schools, academies, and some colleges. Sunday schools were introduced and are being expanded. Children are not sent to church, but are taken there by the parents. Both father and mother go.

Our souls are of God and do not rest until they rest in Him. Because our parents believed in Christ, from their lives flowed streams of living water, which we felt we needed and accepted. Thus our churches have been able to keep the young people. This will be possible only as we feed upon the bread of life and drink of the living stream.

WELL-PLEASING TO GOD

(Continued from page 292)

will have this testimony that we pleased God.

In this Holy Communion service we will want to come as brethren, all of us redeemed by the same Lord Jesus Christ who shed His blood on Calvary's cross for our atonement. Let each one of us examine himself, his own relation with his brother and with his Lord, and then this too will be pleasing to God. "In lowliness of mind let each esteem other better than themselves."

IF AMOS PREACHED TODAY

(Continued from page 293)

ica. Make known your earnest and sincere desire for peace. Ignore those who tempt you with material and sensual things. Do not tarry at the fermented wine. Keep your minds and hearts clean. Love the people of the world. Look to those things which will build you up and make you truly strong and great.

"If you will obey me and keep my commandments, I will give you the more abundant life. I will forgive your sins and will receive you unto myself. I will save you from utter destruction and death, and you will live forever."

But a greater than Amos has come. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

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*Pastor, Bethel Church, Inman, Kansas.

Did You Help Win America for Christ

Recently the Committee on Evangelism sent out posters to all the churches which had the challenge on it, "Help Win America For Christ." This poster depicted some of the tragic conditions prevailing in our land. Since sending out these posters and also sending letters to the churches and writing in **The Mennonite** urging people to use the Easter week for evangelism efforts, many things have happened. Easter is past. Not many visible changes have taken place that would alter the condition in America. Newspapers daily report to us more corrupt conditions, more dishonesty in government, a decided trend toward militarism, more young people are being drafted and sent to war areas, strikes are looming on the horizon of America. In the face of all this will you ask yourselves the question: What did I do in this pre-Easter period to help win America for Christ? Was the poster prominently displayed in my church? Did I invite someone personally to church or did I present Christ to someone? Did I make any telephone calls or send out any letters to people urging them to come? Did I pray for the work of the pastor and those who went out in evangelistic effort? What did I do to help win America for Christ? **—W.F.U.**

Something to Learn from our Missionaries

When our missionaries go out into their fields of labor, they go with one all-absorbing purpose, namely, to win people to Jesus Christ and to help them to live the Christian life. With wholehearted devotion they give themselves to this one task. There is something we of the churches can learn from our missionaries. Speaking about their work in Colombia, one of our missionaries writes:

"I have been thinking lately of what great things could be accomplished by the church in the States if they would go to the trouble we do here at times. I will give two examples.

"As a pastor of two small churches in the States before coming down here I recall how discouraging it would be when ten, fifteen or twenty only came out to a meeting. Here we hold meetings week after week with only four, six or eight coming out. We have from time to time been making a long trip to visit one family. The trip by train and hiking takes almost a day to complete and then at times only the mother and two or three children sit in on the service. Here it is a necessity to go to this trouble to win them as they are afraid of us by being condemned to hell by the priest if they have anything to do with us. Few face the persecution of being an Evangelical. I couldn't help think on the other hand of how much could be accomplished in the States if as much interest were taken in each person.

"Another example is how last week Janet, our nurse, made a hard three hour trip each day for five days to give injections to one of the believers. Since it is the rainy season this meant a two hour hike over muddy mountain paths. In the States we don't often go to such lengths in caring for the Christians...

"On the mission field one witnesses the power of satan as never before and we know from our Lord's teaching and example that prayer is our weapon to use against him. Missionaries are often too busy to spend as much time in prayer as they should. What is needed is prayer bands in the home church that will pray faithfully for the needs. An airplane needs many more ground workers than pilots and so it is with the work of a missionary."

One wonders what all would happen in our local church communities if all our pastors and Sunday school teachers would go to the trouble our missionaries go to in order to win people to Christ and to nurture them in the Christian life, and if they were supported by praying friends.

—W.F.U.

Continent-wide Evangelism

Plans are being made for a continent-wide simultaneous evangelistic campaign this coming fall of 1952. The program is to be designated CHRIST FOR EVERYONE. The headquarters of this campaign are in Chicago. Dr. Billy Graham is to write the official campaign tract. Churches in the States and Canada are to be encouraged to plan and carry out their own campaigns. Pastors will become their own evangelists, or will exchange with nearby pastors or will invite a visiting evangelist. The efforts are to reach especially into the smaller communities. The leaders say that our greatest danger does not lie in Communism. The thing to be feared is our godlessness, our cold indifference, our turning away from the Word of God as a people. It is suggested that the month of October 1952 be reserved for this campaign. The campaign plans for the local churches suggest the following: (a) the first week to be devoted to congregational prayer and spiritual awakening in the local church; (b) then follows two weeks of Visitation Evangelism under the guidance and leadership of the pastor throughout the community; (c) the month to be climaxed with an eight-day evangelistic campaign in the local church.

Without joining an organization it will be possible for our congregations to enter into this continent-wide effort in our own way and according to our own plans. It would be well to make plans early so that we will do our part in this great effort to win people to the obedience of Jesus Christ.

—W.F.U.

Lest We Forget

Auf das ich nicht vergesse.

When we look back into the history of our General Conference we find that the founding fathers had missions uppermost in mind when they organized our General Conference in 1960. They said we must bring the gospel to the unevangelized peoples of this earth. When our first mission work was under way in Darlington, Oklahoma, Rev. Daniel Krehbiel wrote: "My heart is so full of joy, it can find no adequate words to express the innermost feelings. Yes, the everlasting true and all-governing God and Father has at last brought it to pass that the banner of the cross shall also be erected by Mennonites among the Indians who are so often unjustly delt with. Thanks and Praise be to God. Oh, if only all the brethren of our denomination would soon recognize the necessity and the divine command to spread the Gospel and build His kingdom, and open their hand and heart for the great cause." But in the years that followed ministers were so deeply occupied with their local church problems that in many pulpits the original purpose—missions—was more or less overlooked. Shall we now come back in full force to that early conviction that we are organized as a General Conference to do mission work? May I ask every minister in our whole conference to do his best to weave at least a few sentences on mission work into every sermon? Sermons are to the human heart. Missions deal with the human heart. Shall we all, from every pulpit, lift up the cause of Christ, high before our audiences every Sunday? May our heavenly Father inspire us to do this.

Summary Report

There are 34 missionaries on the field just now. This includes Miss Lorraine Schroeder who is there specifically to teach the missionaries' children.

We have 88 national evangelists—men and women. We have 43 teachers and 44 medical workers, including both men and women, working in India. We have 38 institutional and industrial workers, supervising orphanages, boarding homes, school farms, handwork, gardens, etc. Then we have 10 pastors of our churches. All these 223 are Christians. These in addition to the 34 missionaries, make a working staff of 257.

Can we remember these 257 in prayer? All of these, no matter in what particular specialized phase of work they are, have one central motive, and that is to make Christ Jesus known, and encourage people to accept Him.

There were 265 souls who came to Christ and into the church in 1951. Ninety-nine died, "in the Lord" as we believe.

In our Christian communities in India we have 2273 children who are not yet members in the church. The Sunday school enrollment is 2350. There are 798 Sisters in our Women's organization.

The gospel was intensively preached in 500 villages in 1951. There were 200 New Testaments and Bibles sold in 1951 to non-Christian people.

There are 482 children in regular mission primary schools of grades one through four; plus more in Government schools. There are 249 children in the grades from the fifth through the eighth. There are also 141 boys and girls enrolled in the Bible school, high school and nurses training.

There were 17,578 patients treated by our medical people in 1951.

Please note, all the above information is only about our General Conference work in India. Then, let us not forget China in our prayers, as well as Africa, Colombia, Japan, our three American Indian fields, our city work, our migrant work, and soon our work among the colored people, etc.

Pastor Problems

Once there were two seminary students who should have been twins. They looked forward to the ministry with the same high purposes. They wanted only to serve Christ and their fellowmen. One of the things that brought them closer together was the fact that they had both married "Home Ec. majors."

When the two wives were together they often discussed "family budgets." They sent to the Federal Bureau of Labor Statistics to get the latest bulletins on "the necessary minimum requirements for a family of four." They listed the amounts necessary for food, medical care and hospitilization, clothing, utilities, household supplies, reading, recreation, contributions, and school expenses. They left out all luxuries. The girls knew some of the sacrifices as well as the opportunities of the ministry.

The two couples decided they would get together once a year after they left school and compare notes. But as is often the case the coming of babies delayed the first two meetings, but finally they did have their long-planned visit.

They talked about churches and babies, about books and sermons and of course about parsonages and family budgets.

One of the men seemed disillusioned or disappointed. He claimed he couldn't make a lot of the pastoral calls he would like to have made. He couldn't do some of the things he had planned to do with his young people. His salary met his "minimum living requirements" but didn't provide anything for car expense. So he stayed close to home.

Then the other young minister gave his experience. He told about his first trip to the hospital 20 miles away to call upon one of his members. Then how during his first vacation church school he had to use his car to "taxi" some of the other teachers. He decided to keep an account of his mileage while he was using his car on church business. At the end of three months he turned over his record to his church officers. The men were surprised at the number of miles he had travelled. They knew he went with his young people to an institute but they didn't realize the number of pastoral calls he had made. One of the men who was on the committee that employed the county agricultural agent

(Continued on page 304)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Have You Forgotten Your Marriage Vow?

As John and Mary were returning home, they started discussing what had happened in their church that morning. The pastor had preached a splended sermon on the home. Then he had asked each married couple to stand, join hands, and pledge themselves again to their vows.

This was the first time John and Mary had recalled their mariage vows in the eleven years of their wedded life. The idea so thrilled them that they could not stop talking about it. All through the Sunday dinner hour and during dishwashing time they talked of what they thought these marriage vows really meant—not what the preacher had said the vows meant, but what they meant to John and Mary in their daily living.

They Promised to Be One

"John, do you take Mary to be your wedded wife?" "Mary, do you take John to be your wedded husband?" This couple had said '"before God and these witnesses" that they were willing to become one. "For this reason a man shall leave his father and mother, and be joined to his wife, and the two shall become one. So they are no longer two but one" (Matt. 19:4-5, R.S.V.).

"Mary, we promised to be one. Because the two of us have become one, our life is much fuller and richer than it could have been for either of us alone." As this couple looked back across the years, they saw clearly how they were increasingly becoming one. Their lives were already so interlocked in program, purpose, and thought that neither one felt complete without the other.

This first marriage vow to them meant a "togetherness." More and more they developed a "mutuality in conviction about values." They were one in their values and in their daily preferences, and that oneness contributed toward the building of a happy home.

They Promised to Love

"Do you promise to love, honor and cherish her (him)?" "Only such excellent qualities of personality are strong enough to hold two people together, John," Mary said. "We thought we were in love to the limit when we were married. Now we see that love grows deeper and soars higher with each passing year. We know now that married love includes not only physical passion but also appreciation and gratitude, kindness and unselfishness, honesty and humility, respect and honor."

As they looked back across the eleven years of their married life, they could see their periods of difficulty in the perspective of time. Difficulties had arisen at times, differences in thought, but Mary always respected John, and so she respected John's thoughts. John, too, enjoyed the originality of Mary. At the close of a difficulty they would laughingly say, "Two heads are better than one, after all."

"I'm glad God doesn't make two persons exactly alike," Mary continued, "I was attracted to you, John, because of your special differences. Let us always keep the thrill of appreciating each other's unique personality."

Plans for Growth in Love

They also recalled the question the pastor asked them in their premarital conference, "What are your plans for growth in love?" They didn't tell the pastor all their plans for growth, but they had some plans. Those plans were shaping into reality as the years passed. They had promised to love each other then. They had promised it again today. This time there was even more content in the "I do" than the first time.

"We also promised to honor and cherish each other. These attitudes have become so much a part of our lives that they crop out in every action. I vowed to myself on our wedding day, Mary, to continue my loving habits and cherishing manners that helped me win you in the first place," John recalled, "I always want to continue to open the door for you, to hold your coat, to write thrilling notes, to shine your shoes, and to do the many other little things which are only outward expressions of my inner honoring and cherishing of you."

Mary replied, "John, remember how I told you I could tell you were in love with me by the way you looked at me? After eleven years your eyes tell me the same thing even here in the kitchen. Not only your look speaks to me, but the kindnesses you remember and the tone in your voice speaks of the love in your heart."

They Promised to Grow

John and Mary had not realized that marriage meant so much growth eleven years ago. In the marriage vow there was an innocent looking phrase that said the husband would "cultivate for her sake all manly virtues." And Mary didn't realize it either, but she vowed that she would "cultivate for his sake all womanly graces." Both of them had said naively on their wedding day, "Oh, that's easy." But through the years they began to realize all the deep meaning hidden in that vow. It meant growth, and sometimes that growth was slow and even painful, but always it was rewarding.

Now marriage means for them growth and not all the growth is in the past, but the unfolding years ahead will mean more glorious advances. Marriage for this couple is not static but an alive fellowship based on mutual love.

"John, I believe we have both grown tremendously in the area of forgiveness. Do you remember the book we read last week by Dr. Bertocci in which he said that 'human beings are never beyond the struggle for mere safety until they can achieve the inner freedom to overlook the meanness of others and treat them in a way which encourages their growth'? Growth in forgiveness was hard and slow, but it is one of the sides of growth which is most rewarding."

"Maybe that is why the pastor said this morning in his sermon that 'marriage is a thrilling adventure.' He meant that growth becomes increasingly sweet. Mary, I promise you, alone before God, that I will continue to grow with your help and God's help."

"John, if I kiss you it means that I promise, too."

That dishpan kiss was a beautiful expression of their determination to continue to grow.

They Promised to Co-operate

"John, do you remember the book review at the young adult meeting last month? One thing I recall, and it keeps coming back to me," said Mary, "is that 'home is a laboratory of Christian love; a laboratory is where you learn by actual experience.' I cannot forget the fact that home is a laboratory where we learn by experience through the fine art of co-operation in the physical work involved in home life. It means a co-operation in a common plan for the care and discipline of the children. Marriage also means co-operation in the development of creative leisure-time activities."

John and Mary realized that they had a large work assignment in the area of co-operation for the building of a Christian home. The pastor did not state it in so many words in the vows, but they knew what was implied.

The vows asked them to promise "in all things to seek each other's welfare as you seek your own, so that by God's grace you may together build a happy home." It implied that each mate would think of the happiness of the other. Mary had found her highest joy in making John happy. John was always thinking of Mary.

"Do you remember the 'make-believe village' on the top floor of John Wanamaker's Philadelphia store?" asked John. "There was one house which I liked very much until I saw the kitchen. Running through it was a pillar which seemed to cut up the floor plan. A sign on the pillar said, "This pillar is not a part of the original plan; it is a girder of the store building.' Yet without that pillar, Mary, the house would have crumbled. That reminds me of marriage, for without certain pillars of love, thoughtfulness, respect, honor, and faith built right into the plans and experiences of marriage there could be no solid home life."

"John, it was fine to recall our marriage vows in church this morning, but after this talk together, I'd like to say 'I do' just to you alone."

"Mary, 'I do' too, and I am eagerly looking forward to keeping those pillars of unity and love and growth and co-operation in the original floor plan for our Christan home."

—Gospel Messenger

Should I Tithe

BY CATHERINE KLASSEN

(Catherine Klassen of Homewood, Manitoba, is the winner of third prize in this essay contest on Tithing sponsored by the Men's Brotherhood of the Eastern District Conference and the Young People's Union. She has won a $15.00 prize.)

As a Christian my first responsibility is toward my heavenly Father. My life is fully consecrated to His work. My will is subordinate to His. In all my thinking, planning, and working I strive for prayerful fellowship with my Master. What is my attitude toward the conscientious use of all my possessions? "We are bought with a price." When the way was opened for our salvation a most precious and sacrificial price was paid by Christ upon the cross, and by God's giving His only beloved Son to become a Lamb without blemish to be sacrificed for our sin (I Peter 1:18) "We were redeemed, not with corruptible things, with silver or gold." It seems that the highest reason for our giving of our possessions should be out of gratefulness for the love of God.

Is tithing scriptural? It is approved of God in the Old Testament. We read in Leviticus 27:30, "And all the tithe of the land, whether of the need of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord." The primary work of the church is to further energetic and progressive missions. If I fail to support these missions with my tithes they will die and the very foundation the church is built on will crumble. Throughout the Old Testament the paying of a tenth of the income was practiced to support the Levites who were the priests, the messengers of God to man. Today God's work on earth is done by the ministers, missionaries and consecrated Christian workers. They must live. Who will support them? Hebrews 7:5-9 teaches us the paying of the tithes to maintain the Old Testament custom of providing for the needs of Christ's ministers of the gospel. Instances in Luke 11:42 and 18:12 show that the Pharisees were scrupulous in paying their tithes. Hence, I see tithing is not only an Old Testament custom, as I so often choose to believe.

It goes without saying that a Christian should give as much under grace, or even more, than the Israelites were required to give under the law. But it is always to be a matter of the heart.—"according as he purposeth in his heart." Otherwise the giving will be done "grudgingly or of necessity" which is hateful to God, for He loveth a cheerful giver."

Rather than selfishly spending all I have on myself, I should give to my Lord as an expression of love, because Christ has given everything for me. John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Will I begrudge my Lord the little I owe Him when He has given His all?

Tithing elevates worship to the high plane of rounded out sincerity. Am I really getting the benefits out of worship that I should, or are my thoughts so wrapped up in materialism that I have only a small amount of time left to be devoted to spiritual matters? E. H. Chapin has said, "As objects close to the eye shut out larger objects on the horizon, so man sometimes covers up the entire disc of eternity with a dollar, and quenches transcendent glories with a little shining dust."

As a human being I am constantly looking for rewards. Christ rewards my faithfulness in many ways. Often it may mean fewer of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is greatly expanded. I should tithe to secure God's material blessing. Malachai 3:10 "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." God promises to do more than return what is given unto Him. Prov. 3:9, 10 says "Honor thy God with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine." One example which proves that tithing brings dollar and cent dividends is that of John D. Rochefeller Sr. He began tithing with his first dollar and his income grew steadily. He says, "If I had not tithed the first dollar I would not have tithed my first million dollars. Train a child to tithe while he grows up and he will be a faithful steward of the Lord."

My first duty is toward the kingdom of God. Important as it may seem that I should work to provide myself with the necessities of life, I am told clearly in Matthew 6:25 that there are things of more lasting importance to strive for than food and raiment. God speaking through the prophets does not accuse the people of neglecting their duty, he does not suggest that they have not been liberal enough. He says, "Ye have robbed me in the tithes and offerings." This statement implies that by withholding a part of the tenth, they were offering God the left overs, instead of the first fruits, they were taking from God something that belonged to Him.

Another important motive for good stewardship of our money should be faithfulness. We are God's stewards and faithfulness is expected of God's stewards. "Moreover it is required in stewards, that a man be found faithful." (I Cor. 4:2) We have earned nothing, the materials we have gained are blessings which He has given as a reward for our work and faithfulness. If we in any way prove unfaithful, then we have disappointment and suffer His judgment.

A part of what I earn is mine to give to the Lord. God does not demand this of me as a Christian, but He requests it because He knows that it is best for my life and for building of my character.

In I Cor. 16:2 the New Testament plan of giving is recorded—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I should not give grudgingly, for God loveth a cheerful giver.

Definiteness, progressiveness and system are called into play by tithing. It is therefore businesslike. In business I am careful to invest only in wise projects. I do nothing by halves, but reach all important decisions only after having paid serious thought to the matter. Why then should my method of paying to the Lord not be systematic? By giving a dollar here and another there, I may be carried away by a dynamic speaker and give to an unworthy cause, not really working to spread the gospel. However, by giving a definite amount to the building up of Christ's work, I am being a businesslike Christian, stable and not given to drifting. In this way I will give at all times and not only when my emotions are stirred by special pleas made for money. Giving will be made a principle and no longer a spasmodic expression. Is materialism the highest goal in my life? The things I really have are those that you give away. From giving in a haphazard and slipshod way I should change to systematic, regular, proportionate, spontaneous giving and this with a glad heart,' as God prospered.' Such giving brings delight to the heart of our Father.

Tithing is a spiritual practice, for personal faith is called into action. We like to speak collectively, boasting about the large undertakings of our church. It is what I do as an individual that will bring me the fruits I cherish personally.

What are my motives for giving of my possessions? At times I may give because of a fear of public opinion; I do not want to be thought stingy. Will God acknowledge a gift given in this manner? My motive for giving may be a desire for prestige; that is, "to keep up with the Joneses." If the Jones give five hundred dollars, I will too, in spite of the fact that I would rather keep it. Giving for the purpose of establishing a memorial for ourselves or for some loved ones cannot be considered a Christian-like motive for giving. Conscience plays a prominent role in convincing us to give. Is "I know I ought to give," a reason for tithing that God can approve of? If I wish to serve correctly in this matter, I must pray that He will give me an honest, voluntary concern to share in a thing worth doing, and not caring whether or not my name is attached to the gift.

And beyond everything, in connection with Christian giving let it be remembered that it must be a matter of giving from a loving heart. The heart is the thing, "for if there be first a willing heart it is accepted according to that a man hath, and not according to that he hath not." (II Cor. 8:12).

◆

Arm me with jealous care,
As in Thy sight to live;
And O Thy servant, Lord, prepare
A strict account to give.

Schools

MENNONITE BIBLICAL SEMINARY

Recently we were happy to have Jacob J. Enz with us from John Hopkins University to explain the way in which we may understand and appreciate the Old Testament better in the light of archeology and other studies for which his University is famous. We were glad to discover the union of heart and mind which promises so much for Biblical scholarship in the years ahead.

The tenth annual convention of the National Association of Evangelicals took place recently. Guy F. Hershberger of Goshen College was on the program and the usual audience turned up for the message of Billy Graham, Friday afternoon.

President Ernest E. Miller, of Goshen College, was the Vesper speaker on Sunday afternoon with the morning message being brought by Philip Philip, well known Indian Christian, who is living with us this year while studying at the University of Chicago.

The first spiritual retreat of the year will be held at Palos Park, May 2-3. Marvin Ewert is directing the promotion for this retreat.

President S. F. Pannabecker represented the Seminary at the annual meeting of the Congo Inland Mission here this week, which featured a panel on the Current Missionary Opportunities in Africa, led by Orie O. Miller, Dr. Curtis Bowman, of the Church of the Brethren, and Harvey Driver, executive secretary of the Congo Inland Mission.

BLUFFTON COLLEGE

The final session of the 1952 school of missions will be held in the First Mennonite Church the evening of May 4. This special mission emphasis period was originated two years ago and is financed through the income from memorial gifts. Dr. J. Winfield Fretz will be the speaker at this final session, giving an illustrated lecture on "The Mennonites in Paraguay."

The Bluffton faculty met with the faculties of Findlay Colleges and Ohio Northern University in a dinner meeting at Findlay, April 29. This Tri-College meeting is an annual event, the place rotating among the three institutions.

The last number on the College Music Series will be given Tuesday evening, May 12. The concert will be by the Chicago Symphony Ensemble.

J. S. Schultz, Carl Lehman, E. J. Bohn, and L. L. Ramseyer attended the Middle District Conference at Wayland, Iowa, April 24-27. President Ramseyer will represent the college at the Eastern District Conference, May 1-5.

Where did the Hutterites originate? What are some of their practices and beliefs? When did they come to the United States? Where are they now living? All of this information can be found in the book, THE STORY OF THE MENNONITES.

Second Mile Service

"Whosoever shall compel thee to go a mile, go with him twain.... that ye may be the children of your Father which is in heaven."

In this time of uncertainty regarding the draft of 1-O men it is gratifying to have some young men who are not waiting, but are volunteering their services, even though they might need to serve two additional years under the draft. This spirit of going the second mile should be a challenge not only to young men but to all so that the young men and ladies might continue to be provided effective witnessing and serving opportunities.

It is planned that the present Voluntary Service program will continue and will provide services to some I-O men, as well as to ladies and others not subject to the draft. In order to continue this program the second support through prayer, funds, etc., will be necessary. We pray and trust that the church will rise to the opportunity.

To send forth young people in areas of human need who are motivated to thus serve is a real joy. The areas of service for the members of the March school are as follows:

Eugene Bachman, Mennonite Central Committee, Akron, Penn.
Raymond E. Baer, Wiltwyck School for Boys, Esopus, New York.
Hilary E. Bertsche, Brook Lane Farm, R.F.D. 5, Hagerstown, Maryland.
John A. Bertsche, Camp Landon, Box 241, Gulfport, Mississippi.
Levi Classen, Kings View Homes, P. O. Box 631, Reedley, California.
Alfred and Vera Epp, Brook Lane Farm, R.F.D. 5, Hagerstown, Maryland.
Dean Koppes, Topeka State Hospital, Topeka, Kans. Res. 721 Polk Street, Topeka, Kansas.
Henry E. Kliewer, Stockton State Hospital, Stockton, California; Res. 930 N. Central St., Stockton, California.
Carl Nussbaum, Kings View Homes, P. O. Box 631, Reedley, California.
Kermit Peters, Topeka State Hospital, Topeka, Kansas; Res. 721 Polk Street, Topeka, Kansas.
Fred Regier, Topeka State Hospital, Topeka, Kansas Res. 721 Polk Street, Topeka, Kansas.
Joe and Mildred Sommer, Topeka State Hospital, Topeka, Kansas; Res. 721 Polk St., Topeka, Ks.
Aldon D. Thieszen, General Conference Mission, Oraibi, Arizona.
Myron Zerger, Brook Lane Farm, R.F.D. 5, Hagerstown, Maryland.

Is your church using the General Conference Summer Bible School material? This fine material has now been available for a number of years. Many schools find that it can be used effectively in community union schools. Try it this year!

Jottings

—**Salem Church, Munich, North Dakota:** Sunday, April 6, marked a big day for our congregation when Miss Gwendolyn Dick was ordained as a missionary to Africa and the farewell services were held for Mr. and Mrs. Elmer J. Dick who expect also to return to Africa as missionaries in the near future. Other speakers present were Missionary Katherine Dick of Africa, our local minister, Hellmuth Ortmann, and G. R. Schroeder, teacher of Bethany Bible Academy of Munich. The Sewing Societies are busy with projects and held their meetings Monday to make it possible for three missionaries to be present. Each gave a short talk and was presented with a small gift.—Mrs. H. J. Dick, Corr.

—**Garden Township Church, Hesston, Kansas:** This year our children have a service of their own while the adults (grade 7 and up) meet for a Bible study and prayer meeting Wednesday evening. This has proven beneficial to all. With the help of our pastor, Victor Graber, and Luke 15:10 and Luke 14:23 in mind, the Fisherman's Club was organized about two years ago. Two services a month at the Gospel Service Center in Wichita has been the main project for year around work. Those receiving baptism upon their confession of faith in the Lord Jesus as their personal Savior on Easter Sunday were: Alice Sommerfeld, Shirlene Harms, Ronald Sperling and Harold Ewy.—Mrs. Albert Ewy, Corr.

—**Beatrice Church, Beatrice, Nebraska:** Our congregation has enjoyed much blessing from visiting speakers and groups. In January A. E. Kreider gave a series of sermons and showed pictures of his trip to foreign mission fields. In February the Henderson Children's Home gave a program. Miss Wilhelmina Kuyf was here in March. Also Mr. and Mrs. Tan from Java gave us a very interesting picture of the Dutch Mennonite Mission and the MCC work in Java. March 23, when most of us were snowbound in our homes, the Berean Academy was snowbound in Beatrice. They added much to our radio broadcast in song. Our church broadcasts its morning services every fourth Sunday in the month over KWBE, Beatrice.—Mrs. C. P. Lohrenz, Corr.

—**First Church, Burns, Kansas:** World Day of Prayer was observed with the Burns Methodist Church and Ebenezer participating. On March 2, Henry Jantzen showed pictures of his Voluntary Service in Germany. Berean Academy rendered a musical program recently. A catechism class was started on March 16. A return musical program was rendered in the Eden Church, Sunday evening, March 23. Mr. and Mrs. Henry Toews returned missionaries, showed pictures and told of their work on the mission fields, Sunday, April 6. We observed Holy Communion on Good Friday morning. Reuben Siemens of Bethel College brought the evening message.—Mrs. Ike Martens, Corr.

—**Swiss Church, Alsen, North Dakota:** Funeral services were held April 11, for Mr. David Bartel, 73, who passed away as a result of a heart condition. Surviving are his wife Adin Graber and daughter Leona; Sons, Ralph and John, and four grandchildren; one sister, Mrs. Anna Spenst and many friends and relatives. Two infant sons and one grandson preceded him in death. Rev. H. Ortman of Munich and Dan Regier, local pastor were in charge of the services.—Corr.

—**First Church, Upland, California:** The Easter sermon was given by Dr. Jesse F. Lady of the Upland College. He also served the church last Sunday in the absence of the pastor, Reynold Weinbrenner, who has been ill. Arthur Asper was home for the Easter holidays from the University of New Mexico. Pfc. Paul Cherbak was home also over Easter. He was recently transferred from Houston, Texas, to Victorville, California. Pfc. Lloyd Troyer spent two weeks at home and is back at Ft. Campbell, Kentucky. The cantata "The Story of the Cross" by Dudley Buck was presented by the church choir on Good Friday evening. Harry W. Janzen directed and Miss Beverly Roderick was organist. The solo parts were taken by Mrs. Reynold Weinbrenner and Miss Georgine Cherbak, soprano, Mrs. Rupard Hinton, alto; Mr. Janzen, tenor; and Mr. Ashley Paul, baritone. Sunday evening, April 6, the Rev. and Mrs. Chris Ummel of Shafter were with us. They are doing mission work among the migrants and they showed slides and gave a very informative talk. Wednesday evening, March 26, the Rev. and Mrs. P. J. Boehr told of their experiences in China and sang some Chinese songs. Martha Lee Yoder was with us on Sunday evening, March 23, and told of work being accomplished at the King's View Homes at Reedley, California. Wednesday evening, March 19, after the "Church Nite" contributed dinner, Dr. Vernon Stahl of Ontario, California, showed slides of the Navajo country and Hopiland. The Chaffey Council of United Church Women of which our women are members, met at the Evangelical United Brethren Church in Ontario, to observe the World Day of Prayer on February 29.—Mrs. J. A. Hiebert, Corr.

—**Apostolic Church, Trenton, Ohio:** March 24, Miss Robinson of the colored Baptist church, Middletown, Ohio, student at Ohio State University and a delegate to the Student Volunteer movement held in Kansas, brought a challenging message during the worship hour. March 31, Stewart Lehman, field secretary YPU of Middle District Conference, spoke during the Sunday school hour. In the evening the Men's Chorus of 60 voices of the Berne Mennonite Church presented a concert of sacred music. Good Friday Services were held. Easter Services were well attended. Communion was observed. Special music by the choir. In the evening Mrs. Stell Mosiman Howe presented an Easter pageant. The Junior organization assisted by the choir participated. Pastor Amstutz and Earl Gingerich, deacon, are delegates to the Conference at Wayland, Iowa.—Edna Kinsinger, Corr.

—**Lehigh Church, Lehigh, Kansas:** A group from our church attended a joint Bethel College fellowship dinner meeting at the Brudertal Church, March 17. John Thiessen, secretary of the Mission Board, brought the morning message, March 30. The men of the church met to discuss and plan a men's organization. Officers elected: Pres.—Roland Duerksen; Vice-Pres.—Pete Schmidt, Jr.; Sec.-Treas.—Alvin Goertz; Program Com.—Wm. Hiebert and Gerhard Buhr, Brother Fred Jantz passed away March 31. Funeral services were held in Lehigh and Friedenstal churches with burial at the latter.—Mrs. Alvin Goertz, Corr.

Into the Beyond

DAVID S. RUTH of Sumerfield, Ill., and member of the Summerfield Mennonite Church, was born February 10, 1865, and died March 23, 1952.

DAVID BARTEL of Alsen, North Dakota, was born in Poland, November 20, 1878. He was a charter member of the Swiss Mennonite Church of Alsen, in which community he lived for 44 years. He died March 31, 1952.

PASTOR PROBLEMS

(Continued from page 299)

explained how they paid travel expenses. Another member said he knew the travel expenses of the county librarian were paid. Also it was reported that the county nurse had her "gas, oil and upkeep" provided by the county.

One of the older men thought a minister was "different" from these other workers.

"It costs just as much to run his car" someone said.

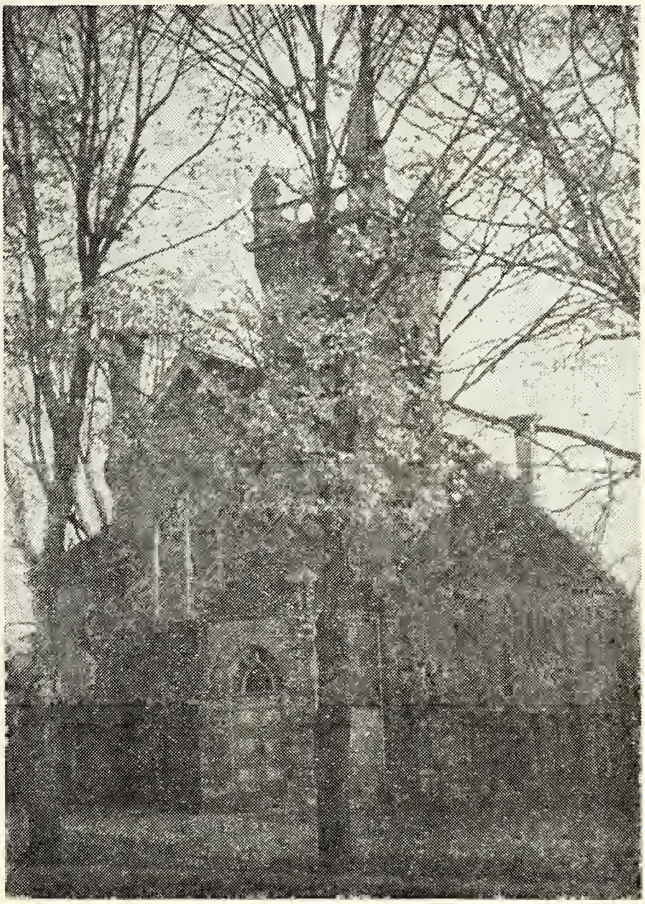
They finally agreed to add up the miles and pay him 5 cents a mile for travel expenses on church business. They voted to ask him to submit a similar account every three months.

What would you do if you were in your pastor's shoes, or for that matter driving your pastor's car?

—Ralph A. Felton, Rural Life Dept., Drew Seminary, Madison, N. J.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



MENN LIBRARY BIBLICAL SEMINARY

Waterloo-Kitchener United Mennonite Church

Let Thy blessing rest upon this church, O Lord.
Out from the by-roads, out of our care-filled days
We come, an earnest throng, to hear Thy Word,
To offer Thee our sincere, heartfelt praise.
We come to seek Thy steadfast, guiding power,
We come to lay our burdens at Thy feet;
We seek the calming quiet of this hour
Away from the noisy throng, the crowded street.

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Cover Picture

The Waterloo-Kitchener United Mennonite Church is at present being remodeled and enlarged. Henry P. Epp is the present pastor. This church was formerly served by the late Elder J. H. Janzen.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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M C C News Notes

Tuning Forks and Books for South America

The Akron community chorus donated forty-eight tuning forks to be sent to Paraguay for choir directors in the Mennonite Colonies. The people there always sing unaccompanied which makes the tuning fork an important instrument to them. Choir music sent to Akron with other German books has been sent to Paraguay, Uruguay and Argentina through the MCC. A large collection of German books for school libraries is also on its way to Paraguay.

New Clinics and Health Training Program in Formosa

Two new clinics of a more permanent nature were opened in the mountains of Formosa. Both the Chu Tung Mountain Clinic and the Ping Tung Mountain Clinic are now open daily to give charitable treatments to mountain people.

The three-month practical nursing and health training program for ten Aboriginal girls began April 1. These girls represent three different tribes. The generous contribution from the United Nations International Children's Emergency Fund, which will cover the living costs for these girls, has made this program possible. Fern Hershberger is serving as director of the students and teaches the nursing arts. Dr. and Mrs. Engle and Dr. and Mrs. Ka teach the other classes. The morning is used for practical work and the afternoon for classes.

Activities in Jordan

Ruth Lederach started a needlework project among the women in Bethlehem. During the month of March six women were employed who produced fourteen articles and sold eleven. The goal of this project is to employ fifteen to eighteen women who will meet weekly for guided instruction from a Christian supervisor.

The vocational training school for refugee boys near Jericho received an order for 150 pairs of sandals from a children's home in Jerusalem. The carpentry shop is making small tables for an invalid home. They also made four blackboards of packing boxes for the schools in the refugee camps. Waldemar Schroeder who is in charge of the school writes: "Classroom equipment is sadly lacking in all of the schools in the camps. One school of more than three hundred boys has only one room that can hold possibly one hundred of them; the rest sit outside on the ground and repeat their lessons. We gave them some sacks from the clothing shipment which they sewed together and made a tent that offers some shade from the sun."

Christmas Bundle Folders Now Ready

The 1952 Christmas bundle folders are ready for distribution, and many have been mailed. However, if you did not receive one and want instructions for packing bundles, write to the Mennonite Central Committee, Akron, Pennsylvania, for a folder.

Netherlands Gives Stamps as Token of Gratitude

The stamps of The Netherlands have reflected child welfare activity for many years and once a year a special series is issued with the caption "For the Children." These stamps are sold at prices higher than the regular stamps, the surcharge being used for child welfare. The 1951 stamps which were issued in November of last year show a Dutch girl or boy against his daily surroundings. The Netherlands Foundation for Child Welfare decided to offer to the principal American groups which have helped Dutch children, as a token of gratitude. a few sets of the "first issues" of these stamps. These stamps are quite rare and would be of value to collectors. If you would like to receive one of these children stamps plus a postcard picture of the child, send a self-addressed, stamped envelope to Mennonite Central Committee, Akron, Pa.

CO Services

Present indications are that the new plan for CO services will not go into operation before July 1, 1952, due to the refusal of the House of Representatives Appropriations Committee to appropriate any funds to Selective Service for the operation of a CO program during the current fiscal year, which ends on June 30. The third supplemental appropriations bill, to which this restriction applied, has now been passed by both the House and Senate without amendment at this point. So far no restriction of this kind has been placed on the appropriations to Selective Service for the new fiscal year beginning July 1.

Editorials

PAUL R. SHELLY, Guest Writer

TWO APPROACHES TO DISCIPLINE

A number of years ago during the time I was a member of the doctrine and conduct committee we made plans to study the area of church discipline and to send a report of our findings to the churches. This task was never completed. In this editorial it is not my purpose to discuss the issue of church discipline as such since I have not made any recent study of the subject; it is my purpose rather to contrast two approaches to discipline which can be used in our homes, our colleges, and our churches.

Both of these approaches are illustrated in the account in the first part of John 8.

I. The Punitive Approach

The one approach to discipline is punitive in nature. The main concern regarding wrong in this approach is condemnation and punishment. This approach is illustrated in three stories in the New Testament. It was used by the Scribes and Pharisees in John 8. The woman mentioned in this chapter had committed sin! The Scribes and Pharisees had but one solution in dealing with the woman; she must be stoned! This approach was also used in John 9. The man who had been cured of his blindness responded to God's redeeming love as it had been revealed in Jesus Christ. The Scribes and Pharisees were disturbed by the response of the man who had been healed by Christ since they did not tolerate beliefs that differed with their cherished traditions. Consequently, they used the punitive approach to discipline and excommunicated this man from the synagogue. Again as the Scribes and Pharisees observed the life and teachings of Christ Himself they came to the conclusion that in an instance where a person differed as widely as He did with their beliefs and practices that the only way to deal with such a person was to put him to death; so they crucified Him.

The punitive approach to discipline is not limited to the period of the New Testament. It is still used in homes, in colleges, in churches, and in the world. Whenever it is utilized it is always primarily concerned with punishment or with violence. In this approach one thinks primarily of punishment in dealing with a person who has committed a wrong act. Frequently in this approach to discipline we separate the person from our group who thinks differently from the group as a whole. Sometimes instead of separating a person from our group we separate ourselves from the group. This serves the same function as excommunication. In many periods of history the Church has also with the Scribes and Pharisees of the New Testament period put to death the person who differed with them. This is not done to any great extent today.

II. The Redemptive Approach

The second approach to discipline is redemptive in nature. In this approach the primary concern of people is to redeem the one who has done wrong. This approach as demonstrated in the New Testament does not condone sin but rather sees it through the eyes and heart of a loving Heavenly Father who always sees the sinner as He can become through God's redeeming love. Christ saw the person described in John 8 as a sinner. He did not differ with the Scribes and Pharisees in His appraisal of the woman's conduct. However, He did differ with them in His approach to her for He saw her as she could become and turns to her and says: "Go and sin no more." Again, in contrast to the excommunication scene in John 9 we have the account in Luke 9 where John came to Christ quite concerned because someone was ministering in the name of Christ who was not a member of the disciple band. Christ said to John: "Forbid him not; for he that is not against us is for us." Contrasted with the approach of the Scribes and Pharisees in putting to death a leader whom they feared we have the possibility of redeeming leaders who oppose us which is exemplified in the account of the conversion of Saul of Tarsus

I feel strongly that our solution to discipline in the home, the college, and the church must be in the approach that Christ took, which is the approach that our Heavenly Father takes toward man; it is the approach of redemptive love. It means that we will always see the sinner as he can become. This means that in the area of wrong conduct one will have the approach of the Master rather than the approach of the Scribes and Pharisees. It is an approach which takes longer! It is an approach which is more difficult than the punitive approach. It is an approach which will frequently be misunderstood. It is an approach which may involve much vicarious suffering; but it is the way of our Master. Each time a person who has committed a wrong deed is transformed and is forgiven we again are certain that this is the method Christ would have us use. It means too that when people differ with us in our churches, in our colleges, and in our communities that we will take the approach of Christ rather than the approach of the Scribes and Pharisees. This again is an approach which requires much patience and love. Christ not only took this approach in the incident in which He told John that he should not be concerned about those who were not members of their particular group but also in His approach to Thomas. Every time we see a person who has been struggling with his beliefs come to the place where he can say with Thomas: "My Lord and my God" we feel that the way of redemptive love is the approach we must take. In approaching people who differ with us most we must also use the approach of love rather than the approach of violence for this is the way the Master taught us.

Abounding in Love

BEN RAHN*

"Abounding in love." Philippians 1:9

Recently the plea has come from our Conference President for repentance, prayer, and fasting in behalf of the UMT issue before Congress. Certainly the heeding of such a plea is worthy our consideration, for in the Christian life there is no summit beyond which there are no new heights to gain. In the economy of God's plan for the believer there is no such idea as merely holding our own, but rather it is ever upward and upward in spiritual attainment, while at the same time rooting ourselves deeper and deeper in the Word of God. Is that why Jesus said, "I have come that they might have life and have it MORE ABUNDANTLY." This truth is also expressed by the Apostle Paul to the Church at Philippi when he writes in our text, "I pray that your love may abound yet more and more——." Such challenge grips the heart of every sincere Christian. The apostle finds no fault with the Philippians, for the epistle is one of joy and cheer, but he is concerned about their spiritual growth. Therefore he encourages them to abound yet more and more in love.

The Scriptural Interpretation of This Phrase

In the original this phrase means, "to have enough and to spare," or "over and above." Weymouth translates verses 9 and 10 as follows and we quote in part, "That your love may be more and more... so that you may be MEN OF TRANSPARENT CHARACTER."

Like as a projector machine will shine upon the colored slide and emit the grandeur of the colors upon the screen, even so should our life emit the love of God. This is exactly the need today in a world of hatred and strife. In a world that solely endeavors to depend upon propaganda and military strength for its existence. Here is our great opportunity as a Christian and peace-loving people to overflow with love. Our principles are not to be used selfishly, but are to overflow to others.

True love is never selfish, it is ever seeking to influence others with love. Is our God not greater than the mightiest army in the world? Has it not been His overflowing love that accomplished Salvation for us on the cross? Is it then impossible for His overflowing Love in us Christians to win in the end? NO! God's Love is the greatest weapon, therefore let us be transparent Christians radiating forth the Love of God in our lives amidst a dark and war torn world. It may not save us from persecution, but it is certain to win in the end. The Apostles and early church martyrs were not spared, but their testimony of love is still shining radiantly today. This is our day of opportunity. When our honorable statesman and high ranking military leaders admit the fallacy of warfare, we have before us an open door for the propagation of our message of love as never before. Let us not grow weary at our task, but continue to overflow.

The Motivation of Love

The source of this love is our Heavenly Father. Its first goal must of necessity be towards Him. Love was existing at Philippi, the Scripture verifies, but they were encouraged to continue to grow in love and its radiation. True love will always increase and it must continue to grow lest it lose its sweet fragrance. Love is the most precious of all Christian graces and never faileth. We need to come to a deeper realization of God's love within us and this can only come by prayer and repentance.

In the next place the love should flow forth toward our fellow believer. (I Thes. 3:12) As we stated before, God's love can subdue the greatest conflict in the world, but let us now turn a little closer home. If love works in the realm of nations it will certainly also work in the realm of the local church and conference. What is more effective than love among fellow believers? It is conjectured from the history of the church at Philippi that there was a little misunderstanding between two individuals in that church. Paul being aware of this situation seeks to solve the problem by suggesting that they abound a little more in love. In other words, put love into the fire and the fire will be quenched. Love if guided right, is the greatest preservative against strife. It is a bonded guarantee. Furthermore, this also is true, that before we can be a testimony to the outside world, we must first live at peace with our fellow believer. "By this shall all men know that ye are my disciples, that ye love one another." Unless we practice peace our testimony of none effect.

The witness of love, however, must not only overflow among us alone, but it must reach unto the uttermost parts of the earth. It is urgent then that we extend it to all men. Love is not selfish, it is always willing to sacrifice. Selfish motivations are a sign against the overflowing of love. A man cannot say that he believes in missions, unless he is also willing to sacrificially pray and give for the same. In a similar way a man cannot testify on relief and let the poor go destitute and hungry.

It is stated that the word "love" is not found recorded in the entire book of Acts, yet it is the record of the greatest missionary motiviation in the whole Bible. Such missionary zeal cannot be explained without the presence of love. How then do we account for such record? The book of Acts does not mention the word love itself, but it is a marvelous portrayal of love in action. Love is so vividly revealed in action in that book that there is no need of the mentioning of the word itself.

(Continued on page 320)

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*Pastor, Inman Church, Inman, Kansas.

Abiding in Christ

J. F. SAWATZKY

Abiding in Christ. John 15:1-8

Jesus in speaking to His disciples, just before His betrayal and capture, in John 15 states the relationship of Himself and His disciples, as that of the vine to the branches.

The nature of the fellowship is such that it cannot be broken without lasting damage and loss. The branch is a very part of the vine, and could not possibly continue to grow and develop apart from the vine.

Fruit Bearing

The primary purpose for the believer by abiding in the Lord is fruit bearing. Jesus mentions in our Scripture portion three stages of fruit bearing. To bring forth fruit, more fruit, much fruit. Everyone who has experienced salvation is under obligation to bring forth fruit. He who becomes fruitful is cleansed to bear more fruit, and abiding in the vine, Christ, will bring forth much fruit.

The question with us is what is the fruit we bear? Let us mention just a few things. In James 1:12 we read, "blessed is the man that endureth temptations." Overcoming temptation and being victorious over the tempter is fruit bearing. This fruit is brought forth while closely abiding in Him. Again in the 25th verse we read, "but whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work." Not bearing the truth and forgetting it, but doing the work is bearing fruit. In verse 27, James tells us "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," is bearing fruit by abiding in Him.

Is it not a real task to overcome temptation in our daily walk in life? How often do we fail and thereby come out of fellowship with our Lord. We hear the truth but are afraid to do the works. In thus becoming disobedient to the Master we forfeit many blessings that would otherwise be ours. Visiting the fatherless and widows, caring for the needy ones and encouraging the depressed is a pleasant task but rather often neglected. Our purpose is to bring forth fruit, more fruit, much fruit. Abiding in him will have just that result. "He that abideth in me, and I in him, the same bringeth forth much fruit." (John 15:5)

The next verse shows us the other side of the question. "If any man abide not in Me, he is cast forth as a branch, and is withered." In other words those not abiding in Him are destroyed. Must we construe this as referring to those who have not known the Lord? Or does it warn us of the possibility of being able to sever our abiding fellowship with the Lord to the extent that we should be destroyed? It should be worth our while to ponder such a thought and thereby be strengthened to remain in close fellowship with our Lord.

Thanks be to God that we do know, that our dear Lord has much grace and love toward us, and will ever and again forgive us our sins, if we repent of them. This process of failing in thought, word and action, repenting and being forgiven—is a continuous process. The Holy Spirit guides us and reveals the mistakes to us. Our signs of repentance mount upward and forgiveness is ours. This continuous unbroken communication of our soul with the Lord is that constant abiding in Him. Thus we are waring with the forces of darkness while sojourning in our mortal bodies. Thanks be to Him who is able and willing to keep us, that we can endure to the end, that we can trust in Him to give us the final victory.

Receiving Our Needs

If we abide in Him and His Words abide in us we shall ask what we will and it shall be done unto us. What a promise. What we will we shall receive. Unconditionally? NO! Only when we fully abide in Him, so that His will fully controls ours. In our asking then it should be quite proper to include, Thy will be done. James 4:2b-3a says: "Ye have not because ye ask not. Ye ask and receive not, because ye ask amiss." Not in His will, not abiding fully in Him, and His words not abiding in us.

Let us then, when we ask anything, earnestly question ourselves whether we are in the Lord's will abiding in Him and not desiring to have so as to consume it upon our own lusts. (James 4:3b)

Go, Be His Disciples

"Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." Bearing much fruit on our part glorifies the Father. How important therefore that we should put forth all our efforts, enlisting the help of the Holy Ghost, by earnest intercession to have the necessary wisdom and power to bear much fruit. What else can be more important for us than to glorify the Father?

So shall ye be my disciples, as such evangelists spreading the good news of the gospel around us. Interesting the lost ones to hear the glad tidings of salvation and bringing them to the foot of the cross, where they may receive Him, who died for them, and become children of His, abiding in Him. As fruit bearing disciples let us always abide in Him.

Abiding in our Lord,
Much precious fruit to bear.
Abiding in His Word,
His glory here to share.
And asking what we will
We're His disciples still.

The Revised Standard Version of the English Bible

JOHN C. WENGER*

It will never be possible to have an absolutely perfect version of the Bible. The many English versions which preceded our common Authorized or King James Version were not perfect, hence 47 learned men labored for years to produce the A.V. of 1611. These translators were told to follow the so-called Bishops' Bible of 1568 as much as possible. The Bishops' Bible, like all other English Bibles retained much of the style of the Tyndale New Testament of 1525, and the Coverdale Bible of 1535. The many versions from Wycliffe in the fourteenth century to the King James Version of 1611 were not perfect. When the A. V. appeared in 1611 one enthusiast wrote that it was "the best translation in the world." This may or may not be true, but hundreds of changes were made in later editions, attempting to make an excellent version even better. The English Revised Version, published in May, 1885, has never succeeded in crowding the A. V. out of the field, although the A. V. had won out against its many competitors on its own sheer excellence and beauty. The American Standard Version of 1901 (ASV), although a remarkably accurate translation, has similarly not been able to displace the beloved A. V. of 1611 (in the form in which the A. V. is now printed.)

Notices are now beginning to appear in the press of our nation calling attention to the Revised Standard Version Bible which is to go on sale September 30 of this year. The question may fairly be asked why there should be another revision of the English version of the Bible. Here are some of the reasons:

1. The English language is changing. It may be that **let** meant **hindered** (Rom. 1:13) in 1611, but no one understands it that way now. So with numerous other obsolete words such as **leasing** (Psa. 5:6), **feebleminded,** meaning fainthearted, (I Thes. 5:14), and **dissimulation** (Rom. 12:9). The writers of the New Testament did not ape the classical style of their day when they wrote; they used the common language of the first century, the **Koine** Greek. The Church of today cannot afford to allow the beautiful but un-clear language of the A.V. to stand between a spiritually-hungry world and the Word of Life. We must have the Bible in clear, dignified and simple English for the ordinary man. Even the reader who has a college education might be embarrassed if someone asked him what the A. V. Bible means when it speaks of our **reins.**

2. The Bible translators of today know vastly more about the Hebrew, Aramaic and Koine Greek than did the translators of 1611. Most of the progress in these fields has been made since 1800, and much indeed within our own century. It is only right that this learning should be made to serve Christ and His Cause by being employed in giving the world a better and more readable version of the Word of God.

3. Older copies of the Bible, in manuscript form, are today available. Tho two oldest and best Bibles are **Vaticanus** in Rome, and **Sinaiticus** in London, both having been written in the early fourth century, and photostatic copies of both are available. We even have fragments of the Gospels which go back to 150 A. D. In various verses these oldest Bibles give us a more accurate text than is represented in the A. V. of 1611. For example, Acts 4:25 reads in the oldest manuscripts: "who by the Holy Spirit, by the mouth of our father David thy servant, didst say." Through some copyist's carelessness the words, "by the Holy Spirit," were left out, and the A. V. does not contain them. We want the best possible text of the Bible: not the Bible minus anything, and not the Bible plus anything.

Through the kindness of Thomas Nelson and Sons it has been my privilege to examine various sections of the new version of the Old Testament (the N. T. has been available since 1946). I am delighted with the version. In many cases the revisers employ the language of the A. V. where it is entirely clear and satisfactory. The RSV, as the new version is known, is characterized by scholarship, accuracy, and clarity. It is a delight to read. The RSV is a good translation of the best available texts of the original.

For many years it has been my privilege to study the Bible, not only in English but in the original tongues. My personal reaction to this version is favorable. I find that in the portions which I have examined, the revisers have done an honest and competent piece of work. Personally, I would have been a little more free in the translation, but this is a **revision,** not without connection with the many previous English versions. Perhaps it is just as good to retain as much of the old language as is consonant with accuracy and clarity. With a given rendering anyone can pick a quarrel, and we may be certain that the reviewers will point out many places where improvements can be made. We may be thankful for those criticisms for undoubtedly future editions will be modified in many cases just as our A. V. has been.

How widespread will be the use of this version? Will it drive the A. V. from the field? I am inclined to believe that its merits will cause it to be widely purchased and read. In this we rejoice, for it will bring men face to face with God's Word, and with the Lord Jesus Christ in a fresh and living way. But for many years the King James Version will certainly continue to be widely used, and rightly so.

Personally I have already placed my order for a copy of the RSV and I hope that many of our people will do the same. Would it not be a good idea for Sunday schools to encourage their pupils to purchase copies of the new revision, and to launch a Bible-reading program the last three months of this year? A simple calculation would

(Continued on page 315)

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*Professor, Goshen College Biblical Seminary.

Our Arapaho Indian Work

There are many things that are not encouraging in the work. Much worldliness among the Christians, some guilty of grave sins, lack of interest in spiritual things, etc. And yet when we look back over the five years that we have been here, I believe there is much to rejoice over. Five years ago it often happened that no one but the native helper came to church and when he failed to come, we often had no one. We had Sunday services every other week at each place and no midweek services. Only now and then did we succeed to pick up someone along the way to go to church with us.

Now we have three midweek services besides the Sunday meetings. While the attendance still is much too small, yet it has increased materially over five years ago. Often we have ten to twelve in our car, and sometimes even fourteen, and more are asking to be picked up; but we cannot take them. On the car we had before the present one, we had to replace four springs. If we could haul them. we could often double our attendance. Many of the Christians show much more concern to live a consecrated life. Three were baptized at Easter and some more soon after. Twelve children were consecrated during the quarter.

Agnes and Alfred Wiebe

Responsibility to Foreign Students

One of our own missionary's wide view and forward look. Let us heed it. J.T.

Today I read that there are more than 31,000 foreign students scattered among 1435 American Colleges. These are from countries all over the world and are often from the cream of their students and destined for places of importance in their own countries.

Not many of our Mennonite people will ever be able to go abroad and only a few can be foreign missionaries across the seas. Many of us however, live within driving distance of some college or university where foreign students are attending.

Why could we not contact some such student and offer them a vacation in our home and at our expense for a week, two weeks, or a month? Most of these students will no doubt be in this country for the summer. Perhaps they are curious as to how the average American lives and would welcome such an experience.

Some, no doubt, have been embittered by an experience or discrimination or unkindness in "Christian" America. Others are lonely in a strange land. Could we not consider it a ministry for Christ to extend a friendly Christian welcome to such?

Who can tell what it might mean for eternity to have a Burmese Buddhist, or a Hindu communist spend some time in a true Christian home.

If finances are a problem to such a student perhaps we could offer them summer employment on our farm or in our business.

In 1940, it would no doubt have been impossible for the most skilled and consecrated missionary to present the gospel to Yosuke Matsuoka, the violently anti-American Japanese Foreign Minister. Could we have reached him when he was a student at Oregon University, where he graduated with honors at 20? Would our relations with Japan have been different if this brilliant young man had experienced Christian love instead of unreasonable prejudice during his years in America?

Malcolm Wenger

New Church Workers in Portland, Oregon

Brother and Sister Harry Albrecht and their four children are moving to Portland, Oregon to shepherd our church there. In years past our Mennonite brothers and sisters have moved to the city of Portland where they have become a part of our Home Mission family. Now the Alberta Avenue Church is one of our vigorous city churches in our conference. Let us breathe a prayer for our Portland Church, and the Albrecht family, that God may bless them together.

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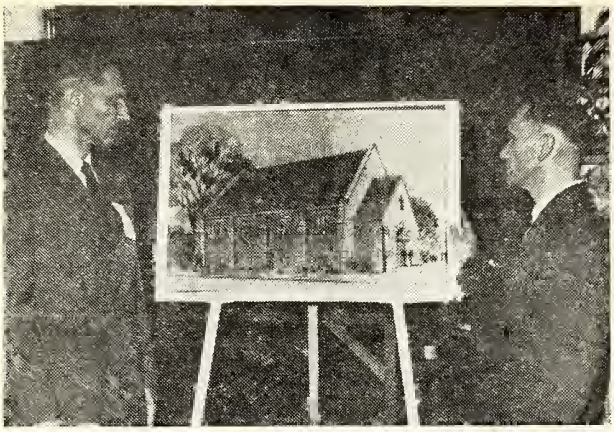
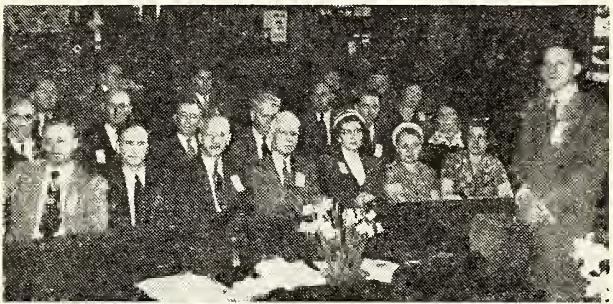




Top: Olin Krehbiel of Mission Committee and Sylvan Lehman of Lima Mission, with plan of completed church.
Second: Officers and Committees of Conference.
Third: At Youth Banquet; Merlin Habegger, outgoing president, in center.
Fourth: Officers of the Women's Organization.
Bottom: Ministers attending Conference.

LOCATION AND SETTING

The Middle District Conference held its sixty-third session at the Eicher Emmanuel Mennonite Church in the lovely rural Iowa setting near Wayland. The weather was ideal with all the glories of sunshine and springtime. The hospitality and entertainment of the host church was generous and complete.

REPRESENTATION AND ATTENDANCE

The entire Middle District was well represented. With perhaps one exception, the pastor of every church in the district was present. Other ministers and many delegates were also in attendance. The Central Conference was represented by at least five of its ministers. The general attendance was exceptionally good throughout.

THE INSPIRATIONAL ADDRESSES

The conference program showed a good balance between the business and inspirational phases of such a meeting. The president, Irvin Richert, started the conference off on a high plane by making it clear that without Christ we can do nothing. (See his Conference sermon in last week's issue.) The special guest speaker, Bishop C. F. Derstine of Kitchener, Ontario, gave a series of four inspirational addresses in his characteristic inimitable manner, bringing many great truths before us. R. L. Hartzler of the Central Conference preached a devotional communion sermon. P. K. Regier, executive secretary of the General Conference also challenged us.

GENERAL WORK OF THE CONFERENCE

The various phases of the work of the conference were well presented through committee reports. Bluffton College and the Biblical Seminary were each represented by the presidents of the institutions, who gave their reports. The Home Mission Committee had been given a special assignment to make a careful survey of the location and situation of the Lima Mission Church. The Committee gave a thorough report and definite recommendations to continue the work at Lima, Ohio, at the present site and to have the building completed "as soon as possible." Up to this time the congregation at Lima has been worshiping in a "basement" church.

JOINT REPORT OF OFFICERS OF CENTRAL AND MIDDLE CONFERENCES

The report as found in **The Mennonite** of April 22 was presented and discussed. Much interest and hope was shown in the possibility of a closer union and perhaps eventual joining of the two conferences. There is to be a joint session of fellowship between the two conferences in 1953. The relation

f the Conference

between the two is most cordial. The joint committee will continue its work in seeking ways and means of bringing about a closer union.

SOME RESOLUTIONS

Special emphasis was placed upon our concern in bringing about "peace and understanding between races and nations through Christian methods which will promote mutual helpfulness, trust, and confidence." Parents and the Church were urged "to continuously instruct our youth concerning the sinfulness of carnal warfare and the dangers of military domination, and to instruct them in the positive way of Christian love, and strive to have them commit themselves to the overcoming of evil with good."

Resolutions were also passed reaffirming our belief in stewardship, tithing and effective systematic giving. Also to "continue to stress evangelism in our churches and call upon every minister and layman to act upon his opportunity and duty to give testimony to his faith and to show in word and deed what Christ means to life."

YOUNG PEOPLES' UNION

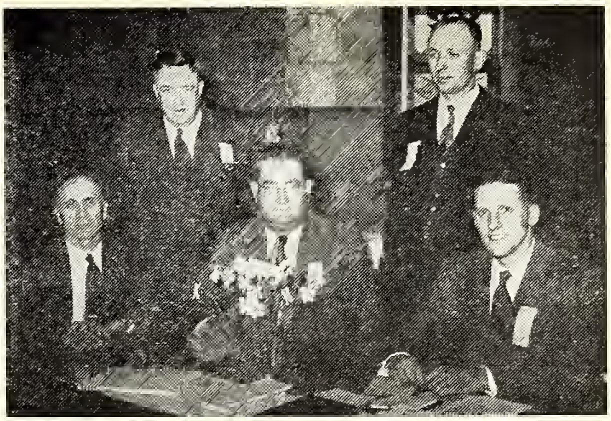
The young people presented an excellent program to a full house on Saturday evening. In addition to giving helpful draft information, and relating experiences in Voluntary Service, a series of pictures on Japan were shown. The tape recorder enabled all to hear clearly the description of each picture by the voice of Verney Unruh, who is in Japan and who is sponsored in part by the young people. All societies were encouraged to secure these slides and recordings for their own church groups. George Eicher is the next president and John Bauman vice-president. Romaine Lehman remains the secretary-treasurer.

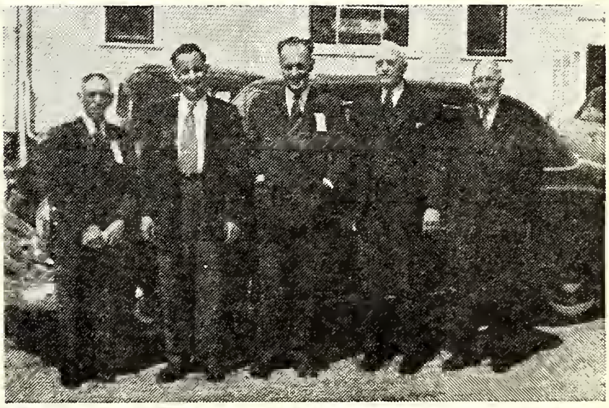
THE CLOSING DAY

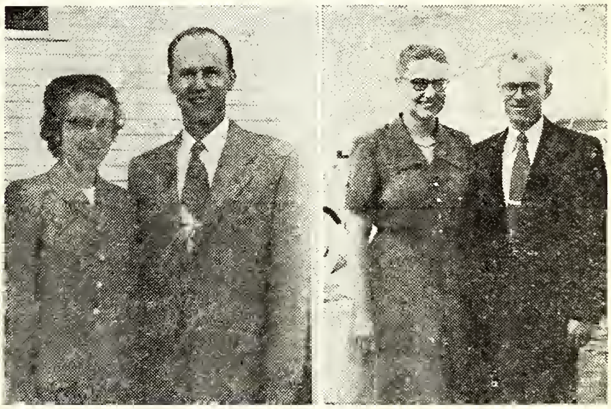
The joint communion service on Sunday morning was a very impressive occasion. In the afternoon the Women's Missionary Society presented an unusual program with three young married couples giving of their experience or anticipation in migrant and foreign mission work. The Home field was also represented by one of a number of years experience. The conference came to a close by a program presented by the Bluffton College Girls' Gospel Team.

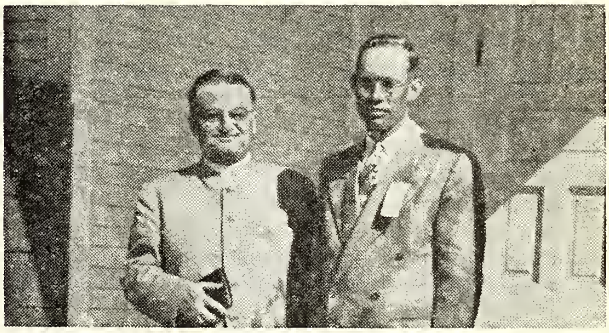
OFFICERS AND THE NEXT SESSION

Conference officers for the coming year are: president, Irvin Richert; vice-president, Erwin Albrecht; secretary, Sylvan Lehman; treasurer, N. N. Soldner. The invitation from the Salem Church at Dalton, Ohio, to hold the next session of conference there was accepted.









Top: Officers of Conference: seated—Sylvan Lehman, sec.; G. T. Soldner, out-going sec.; Irvin Richert, pres.; standing—N. N. Soldner, treas.; Ervin Albrecht, vice pres.

Second: A group of Central Conference ministers.

Third: left—Mr. and Mrs. Arthnr Thiessen; right—Mr. and Mrs. Rudolph Martens. Both couples are candidates for the mission field.

Bottom: C. F. Derstine, guest speaker; L. D. Fast, local pastor.

Better Buchenwald than Hiroshima

LAUREN A. KING

World War III may well already have begun, with Korea and Indo-China the Spain of this new war. But whether or no, events once again force upon Christians the ancient question: can a follower of Christ take part in war?

When all the smaller arguments have been disposed of, there remains as the hard core of the question this issue: how shall one deal with injury offered to him and his? All other considerations serve only as aids in the solution of this central problem.

Two answers are possible. First, one can accept injury. Second, one can try by counter-injury to repel the injury offered him. In a sub-form of the first alternative, one can attempt to escape—rather than repel—the threatened injury by using persuasion to change the intention of the one offering the injury. If when the persuasion fails, one will not resort to counter-injury, he is then following the first alternative. But if in the last resort one resorts to counter-action, then he chooses the second alternative and uses persuasion merely as a means to postpone acting. The choice, then, is finally only twofold: use counter-injury or renounce it. No other is in the last analysis possible.

A Cruel Dilemma

Probably no more cruel and horrible dilemma has ever faced mankind. Agony lies in either horn; and whichever one may choose, he ought to count its cost and to look with sympathy on his fellow who chooses the other.

The non-pacifist often states this dilemma in a persuasive form. To him it is a choice between two evils. Granted that war is horrible and no decent person wants it—so he reasons—yet the alternative is a greater evil: to lose freedom, his way of life, even life itself. In the last excruciating choice, war is preferable to this greater evil.

Truly persuasive—but delusive. The two evils are evil in different senses and the difference is ethically vital. The one evil is the **suffering** of evil; the other is the **inflicting** of injury. Hence the non-pacifist is merely saying that he had rather inflict than suffer injury. He will hurt another in order to keep that other person from hurting him. And such is war: a warring nation is successful to the degree it can injure its enemy without suffering equal or greater injury. Armies do not march out to die, but to kill. To be successful they must kill more effectively than they die.

But the ethics of this? Why, it is the Golden Rule in reverse. "Do unto the other fellow what he is trying to do to you, but do it first—and most."

We—or They?

No, comes the reply, the choice is really between two groups of others—the first closely bound to oneself and threatened with injury by the second group not closely bound to oneself. If the choice were to suffer injury onself, it would not be hard. But are fellow countrymen, friends, children, wives to be left defenseless? Are their natural defenders to choose injury for them by refusing to injure their attackers? Nonresistance will not be avoiding injury; it will be injuring those nearest to one by ties of love. How can choosing to protect one's own from injury—even when it involves injury to the attacker—be called the Golden Rule in reverse?

Here is truly the most appealing form of this argument. He would be cold indeed who did not feel its power. To look into the face of a small son and weigh him coolly in the scales of theory is hardly within human power.

And yet this most compelling of all pleas must be seen for what it really is. The choice-of-two-evils argument is but a form of that ancient sophism that the end justifies the means. And here it is not even the form which declares that neutral means take their character from their end. This form sanctifies evil means by good ends.

Good End—Evil Means

Perhaps my argument is not immediately clear. Consider, then. No Christian holds war in itself to be a positive good; it is admittedly an evil. Yet many Christians consider war justified. Not all war, but war that has a good purpose such as ultimate peace or security or freedom. They will use war as a means to avoid what they consider a greater evil, to secure a desirable end. They will injure others as a means of avoiding injury for themselves and theirs. But whatever the good end and no matter how good and desirable, they are still admittedly using an evil method to secure it. They cannot bring themselves to say that war is in itself good. Even when using it to repel evil from wives and children, they are still using what they admit is evil. It must be sanctified by the end in view. And so it is that the good end is to sanctify the evil means. Indeed, it is the irony and agony of the non-pacifist's choice that his most persuasive argument is this ethical quicksand. The only justification of war open to a sensitive mind is that the end justifies it. All the eloquent and moving appeals ever made in the name of home or liberty or human rights—yes, even of God—are but elaborations of this fallacy. The non-pacifist's horn of the basic dilemma is to choose evil that good may somehow come from it.

But this argument is the universal solvent of ethics. No moral principle can stand before it. He who takes this road must abandon moral considerations henceforth. He can no longer ask whether any part of this great means is evil. The test now is success, is gaining the end which will sanctify the means. But success with no ethical guidance means that no device however monstrous—provided it will give victory—can be rejected on moral grounds. Is Coventry bombed out? Then let Hamburg—and to prove that bombing brings retaliation, Bremen also—be bombed out. Is the enemy a beast? Then be more beastly than he! The glorious end justifies it. The new weapon is horrible beyond description? Ah, yes, but it guarantees victory. Away with anyone who now has moral qualms. Has he not from the beginning declared that the good end will justify the evil means? How can he now draw back with the plea that this new means is too evil? He left any moral footing long ago. Success he has made his god. Too bad he did not feel soon enough the trembling of the quicksand beneath his feet.

The Argument is Quicksand

Such is the horror of this dilemma for the non-pacifist. His best argument trembles beneath him; it is quicksand. No matter how high his end, his conscience must ever wander on, ever failing to find footing. It is a token of this endless quest that the pacifist position perennially returns to beckon to the hearts of Christians. Those who reject it turn down from the heights into the log of expediency, led by the hands of wives and children. But their hearts are troubled as they go.

And the pacifist? Let him not glory over his fellow Christian. He too has his burden and agony, the reverse of the agony of the non-pacifist. For if there is no limit to the evil which the non-pacifist can commit if it means success in his struggle after his end, there is no limit to the suffering which the pacifist must endure and permit his loved ones to endure without raising a hand to prevent it. True, the pacifist has the comfort of feeling that he has kept his ethical moorings. But at what cost! For him now exists no safety from prison, torture, slave labor, death. For him loom persecuiton, fear, **loss of all the outward aids to that liberty of thought by which he came even to his pacifist convictions.** And what for his countrymen, friends, family? He must stand—with no hand raised to repel it—and see come upon them all that threatens himself. How perilously close is this to heartlessness and treachery! How terrible and bitter its cost!

Of course the pacifist believes and hopes that his nonresistance and love returned for injury will so move his oppressor that he will be won to a similar life of love. He believes that his program is powerful and positive—not merely spineless and passive—and the only finally sure way of transforming evil men and society. And he comforts himself that he is in the meantime on good ethical ground.

No Golden Age Near

This is well. Cruel men have not seldom been so moved. But many a pacifist has been so confident of quick—and easy—conquest by his bloodless warfare and of the sure imminence of a millenium that he has overlooked the bodies of nonresisters unburied along the roads of history. The chief weakness of much recent pacifism has been its reliance, as its justification, upon the nearness of a golden age of universal altruism. And many a pacifist has lost his pacifism in despair when the dawn of the new day came with hardly a fleck of gold in it.

No, the pacifist must honestly face his literally being without shield from any injury which evil men may inflict on him and his. He has renounced all human arms. His help must come from God alone; and He has not always kept His children from martyrdom. Many of those named in Hebrews proved their faith by enduring rather than by escaping.

So the pacifist too has his agony. He may stand in the clear light on the heights of ethical assurance, with no sense of evil committed to enemies. But how naked he stands and how cold the blast! And whose are those cries sounding in his ears?

Choice Must Be Made

And yet the choice must be made; it is inescapable. Doubtless the non-pacifist will think his alternative much the better practically. He at least protects his own, however troubled his conscience—and God is merciful to the penitent. Of course one can only surmise—for Christian nonresistance has never been tried on a large scale; certainly never nationally—but it is possible to wonder whether repelling injury by counter-injury has complete practical advantage. Not all the dead, not all the raped, not all the tortured of history have been pacifists.

And there is a possible higher practicality. The pacifist may actually conquer his oppressor's heart. That would be victory indeed. What would be the effect of a whole nation returning love for injury no one can certainly declare. But it would almost certainly be as shattering in its way as was that bomb over Hiroshima. Evil will never be cast out by evil. Might it not be highly practical to see whether some other untried reply to evil could succeed?

Ethically, whether he seems now to succeed or fail practically, the pacifist has the superiority. His is a confidence to which the non-pacifist can never quite attain: he has not done evil that good may come. He has escaped making himself a greater monster than his enemy has dared or had means to be. If he has failed, he has failed like Christ, still loving. And if God is real, is there finally any relevant test of action but the ethical?

For my part, I had rather stand before Him for eternal reckoning having come from the gas chambers of another Buchenwald than from the bombardier's seat over another Hiroshima. Better Buchenwald suffered than Hiroshima committed.

—Reprinted from **The American Friend**

Reprints of the above article are available at 5c a copy or $4.00 a hundred. Address: The American Friend, 101 South 8th Street, Richmond, Indiana.

THE REVISED STANDARD VERSION OF THE ENGLISH BIBLE

(Continued from page 310)

indicate how many pages would need to be read daily in order to complete the New Testament, or the Old Testament, or the entire Bible before New Year, 1953.

The RSV Old Testament is available September 30, in two cloth-bound volumes, matching the RSV N. T. of 1946; or one cloth-bound Bible, or as a Bible bound in leather. The prices of these are, respectively, $5.00, $6.00, and $10.00. Copies may be ordered from any of our bookstores.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

What About Mixed Marriages?

Here are some pertinent facts concerning mixed marriages. These statements are quoted from "If I Marry a Roman Catholic" issued by the Joint Department of Family Life of the National Council of Churches copyrighted by Leland Foster Wood, 1945. Used by permission. The complete pamphlet is available from our Conference book store at five cents each.

There is nothing to keep young people of other churches from falling in love with Roman Catholics. They associate freely in recreational and social life, and to some extent in school, as they ought to do. So far as the individuals themselves are concerned, many are well suited to each other in character and personality. Their spiritual ideals also may be reasonably harmonious so that they believe that there is nothing to prevent their marriage. Even though they may be dimly aware that there are inevitable difficulties in the path ahead they are inclined to feel their love is so all-important than any problems which arise will take care of themselves.

It is not realistic, however, to make such an assumption. The facts, which cannot be ignored are that an alarmingly large proportion of such marriages fail in disillusionment and heartbreak. This article aims to help our young people see why this is so.

The most significant large-scale report showing the instability of mixed marriages is the one commonly called the Maryland study. It is published under the title, "Youth Tell Their Story," by the American Council on Education, Washington, D.C., with Howard M. Bell as author. In one part of this study 12,000 young people reported the religious connection of their parents and whether they were living together or whether their home was broken by divorce, desertion or separation.

More Mixed Marriages Fail

The striking fact was that those who came from mixed marriages reported two and one-fourth times as many broken homes as young people whose parents were both Protestant and two and one-third times as many as homes in which both parents were Roman Catholic. The percentages were as follows: Where both parents were Protestant 6.8 per cent of homes were broken. Where both were Roman Catholic 6.4 per cent were broken. Of mixed marriages 15.2 per cent were broken. Where there was no religious connection there were even more broken homes, namely 16.7 per cent. Childless marriages were excluded by the nature of the study. Otherwise the proportion of failures would have been higher.

Harmony in Training and Background Desirable

Religious conviction and philosophy of life are more significant for lifelong happiness than are the early raptures which do not take these factors into account. Marriage is more than an emotional tie. It is a vital union of a man and woman in which both need harmony and mutual help at the highest levels.

Recent research has confirmed the observation of the best interpreters of marriage that similarity of cultural background is one of the foundation stones of marital success. Wide difference in childhood environment and education inevitably brings domestic difficulty. Of course Roman and non-Roman Christians share in the values of the great Christian stream of culture and of American democratic life. They are, however, shaped to different patterns and their convictions about family life are not the same.

Do Not Drift into Love Blindly

The difficulties which arise in a mixed marriage are illustrated in a case reported by Dr. Grace Sloan Overton. There came to her a daughter of a Methodist minister with her young man who was a Roman Catholic. She was a senior in college and he a graduate student. Both were fine and serious young people. They had just come from the priest and he had explained the Roman Catholic position and the requirements which would have to be met in their marriage.

Could the prospective bride plan her marriage and select the minister who was to marry them as she had thoughtlessly assumed? Not at all. They would have to be married by the priest or else the man would be excommunicated from his church.

"The young man explained his position by saying: 'My people have been Catholic for four-hundred years. I could not feel married if I married outside the Church. But as I think it over it leaves my wife out, for both the children we may have and I must be Catholic. This seems a bit harsh, but this is the way it must be.'

"The young woman expressed her position by saying: 'I cannot be Catholic. I want my preacher-father, whom I love very dearly, to perform our ceremony. Why should I promise to bring up our children as Catholics? This would make me seem an outsider in my own home.'

"He, seeing how she was hurt by the situation, hastened to say: 'My dear, it has nothing to do with the way I love you. These are things which are beyond our control—it is just the way it is.'"

In such a situation a young womna might well ask, "Who determines 'the way it is' with my life and with my own marriage? Should I allow my family relationships to be 'out of my control' as you have expressed it? If things have been fully settled without my consent, one thing that I can do is to decide not to enter marriage on such terms."

Christians who are not Roman Catholics have something that is quite as precious to them as the teaching of the Roman Church is to its members. Why should they not stand for the preciousness of their faith and resist the exactions of a Church which says, 'We make all the rules for any marriage in which one of our members is involved?" In a mixed marriage the Protestant or other non-Roman Christian is just as much involved as the Roman Catholic, and where his happiness and his freedom are concerned he must take a stand.

When intolerable conditions are introduced the young person should reject them even if it means delaying one's marriage until an equally attractive person of one's own faith can be found. With such a person the outlook for success will be distinctly more favorable. Most young people do not marry the first persons with whom they are in love.

In the case just mentioned the complaint was made, "Why couldn't we have been aware of this before? We have walked into love blindly, believing our love to be the biggest thing in the world, only to find that there is something bigger, something to which one of us must yield if we are not to give each other up."

Standing for one's own Faith

Recognizing that the Roman Catholic Church has the right under the freedom of religion to promulgate its teaching about marriage in any way it sees fit, we are compelled, to emphasize the fact that we of the other churches have freedoms and convictions that are inexpressibly precious to us. And we want to help our people in the safeguarding of these inheritances.

John, a Protestant, was engaged to Jane, a Roman Catholic. Because he loved her he was taking a course in Roman Catholic doctrine, as her church required. At one of these sessions the priest handed him a form to sign. "John looked at the paper and began to read it. The blood rushed to his head but he managed to speak calmly.

" 'Do you mind, father,' he said, 'if I sign it when I come next week? There is still time and I would like to take it home and read it over carefully.'

" 'It is a bit unusual,' the priest answered, 'but take it along with you. There must be no compulsion about it. But unless you and Jane sign it, I cannot marry you. And unless Jane is married by me, the priest of her church, she is virtually excommunicated. There can be no other decision.'

"John Parkridge went directly home that evening. He sat down at his desk and read the paper carefully."

Ante-Nuptial Agreement

(to be signed by the non-Catholic party in a mixed marriage)

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with ______________, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said, ____________, in the exercise of______________religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teaching of the Catholic Church, even though the said______________should be taken away by death. I further promise that I will marry ______________only according to the marriage rite of the Catholic Church, that I will not either before or after the Catholic ceremony, present myself with_________________for marriage before a civil magistrate or minister of the gospel.

Signature________________________

Signed in the presence of Rev.____________________

Place______________________ Date________________"

When John turned the paper to the other side he found a pledge to be signed by Jane. In addition to its provisions for the baptism and education in the Roman Catholic religion of any children born to the union he discovered that Jane must promise to do all in her power to bring about his conversion to her faith.

Such demands mean that a Christian person who believes his own church to be a true church of Christ is asked, when he marries a Roman Catholic, to act as if his church were no church at all but a dangerous organization. He is required to proceed as if he had no faith in the adequacy of Jesus Christ as Savior and Guide but rather must assume that only in the Roman Catholic Church could his children have assurance of salvation.

Against such demands a man or woman of another church should set reasonable proposals of his own. When he is asked to submit to a course of instruction in Roman Catholic doctrine in order that he may understand the religious requirements of the person whom he is marrying, should he not ask the other to take a course under his church that the Roman Catholic person also may understand the life and ideals of the one whom he is marrying?

One proposal is as reasonable as the other except to the Roman Catholic who justifies a one-sided position by saying that, "Truth has rights which error does not posses." A Protestant might say the same thing if he were inclined to be equally arbitrary, but, on either part, it is merely begging the question to assume that one side has the truth and the other is in error. A home in which one has to be right while the other has to be wrong has a poor chance of lasting mutual esteem and harmony.

When a Christian of another church is asked to sign an agreement that he will not interfere in the least with the free exercise of the Roman Catholic party's religion why should he not ask for a similar agreement in return? The present arrangement silences one party while encouraging in the other a proselytizing zeal.

When the demand is made that a Christian of another church shall sign an agreement that any children of a proposed marriage shall be reared as Roman Catholics it would be equally fair for him to present a counter proposal that they be reared in his faith. If concessions are to be made they should be mutual. There should be in any case an understanding that when children have reached a suitable age they shall be free to determine their own faith in order that their religious allegiance may be a matter of inner conviction and self-dedication and not the outcome of any kind of constraint. If such proposals are rejected by the other party that fact would raise the gravest question whether the marriage ought to take place.

The Roman Catholic demand puts the other member into a domestic straitjacket and in a measure alienates him from his children. It takes away the normal liberty of a loving parent of imparting to his child the truths that are deepest and dearest to him concerning God and His kingdom. This attitude is so utterly lacking in the conception of freedom of religious conviction that other Christians regard it as an attack upon their freedom of conscience.

Look Before You Leap

A Protestant girl and her family, who have not thought of all these things may be inclined to say, "But Jimmie is such a lovable boy and he comes from such a fine family." Yes, but Jimmie also comes from a church which is unbending and which will make you a spiritual outsider in your own home.

A counsellor of youth was asked to see a certain young woman who was engaged to a Roman Catholic. At the very outset the girl said, "I am going to marry this young man and nobody can talk me out of it." The counsellor replied, "I have not the slightest wish to talk you out of anything. I do not know either you or the young man, but I do know that marriage calls for the best in any of us. It is important for you to be reasonably confident both that this is the right man for you and that you have a fair chance of proving to be the right wife for him.

"For one thing, if you marry this young man you will become a daughter to his parents and he will be a son to yours. Do you like his parents well enough, and do they approve of you and like you enough so that you will be sure to get along with them?" The girl replied that she had not met the parents of the young man. Nor had she met his brother and sisters.

The counsellor went on to say that after marriage the two would need to have a set of happy friendship experiences. He asked the girl if she and this young man knew each other's friends and got along well with them. She replied that during the six months that she had known him he had met some of her friends but that his were mainly in another city. She assumed that if they themselves got along they would not need to worry about the friends. This of course was only partly true.

When the counsellor asked about their church life she said that she loved her church and had always been active in it. She expected so to continue. The counsellor summarized: "You and he love each other but your family and his have never met and do not know anything about one another. For the most part you have different circles of friends. Your friendship circle is largely in your own church and his in the Roman Catholic Church. He has entered a little bit into your friendship circle but you have not entered into his. After marriage he will continue in the Roman Catholic Church and you in yours, so that in everything that pertains to church life he will go one way and you will go another. You will not be able to take your children to your own church with you, and you must not teach them the things that mean most to you because the Roman Church would call this 'perversion of the children.' "

The young lady said, "All that you have said is true, but I had not thought much about that side of it. I only know that I love him and I cannot give him up."

"Love is a beautiful thing and one which anyone would respect," said the counsellor, "but marriage takes in more than we are likely to realize at first, and its success depends not merely on how people feel toward each other beforehand, but how they work out their various adjustments during a lifetime. It is fair to ask yourself these questions. 'Would I have a good chance to mean everything to this man if he and I always go in different directions in our spiritual life and to a certain extent in our social life? And could I give in gracefully to having my children taught that my church is no real church and that my religious ideas are not to be trusted?' "

Could such a person later as a mother bear to see her own children successively carried to baptism by others? Could she bear never to be able as a Protestant to take communion with her own family? Could she endure having her child taught that it would be a grave sin for him to own or use a Protestant Bible?

Cooperation and Mutual Respect Should Exist

How much better it would be if, in those cases in which young people insist on marrying in spite of religious differences, both churches would cooperate in helping them to see the best in each other and in their respective churches and to create at the heart of family life a loving spirit of religious appreciation. So long, however, as the Roman Church brands all other Christians as "heretical" or "schismatic" Roman Catholics will be handicapped as marriage partners for members of other churches.

We wish to be in a relationship of spiritual unity with all of God's people including those of Roman Catholic faith. We also want to work with them in safeguarding religious freedom. We cannot, however, without protest, allow the teaching that a mixed marriage solemnized by one of our ministers is no real Christian marriage.

No more can we tolerate the idea that it is the duty of the Roman Catholic member to do everything possible through his home to proselyte while a Christian of another church must avoid expressing his regilious convictions as if they were

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Our Schools

MENNONITE BIBLICAL SEMINARY

A number of strong messages featured the life of our school last week. President Ernest E. Miller of Goshen College, gave us a very moving survey of conditions in the Far East and their challenge to our country, Christian people as a whole, and Mennonites in particular. One of India's best known Christian evangelists, Philip Philips, brought the morning message and warmed our hearts with his deeply devotional spirit. Bishop C. F. Derstine addressed the student body Tuesday evening, April 22, enroute to the Middle District Conference. In his usual arresting style and interesting way of putting things, he brought a powerful message on the subject, "Divinely Directed Days."

Harvey Driver brought us two messages, one of them illustrated, on his extensive tour of Africa, Saturday evening, April 26, and the second on Sunday morning, April 27. In the evening Harry Saulnier, Superintendent of the Pacific Garden Mission, gave us further guidance on how to witness for Christ in this community.

President and Mrs. Pannabecker and Rev. and Mrs. John T. Neufeld represented the Seminary at the Middle District Conference at Wayland, Iowa, the week end of April 25-27.

Viola R. Lehman, Berne, Indiana, and Andrew R. Shelly, our Field Secretary, have announced their engagement, and the wedding is scheduled for early summer in Berne.

Don. E. Smucker brought the message at the Western District Sunday School Convention the weekend of April 19-20, and brought the concluding message to the Christian Youth Conference on War at Columbus, Ohio, at the Central Community Church, Sunday, April 27.

BETHEL COLLEGE

The president's office announces that Dr. S. F. Pannabecker, president of the Mennonite Biblical Seminary, Chicago, will give the commencement address to the 1952 graduating class, Tuesday morning, May 27. His subject will be "The Gospel Against Grim Competition."

It is also announced by the office of the president that the Bethel College a cappella choir is completing plans for a European concert tour this summer. Composed of 24 present and former members of the college a cappella choir, the group will leave New York July 3, on a tour through the Netherlands, Germany and France. At Basel, Switzerland, the choir will sing at the Fifth Mennonite World Conference. The singers are directed by Dr. Walter H. Hohmann, head of the music department.

Dr. H. R. Schmidt talked to the International Relations Club, May 1, sharing impressions of his recent South American trip. He emphasized the necessity that the Mennonite colonies there receive help in putting their economy on a firmer basis. Dr. Schmidt has already been instrumental in setting up a vegetable oil processing plant in the colonies.

On Wednesday, April 30, Eldon Graber, Menno Schrage, W. F. Unruh, and Ernest Bachman went to Beatrice, Nebraska, to participate in a Bethel College fellowship meeting in the First Mennonite Church there.

The office of the registrar reports an encouraging increase of pre-enrollment of students over the same period a year ago. Inquiries of prospective students are being received from many states and foreign countries. The alumni office also reports an increasing enthusiasm on the part of alumni in contributing to the support of the college expense budget and the building program.

The Student Volunteers in cooperation with the Western District young people sponsored a mission rally in Memorial Hall, Sunday, May 4. In the afternoon returned missionaries conducted a panel on "How to Become a Missionary." In the evening Rev. J. D. Graber of the Board of Missions and Charities, Elkhart, Indiana, spoke on, "The Missionary in the New Age."

WHAT ABOUT OUR MIXED MARRIAGES

(Continued from page 318)

some kind of poison that would destroy his children. A Protestant or other non-Roman Christian who has found God in and through his church and who in its fellowship has had communion with Christ cannot for a moment tolerate the attitude of the Roman Catholic Church toward his faith.

"He cherishes his ability to reach out directly to God and to his Master and would grieve to see his children unable to do so save through the priesthood."

We urge our young people to stand on their rights as self-respecting Christians and as members of the great fellowship of all Christians who cannot in conscience submit to Roman Catholic domination. They should respect the freedom and the rights of all and should cultivate an appreciation of the best in other faiths but should stand firm against the requirements of a church which would handicap them in their family relationships, and which forbids that when life is over a Protestant and Roman Catholic husband and wife be buried side by side.

Some ministers are rendering a service of incalculable value to the church and to the individuals concerned by providing in their educational programs helpful courses of instruction dealing with courtship, marriage and family life. They supplement these courses by counsel of tested value in helping young people get a good start in marriage. Young people appreciate this help. Such instruction and counseling not only help marriages to succeed but also create closer ties between the couple and the minister who marries them and between the family and the church.

It is, of course, not enough that a husband and wife should be of the same faith. They must live out that faith in their home life. With the help of God they should make their home a center of truth, love and mutual understanding that through them the beauty and grace of Christian living may be manifest in the world.

Jottings

—**Upper Milford Church, Zionsville, Pennsylvania:** On Sunday, March 16 we were privileged to have Carl Flickner of Kingman bring us the morning message. In the absence of our pastor, Walter McDowell, on March 23, Elmer Hess of the Lancaster Church filled the pulpit. This year seven young people received catechetical instruction and were baptized on Palm Sunday. They were Jean Spaide, Hermit Nester, Donald Nester, Lloyd Geissinger, Ladnor Geissinger, Clark Wetzel and Harold Block. The Lord's supper was observed Easter Sunday.—Jean Geissinger, Corr.

—**First Church, Beatrice, Nebraska:** J. N. Smucker was guest speaker at our special Holy Week Services. During the past weeks we have also enjoyed having Miss Wilhelmina Kuyf, Mr. and Mrs. Tan, and Rev. Toews with us for Sunday morning services. A Student Volunteer Group from Bethel College, and the Berean Academy Chorus from Elbing, Kans., presented evening programs in our church recently. Members of our congregation put up 3646 cans of meat and lard when the MCC Portable Cannery was in our community. At the present time we have ten young people serving in Voluntary Service, as well as our Pastor, Jacob T. Friesen and family serving in Germany. The Men's Chorus, including men from both Beatrice Churches, is planning to present a program on April 27.—Corr.

—**Bethel College Church, North Newton, Kansas:** We as a church are without the services of a regular pastor. Rev. and Mrs. Hostetler left April 15. A farewell for them was held the evening of April 13. The Men's Brotherhood held a Father-Son Dinner meeting April 14 at which time new officers were elected. A new missionary society composed of the younger women of the church is being organized. New members were received into the church on Easter Sunday. A Catechism Class is being taught by Dr. Langenwalter. A basket dinner was held in the basement of our new church building on March 16. Plans are under way for the Daily Vacation Bible School which will be held during the month of June.—Mrs. Galen R. Koehn, Corr.

—**Hoffnungsau Church, Inman, Kansas:** The Brotherhood of our church has been very active in donation work. A group of five men went to the tornado-stricken areas of Arkansas for a week. More men will go each week. They have also done remodeling work at the parsonage. They shingled the home of a widowed church member and sawed wood for fuel. A number of men went to Topeka to do rehabilitation work. Many heartfelt "thank-you's" have come from people who were benefited by this work. Members of the Happy Hour Circle gave a program at the Old People's Home in Goessel, and for Japhet Stucky, an invalid. Similar programs are planned for the Homes for the Aged in Buhler and Inman and also for the sick of our church. The C. E. and the Y. P. U. of our church are sponsoring a program to be given in Topeka, one at the Mental Hospital and the other at St. Marks A.M.E. Church. Our V. S. Unit has helped to rebuild this Colored People's Church. More than forty members plan to go on Sunday, April 27.—Mrs. Dan E. Nachtigal, Corr.

—**Grace Church, Enid, Oklahoma:** Rev. Barkman from the Grace Children's Home of Henderson, Nebraska, was our speaker during the morning worship of March 9. He based his message on Parental and Juvenile Delinquency. Then we had a revival week of stirring and heart searching messages delivered by Rev. Flickinger of Orienta, March 23-30. Our Men's Chorus was indeed blessed as were the hearers, by a service rendered in song and testimony to the inmates of the county jail here in the city. On Monday evening, March 31, we enjoyed the presence of Eleanor Schmidt, 6 years missionary to India, who acquainted us with the Lord's work there and visualized the work by accompanying her explanations with slides. The harvest truly is great and reapers few. Miss Schmidt spoke to us on April 8, stayed over and fellowshiped with the Mission Circle around the serving table the following A.M. and told us about the work of Indian Women. The same evening the members of our church gathered to partake of the Lord's supper. A group of speakers from Bethel College of Newton, Kansas fellowshipped with us on April 9 in word, thought and a covered dish meal. They presented the needs of the school, especially the library. Prayer was encouraged for both spiritual and financial help. Easter Sunday evening Mr. and Mrs. Hitchcock, city directors of Child Evangelism work, visited us with a challenging message on children unreached for Christ, by word, flannel graph lesson, sound pictures and statistics.—Corr.

—**First Church, Hutchinson, Kansas:** A Workers Institute was held for Sunday School teachers and officers. Special speakers were Erland Waltner on "Teaching the Bible," W. F. Unruh with an illustrated lecture, and Menno S. Harder on "The Pupil." The Men's Octet of this church gave a program at the Mennonite Church, Medford, Oklahoma on March 16. The Hoffnungsau Senior C. E. rendered a program in this church on March 23. An Easter Cantata "The Promise of Easter" was presented here by our mixed choir on Easter Sunday.—Mrs. Abe K. Friesen, Corr.

—**Second Church, Paso Robles, California:** The Easter Cantata, "The Living Redeemer" was well rendered in story and song on the evening of April 13 by our choir, directed by Mrs. Louis Bergman. This was followed by the dedication of the newly renovated church and the new annex that was added to the church. Refreshments were served later. The topic of the message brought in the regular Easter morning services by our pastor, W. Harley King, was "The Triumphant Lord." The 32d annual Calif. S. S. and C. E. convention was held here on April 18-20. The theme was "Always Abounding." 1 Cor. 15:58. It was truly a spiritual feast. The messages brought by our main speaker, Leroy Perssons, were deeply and sincerely based on the Word of God, and were truly challenging. Rev. Perssons is pastor of the Grace Tabernacle church of San Luis Obispo, Calif. which includes his weekly broadcast of his Sunday morning worship service. These were full days but blessed days enjoyed in fellowship with other Christian believers.—Mrs. Frank Hamm, Corr.

—**Zion Church, Elbing, Kansas:** Dorothea Dyck is doing mission work among the migrants in the cotton camps in Arizona. H. J. Dyck conducted a week of meetings in Perryton, Texas, in March. The birthdays of J. E. Regier and B. P. Regier were celebrated in our church the evening of April 14. Approximately 100 close friends and relatives gathered in the auditorium after a bountiful supper to hear Mr. and Mrs. Pete Friessen and Dora Regier tell by words and pictures of their mission work in Morocco, Africa, and Ecuador, S. A. respectively. Mrs. Friessen and Dora are the children of Mr. and Mrs. J. E. Regier.—Corr.

ABOUNDING IN LOVE

(Continued from page 308)

What is the lesson then for us? It should be unnecessary for us to tell anyone that we are Christians, our life should testify to that end. We should not need to inform anyone that we believe in missions; our attitude and what we do should speak of that testimony. It is not enough to merely say that we believe in love as the way of life, nor that we are Mennonites and believe in nonresistance, but our whole life and character should be overflowing with this love continually as we mingle with people. Let us therefore abound yet more and more in love, for by this shall all men know that we are His disciples. Let us have love for ourselves and to spare for others. Amen.

MENNONITE
LIBRARY
BIBLICAL SEMINARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Gnadenberg
Mennonite Church
near
Newton, Kansas

Let Thy blessing rest upon this church, we pray,
Upon a people in their vital need;
Be Thou our helper, be our guide and stay,
And be our wine, the bread on which we feed.
Lord God, for every church in every land,
We crave a blessing from Thy mighty hand.

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Cover Picture

The Gnadenberg (Grace Hill) Mennonite Church, 9 miles east of Newton, Kansas, was built in 1880-1882, and is one of the oldest, if not the oldest, church still in use in the Western District. Recent pastors of the church have been G. N. Harms, J. J. Voth, and now the present pastor, Herbert E. Miller.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Brook Lane Farm

Thirty-five Mennonite and non-Mennonite men of the community donated three days of work and machinery to widen the lane that leads to Brook Lane Farm. The estimated cost of the rental of trucks, tractors, graders and loaders, plus hand labor, stone and cinders would amount to approximately $2,000. This project was not possible sooner because the land bordering the lane was not purchased by MCC until last summer.

Because of the constant demand for more beds Brook Lane Farm remodeled the barracks formerly used for a recreation room into offices for Dr. Prager and staff as well as a waiting room for relatives of patients. This makes room in the hospital building for additional beds bringing the total number of beds to 29. Downstairs in this same barracks the laundry room was enlarged and improved.

The total number of admissions since the opening of the hospital in January, 1949 is 600.

Food and Clothing Goals for the Coming Year

Although clothing receipts for the past year were 15 tons short of reaching the goal of 200 tons, the goal for the coming year has not been lowered. Clothing requests from Jordan are increasing and requests from other countries remain constant.

Last year's food contributions exceeded the total goal of 500 tons by more than 50 tons, but actually only half of the goal of 200 tons of canned meat and fats was reached. The estimated need for the coming year is 150 tons (which is 50 tons more than received last year) canned meat and fats, 60 tons (one-sixth of the amount received last year) flour and grain cereals and 90 tons concentrated foods such as powered milk, eggs, raisins, Multi-Purpose food, etc.

The United States government freight reimbursement through the Mutual Security Agency is scheduled to expire on June 30, 1952. There are good indications that freight reimbursement will be continued under another plan. If, however, it would become necessary to pay ocean freight costs, one would need to add five cents per pound for food.

Resettlement in Western Germany

Forty-six families of the Torney settlement at Niederbieber are busy making their thirty houses into real homes. They are planting gardens and trying to give their whole settlement a neat appearance. The main street will be called Mennonitenstrasse. Although the MCC contribution toward building these thirty houses was only approximately $6,300 they nevertheless were the ones who through negotiations with the Landrat of Kreis Neuweid and the Amtsbuergermeister of Niederbieber brought this settlement about.

On Sunday, May 11, the MCC in Germany is planning a dedication service of the five new houses—twenty apartment—in Espelkamp. These homes were built with V.S. help from blocks manufactured by the PAX boys at Neuwied. It will be a rewarding experience for the V.S. and PAX boys to actually see the refugee families moving into their new Homes.

Of Things to Come

May 25—Baccalaureate, Freeman Jr. College
May 25—Commencement, Mennonite Biblical Seminary
May 26—Alumni Day—Honors Chapel Bethel College
May 27—Commencement, Freeman Jr. College
May 27—Commencement, Bethel College
June 2—Commencement, Bluffton College
June 12-15—Pacific Dist. Conference Reedley, California.
June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.
July 5-9—Canadian Conference, Altona Manitoba.
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

"O SING PRAISES UNTO THE LORD"

The Executive Committee with several other members of the Board of Missions met in Newton, May 5 and 6 and our Lord inspired them to take faith and courage to vote to send twenty workers into the fields. Sixteen of these are to go across the waters. Names and places where they are to go will soon be published. Will churches please remember these young people before the Throne of Grace? Our General Conference has never sent out twenty workers in one year. We have the faith that our constituency will back up the Board's decision.

John Thiessen
General Secretary

FARMS FOR RENT

160 acres at El Reno. One-half mile from Hi. 81. One and one-half miles from Mennonite church. Share on crops. Cash for buildings and pasture. Running water, electricity, gas. Possibility of renting additional land.

See Oscar Wehmueller, Okarche, Oklahoma, Route 3, or Elmer Ediger, 722 North Main, Newton, Kansas.

Editorials

"THE ROWERS HAVE BROUGHT THEE INTO GREAT WATERS"

The closing days of school and college are again upon us. To many students, this means a great relief in getting away from books and teachers. Few appreciate their faithful teachers as they should.

What a great work is done by the Christian teachers in our schools. We seldom realize how great a contribution they make to our lives. The prophet Ezekiel has a statement that well fits them: "the rowers have brought thee into great waters."

This is the real work of a teacher—to row his pupils out into the deep waters of life, deep thoughts, deep experiences, and deep living. They do not leave the students to dabble about in the shallow and muddy waters of the world; they launch out into the deep of life and life's problems. We owe a great debt of gratitude to the rowers who have brought us into great waters. No doubt they would be greatly encouraged in their difficult work if we told them so.

LIFE IS SACRED

The commandment, "Thou shalt not kill," means more than may appear at first glance. Certainly, we believe it is a direct command against suicide, murder, and war. But there are different ways of killing people.

A person is more than a physical body. We may be guilty of killing his reputation, his inspiration for righteousness, his faith, his self-respect. In other words, it is quite possible to kill the soul of another with apparently no injury to his body. Yet who would say that soul-murder may not be more damaging to the real person than the killing of his physical body.

To quench the sacred flame within a soul of another; to kill his faith in God; to trample on his hunger for Christ; to choke out the growth of prayer and devotion by sarcasm and ridicule; to make it difficult for the spiritual life to grow in a healthy way; is to be guilty of killing the spiritual life of our neighbor or friend.

And to neglect, starve and strangle our own soul may make us guilty of spiritual suicide. "Thou shalt not kill" is a solemn warning to everyone.

BY WHAT AUTHORITY

The question of authority was raised in Jesus' day. At this writing, it is one of the burning questions of our day. Does the President of the United States have the authority to take over private industry? The whole question of authority is being weighed and passed upon.

This question of authority is always a delicate and important one. Occasionally a pastor may usurp authority in the affairs of church government and lose the support of the congregation. Authority denotes power and power can be abused. To run a church in a high-handed way simply because one has some authority by virtue of office is a dangerout and ruinous business. It is always better to consult with the proper representatives of a congregation than to make all decisions alone. A noted minister gave it as a secret of his success that he never did anything that he could get someone else to do. By which he meant that he tried to get as many people to work as possible, even if he could have done the work better himself.

Ministers should never forget that they are not the authority themselves but are men under the authority of Christ. This authority must not be usurped nor compromised. Let the minister keep himself in the background and cooperate with his congregation in every way, that the authority of the Christ may lay hold upon men's hearts. John the Baptist's motto is still good for our day: "He must increase, but I must decrease."

A HOLY ORDINANCE SHOULD BE CAREFULLY PLANNED

In this issue we present an active pastor's thoughtful feeling about the marriage service. We invite your careful reading; and your comments and suggestions.

We will probably all admit that marriage is a holy ordinance of great significance. When planning the sacrament of the Holy Communion, ministers have forms and guides that have been tested through the years. The ordinance of Baptism is carefully planned to make it meaningful and sacred. What would happen if we left each candidate for baptism choose his own music and order of service? In some cases it would probably be a beautiful service, but if the applicant selected secular music and rearranged the service to suit himself there might be some strange baptismal services. If the greatest decision in one's life is culminated in the baptismal service certainly the second greatest choice one can make is sealed in the wedding ceremony. Would it not seem proper that this ceremony should be very carefully planned according to some accepted Christian pattern in keeping with the holy ordinance it is?

Frequently the minister is given little or no place in the planning of the marriage service. He is told what to do, the music has been selected, the order of service is given him and he is supposed to bow graciously to the wishes of the wedding party. To help remedy this, the closing paragraph of the article referred to has a concrete suggestion which we hope the proper conference authorities will note. There is a real need for a general pattern and list of suggestions for the marriage service that pastors may use and bring to the attention of the parties concerned. Church councils may also wish to pass and publish some suggestions for the ceremony in their own churches. This holy ordinance is too sacred to continue to be poorly planned.

The Great Command to Teach

Matthew 28:18-20

The great commission is generally quoted only to prove the necessity "to go." A careful analysis, however, will show four distinct steps in our blessed Lord's commission. It is the writer's firm conviction that if the careful obedience of the entire commission were followed, a tremendous change would result in churches.

The ground, or basis of the great commission is the divine commitment of God's authority to Jesus Christ. It is true that the truth of the entire Scripture is centered in Christ, for the Old and New Testaments would be worthless except as Christ Jesus is revealed, for "in Him" is life and he that believeth "in Him" hath eternal life. On that divine authority, then, Jesus gave the divine commandment.

"Go Ye Therefore" Teaches Missions.

This command, coupled with others, such as Acts 1:8 shows the believer's responsibility to reach out evangelically, going out with the objective of winning people to Christ. This is to be done first at home, in local communities and then continued to the ends of the earth, compelled by the Spirit, motivated, generated and empowered by Him. Twentieth century believers have lost sight of that Person of the Trinity. There is no release for the believer from that obligation "to go."

"And Teach All Nations" Teaches Evangelism.

The more accurate rendering of the term here used for "teach" in the original would show the meaning of "disciplining." The Gospel story of salvation is to be told so that people will desire to accept Christ Jesus and become his disciples. This implies much more than a mouth confession, joining a church or even the claim of following Christ. It simply means to get people to accept Christ Jesus as Savior and then follow him as the Lord of their life, for as Jesus said in essence, "He that would follow me, let him first *deny himself*, then take up his cross and *follow me*." The command, then, is to get people to become followers of Christ.

"Baptizing Them" Teaches Church Membership.

One who has accepted Christ is also to be baptized and join the fellowship of some local assembly of Christians. Jesus, Himself set the pattern for this procedure, and the disciple of Christ must also become a member of the visible body of believers. Baptism further symbolizes death to self and sin and new life in Christ, and "henceforth, I live not unto myself." To submit to baptism, then, shows the willing attitude to become one with Christ's followers and join the rank of believers who seek to live Christ. Where this is not done, there is a failure to grasp God's meaning of both baptism and the Christian life in its progressive stages.

Many believers and churches stop here in their rejoicing over the new convert. When a baby comes into a family, the birth may be complete, the new life is accepted into the family with great rejoicing, but the great task of caring for that little life has hardly begun. Years of care, instruction and training naturally follow to enable that little one to mature in life and society. Even so, the spiritual babe needs the careful nurture of mature believers if they are to grow.

"Teaching Them To Observe" Teaches The Church's Responsibility To Teach.

Much of the activity of the church is not teaching. Clarence H. Benson explains the difference well. "To tell" is merely informing; "to teach" is making information clear; "to train" is leading to do what is understood.

The teaching process is the task of conveying to the learner a correct understanding of Truth. Precept upon precept is so carefully laid that the learner comprehends. However, if the learner does not learn, the teacher has not taught. To teach is to make something happen within the learner, and the test of that teaching is that which results from what has happened. The calibre of spirituality among believers today clearly indicates that they have not been taught God's Truth. To have taught will result in the learner following Truth.

The problem in the church today is the failure in the teaching ministry. Christians do "have" the Truth, but they grasp it not; they have "heard" it but failed to understand; they read about it but did not "learn." To live out, portray it in re-living. If the learner does not live the Truth, then he actually did not learn it.

The task of the church today is "TO TEACH." People in the pew must make experiences in which Truth is also comprehended, understood and then lived out in daily life. Truth must cause something to happen within the believer, and that Truth changes living. Every church should examine whether it is actually "teaching" or merely going through the process of teaching, and where weaknesses are found, improvements should be made so the learner will be taught "to observe."

The great commission shows the substance of the teaching ministry, for the church shall teach "all things whatsoever I have commanded you." How far short have we fallen from "all that Jesus began both to do and to teach," Acts 1:1!! A revival is needed in the teaching ministry of the church.

The comforting conclusion follows the faithful execution of Christ's teaching program when he said, "And lo! I am with you alway." On the basis of divine authority, the church is to go, disciple, baptize and then teach, following which the church is encouraged with Christ's abiding presence. Let no church be comforted only with a great missionary program, nor with active evangelism nor many additions; may every church also "teach" as commanded by the Head of the Church, Christ, Himself! God grant a revival in the realization of "The Great Commission to Teach."

—C. E. Fast in the Christian Witness

Again at Neuland

MARIE J. REGIER

One can take a plane from Asuncion to Filadelfia which takes about two hours, and then one can go by wagon to Neuland in three or four hours with horse and wagon or less if one is lucky to catch a ride in the jeep, but I did not go that way. After having spent three months each at the Volendam and Friesland colonies, I spent a few days in Asuncion, the capital. I left Asuncion Saturday night at nine instead of at five as per schedule. We traveled under very crowded conditions; still, first class was heaven in comparison with second, where some students and a few wedding guests traveled. We sailed all day Sunday, Monday and Tuesday until eleven o'clock at night. We were lucky to catch the weekly train the next morning at six, after spending the night on the bridge. It did not pay to go to the hotel. We traveled by train until five o'clock in the evening. Again we were lucky in that the Filadelfia pickup was there and we could start immediately, arriving in Filadelfia the next morning at 3:00 a.m. That same day I caught a ride to Neuland and arrived there at 10:00 p.m. Five days and nights instead of five hours, and that was making good connections at that. The reason for making this long trip was in order to be with my baggage, but in that aim I failed utterly. When we arrived in Cassado, I was told that it was too late to get my baggage onto the same train that I was traveling on. It would have to go with next week's train. I have been here four weeks and it is not here yet. (It is coming now; part of it is here, the other is coming.)

The above is merely an example among many others. The four dentists of the four colonies went together and ordered dental instruments. Through some mistake they had not been properly checked before they left Asuncion. Whn they arrived at "Endstation" about two-thirds of the supplies were missing and the most important and the most expensive at that.

People are without kerosene for months. Finally the kerosene arrives, but there are no matches. When the matches come there are probably no lamps and surely no extra lamp chimneys if one gets broken.

The first stand of cotton this year was destroyed by the grasshoppers, but that does not worry the people too much. They plant again. But when the plants were up again, worms came and ate most of what there was there. Again the people planted but the story repeated itself. Most of the people have planted three times and some of them four. A few people tried to spray with Paris green, but there was only a little bit to be had, and the pump had to be borrowed. By the time the worms came the second and third time, there was no Paris green left, the hand pump had been returned, and arms were tired.

But even if there is a good cotton crop, after weeks of picking it has to be hauled to Filadelfia where there is a cotton gin and from there it is a seven to ten day trip to "Endstation." The price is small and the government takes about half in taxes. Prices for cotton textiles are exhorbitant, however.

There is a good crop of Kafir corn, but the pidgeons and the parrots try to get the lion's share of that.

But the Mennonites are ambitious. They are on the verge of having electricity in the central village. They have a gasoline engine which is supposed to furnish the electricity, but for the present this engine has to be used for sawing wood as the big boiler does not work, because the pipes are broken. The pipes are at "Endstation," but none of the wagons are long enough to get these pipes. The people have a pick-up and a tractor. By hanging on the trailer, either one of these would be long enough; but the pick-up needs new tires, and the tractor some other repairs. These things have been sent for two years ago, but had not arrived. The other day, however, the tires did come. Now, maybe the pick-up can be coaxed into running, and the pipes can be hauled to the boiler, and the boiler take over the sawing of wood, and then the engine will be free to manufacture electricity. News comes that only about half of the pipes are at "Endstation."

But are there any assets? As noted above, there is hope that there will be electricity; most of the people have their own homes, some better than others, still they have their own, and when there is lime, the houses look quite cozy.Practically everyone has enough to eat. There is practically never a total crop a failure. Even though the worms have been so bad, people still get from fifty to a hundred kilos from the hectare, though in a good year it is at least a thousand. Moreover, while the cotton is poor, the Kafir is very good and will furnish feed for horses and chickens, and the peanuts are splendid and provide everyone with oil.

Then there is fellowship. The village has its services Sunday morning. Once a month the two groups of Mennonites in the colony have separate services. On this "Hauptsonnta" when they get together from the different villages there is usually a common meal at noon and another service in the afternoon. Once a week is Bible study; in many of the villages the women's organization meets once a week; in "Central" there is a trumpet choir; a number of folk are learning to play the guitar; a group of song lovers meets every Friday night to practice. Besides that, there are church and village choirs in some places. On Saturday night is a prayer service, called "Closing of the Week."

And there is faith and there is hope and there is trust in God.

Prayer changes things; prayer changes people, **BUT** things also change prayer and people.

Children Have Rights

M. S. HARDER

Too many people look back upon their own childhood as an unhappy period of life. It was unhappy enough for most of them that they would not choose to live it over if they could. It seems strange that in this modern age with all of its opportunities and conveniences unhappiness should mar the lives of many children.

Psychologists are agreed that the first few years of life are most crucial for ultimate, personal, and social adjustment. It is in early childhood that enduring attitudes and temperamental patterns have their origin. If childhood is such a significant period of life, it must be a happy period.

In the past, various attitudes have been held and expressed towards children. During the sixteenth century, children were looked upon as miniature adults. No recognition was given to child nature. They were even dressed like adults. With the development of industry, they became economic assets. Countless children worked long hours in mines and factories. There was no time allowed for play or for growing up. Just yesterday, the prevailing criteria was, "Children must be seen but not heard." Today, the prevalent attitude grants children unlimited freedom. They have, seemingly, been emancipated from most controls. The world is theirs.

One of man's common failings has been his tendency to shift from one extreme to another. Either children have been forced to submit to absolute domination or they have been surrounded by a bewildering independence. Either extreme is unwise.

The Doctrine of Human Rights is basic in the American Way of Life. Men have labored hard and fought fiercely to achieve these human rights. But this world seems to be run by adults, for adults. And the Doctrine of Human Rights is adult centered. It was not designed to include children.

One of the most impressive scenes in the Gospels, shows Jesus surrounded by little children. "And they brought young children to Him that he should touch them:" By blessing those children, Jesus lifted to a singular importance in human society and in the sight of God every child. To the extent that many children spend their childhood in unhappiness the world has not understood the full implications of that event.

It is not the contention of this discussion that children should have more independence. Too many have too much independence. But it is the purpose of this article to extend to children certain human rights which parents and all other adults must recognize and accept.

Children have the right:

1. To be wellborn.
2. To be decently clothed.
3. To be adequately housed.
4. To be properly fed.
5. To receive an education.
6. To make and have friends.
7. To be wanted, particularly by the parents.
8. To be loved.
9. To make their own decisions more and more as they grow and mature.
10. To have new experiences.
11. To possess status, to be somebody.
12. To have an adequate measure of security.
13. To be heard as well as seen.
14. To be able to consider the parents as ideals.
15. To be able to come to parents for help and comfort when in trouble.
16. To receive encouragement daily.
17. To be free from unnecessary interference with thir personal things.
18. To become increasingly free from parent attachment.
19. To experience victories.
20. To be disciplined.
21. To be brought to Jesus Christ and launched into a Christian Way of Life.

A Frequent Draft Question

"I am in I-O, but feel that I am also eligible for III-A, II-C, or some other classification lower on the list. What shall I do?"

Answer: Every man is entitled to the lowest classification for which he is eligible. However, we have had recent sad experience that leads to suggest great care and tact in making claims for a classification lower than I-O. The important thing is to be clear in one's witness to his religious scruples. Several local boards have examined the claims of men for classification lower than I-O, and have decided that, after all, the registrant was more concerned about a deferment than he was about expressing his religious beliefs. It is almost universally the case that draft-liable men are interested in continuing their chosen occupation and do not like to have their career interrupted. But when a board concludes, rightly or wrongly, that a I-O registrant shows greater concern about a lower classification than he shows about his religious scruples, they are apt to place the registrant in I-A or I-A-O. The fact is that this has happened a number of times recently.

Our suggestion is that, when registrants' situations change and they are apparently eligible for a 11-C or III-A, that they take great care in reaffirming their religious beliefs and their willingness to accept civilian work if necessary, in the same letter in which they describe their eligibility for deferment with II-C, III-A, or other classification lower than I-O. This will assure the local board of the continuing sincerity of the registrant regarding his religious beliefs.

—From **The Reporter**

Report on Canadian Immigration

J. J. THIESSEN*

Immigration to Canada is continuing and during the year 1951 1,118 Mennonite immigrants were brought to Canada. Most of these were Danzig and Prussian Mennonites. Of the Russian and Polish Mennonite refugees only the hard core cases remain to be resettled and we are glad that their number is steadily decreasing since some of the medical and security rejects have recently come over. We are continuing our efforts on behalf of the remaining special cases.

The total of Mennonite immigrants that have come to Canada since 1947 now stands at 7,874:

From Europe	7,518
From China	26
From Paraguay	295
From Brazil	31
From Uruguay	4
Total	**7,874**

According to their first destination in Canada the distribution as to provinces is as follows:

Prince Ed. Island	2
New Brunswick	2
Quebec	7
Ontario	1202
Manitoba	2517
Saskatchewan	1119
Alberta	1053
British Columbia	1972
Total	**7874**

Our Mennonite churches in Canada have raised over one million dollars to make the immigration possible. The Canadian Mennonite Board of Colonization has granted loans to applicants who were unable to pay the transportation expenses for their relatives and friends to the extent of $137,611.81. Over $100,000.00 have already been repaid.

At the present time most of the immigrants are coming to Canada under the Mennonite Credit Movement. On May 24, 1951, a new credit agreement was signed between the Canadian Mennonite Board of Colonization and the Canadian Pacific Railway Company, under which the transportation company is extending to us a credit of $180,000.00 for the bringing over of immigrants. The immigrants are expected to repay their transportation debts to our Board in two years, the rate of interest being 3 per cent. Thus far we have used about $77,000.00 of the credit and the immigrants have repaid $2,790.70 on the same.

Our experience is that most of the newcomers are anxious to repay their transportation debts as soon as possible. It is surprising how many of them have not only repaid their debts, but have acquired their own homes. Unfortunately land settlement opportunities at present are scarce for people without capital and this is one of the reasons why so many of the recent immigrants are concentrating in the larger cities, where better paid employment is available. Many are joining our existing Mennonite churches and taking an active part in church and conference endeavors. There are, however, also exceptions. Some people find it very hard to adjust themselves in Canada. We must keep in mind that the immigrants from Russia have lived under the star of Moscow for over 25 years while we enjoyed religious freedom here. So we have to be patient with them. We consider it very beneficial to have some of the immigrant ministers travel through our provinces and visit the newcomers with whom they have shared so many experiences in Russia and during their displacement in Europe.

In many cases of serious illness large hospital expenses were incurred by immigrants which they are unable to pay themselves. Our Board in cooperation with the provincial committees have given the necessary financial assistance in meeting the expenses. A number of immigrants also had to be admitted into mental institutions and as a result their deportation was ordered by the immigration authorities. Through the intervention of the Board and the provincial committees deportation proceedings could be stopped in all cases thus far.

On May 17th it will be 30 years since the Canadian Mennonite Board of Colonization was organized. The Lord has graciously blessed our work and we were able to assist about 21,000 Mennonites in the period of 1923—1930, and nearly 8,000 in recent years to come to Canada and to find new homes here. We pray that the Lord may continue to bless our efforts to serve our brethren.

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*Chairman of Canadian Mennonite Board of Colonization.

MENNONITE MEN at Work for Christ

Some 400 men and boys of the Western District Conference romped, fished, and worshiped at a week-end retreat at the new Camp Mennoscah, Saturday and Sunday, April 26 and 27. It had everything! It had good food—breakfast and dinner—fine fellowship, inspirational morning worship services, fine lay leadership, unprecedented spirit of unity, a mood for action (lifting an offering of over $800 on the spur of the moment, when the committee in charge had resolved that for once there would be a meeting without an offering!)—"it was tops," as was heard all around.

For many of the men of the Western District Conference this was something totally new. Many had never been to the camp before, and God's gracious gift of perfect weather, combined with all the other elements of a well-planned retreat, made for a perfect setting for a great retreat.

Yes, a few preachers were admitted, and all would have been welcome, but they were busy at home preaching to the women. The men of the Buhler Mennonite Church were organized to the

(Continued on page 331)

The Mar

During recent months articles have appeared in **The Mennonite** making some very appropriate and timely suggestions on how we may make our weddings more consistent in content with the other sacred services of the Church, such as baptism and communion. There is a justifiable reason for this, for we have taken the private wedding ceremony out of the home into the sanctuary. It has now quite largely become a service of the church, but it has not received the same attention nor the same spiritual content as have the other worship services of the Church. One main reason for this is, that the minister usually takes care of only the wedding ceremony, and the bride and her family and the groom who have not been trained in planning worship services plan the major portion of the marriage service. Often the greater part of the service is not in harmony with the definitely spiritual content of the marriage ceremony.

Although the marriage service is not a sacrament in the Protestant Church as it is in the Catholic Church, it is nevertheless a highly sacred service which we have come to feel should be marked by the same reverent spirit of which we usually are conscious when we take part in any other worship service of the Church. All of these services, Sunday morning worship, communion, and baptism, properly planned will aid in making us aware of the sacredness and the solemnity of the occasion. Marriage ordained of God and blessed by the Church should just as truly call forth the same response from our hearts that we are in the presence of God and that an act of great spiritual significance is being consumated.

Our marriage services could be greatly improved in making them more consistently spiritual and Christian in content if the bride and groom would make it a point to plan the service with their pastor. The marriage service should be of such a nature that the parties involved in the service and all those present may be given a deeper insight into the meaning of marriage, and the high plane that marriage is to be thought of when two people because of a deep and abiding love are willing that their lives be united for all time.

In this article the writer is merely trying to call attention to some factors which should be considered when a marriage service is being planned, with the hope that it may stimulate Christian young people to make their wedding day a Christian one and one which will be filled with a deep spiritual significance for them. No attempt will be made to discuss the music which usually plays such an important part in a marriage service. That topic has very ably been discussed in the May 6 issue of this paper. If you have not read it, you should by all means do so. Let it suffice to say here, parenthetically, that music is such an important factor that it can help make your wedding a most beautiful service with a message for everyone present, or it may be of such a nature (old worn-out secular, semi-classical numbers) that those present will feel that they have witnessed just another wedding ceremony. The music should be consistent with the definitely Christian character of the ceremony read by the minister and the vows exchanged by the couple. There is a choir director in the church who is well acquainted with the good sacred music; he can be of valuable assistance in helping to choose appropriate music.

May we now call your attention to the consideration of a few questions and perhaps the stating of some convictions that have come to the writer as a result of observing marriage services over a period of years, in most of which he was an active participant in performing the marriage, and some in which he was only an observer. Out of approximately two-hundred marriage services, he can think of only a few services held in the church which were of a definitely consistent character.

1. A First Step

One of the first steps that may be taken by a pastor and his congregation toward giving marriage an important place in the life of the Church as a sacred institution, divinely ordained by God, is to do what some of our Mennonite churches have done: write into the constitution of the congregation that all marriages of members of the Church are to be announced by the pastor from the pulpit a week or two before the wedding day, and then follow the announcement with prayer for the couple involved, asking that God's blessing may abide on the union about to be consumated. This helps to bring to the attention of young and old the important place that marriage holds in the Christian Church and dignifies it with Christian ideals which may be expressed in the prayer.

2. Planning the External Part of the Service

One of the first questions often raised relative to the marriage service, and which is one that particularly concerns the bride and her parents, is how elaborately shall they plan the external part of the service? That is, how much shall they spend on decorations and flowers, etc. Shall there be a wedding gown with a train, or of formal length, or of street length? Shall there be one attendant for each party in the marriage service, or two or three? Shall there be flower girls and ring bearers, etc.? Now it goes without saying that your wedding day is a most significant one. It is the day on which you take vows that will bind your life with that of another for the rest of your life. You will want to and you should plan to make it a day which will be most meaningful to both of you and all those present, and one which you may cherish with happy memories. However, having said this, we need also to remember that there are the extremes. To then answer the above question in the most Christian way, will we not need to take into consideration the whole principle of Christian stewardship and life in the manner that Jesus emphasized it to His followers? Our Lord emphasized the inner life and the inner motives which are to govern all conduct. In the light of His teaching we ought to be able to

e Service

come to a fairly sound conclusion. What the inner motives are in the planning of the marriage service should pretty well determine whether it is Christian or not. For example, are we striving to impress an audience with the sheer quantity of all the externals of the service because someone else has had a great amount of it, or are we striving for a spiritual quality in the service which may make it a beautiful and reverent service conveying the Christian meaning of marriage to everyone present? If the motive is the latter then we will be apt to avoid the extremes. Then it is altogether possible that a simple wedding with perhaps only one attendant for each party in the service with the other externals kept at a minimum may still be a most meaningful and impressive service for all concerned. In fact such a wedding service would really be more consistent with our Mennonite traditions of simplicity and is apt to place more of an emphasis on the inner spirit of the service than the outward appearance.

3. Planning the spiritual part of the Service

In the next place we need to consider the ceremonial part of the service and whatever else may be included. It seems that in the light of the great importance which is being attached to that which is transpiring when two people are being united in the marriage service, that the usual ten to fifteen minute ceremony seems like a hurried affair. The service could be made more impressive and meaningful to everyone, if there possibly were a brief well-rounded sermon on the meaning of marriage or the significance of the vows which are about to be exchanged, and if some of the music usually sung before the wedding party entered (appropriate sacred music) would be sung during the service.

The ceremony itself can also be made to have a deeper spiritual significance if the proper Scripture passages are read in the service, such as a portion of the great love chapter in I Corinthians 13, or the immortal words of Ruth spoken to Naomi in the first chapter of Ruth, or the words of Jesus spoken in regard to the divine ordination of marriage in Matthew 19, or other appropriate passages. An appropriate hymn in some part of the service in which all could join in singing would aid in making those present sense more fully the significance of what is taking place.

We may also add here, that we cannot emphasize too strongly that the use of cameras during the service is most objectionable and distructive to that which we try to do during such a solemn hour. It is very distracting, not only to the wedding party itself, but also to the congregation assembled. It is very difficult to keep the attention focused on the main concern of the moment when our attention is drawn away by what the photographer is trying to do and the flashes which follow. One can imagine how much a baptismal service would mean if there were as much effort made during the service to snap the different positions of the one baptized and different activities taking place in connection with the service. It would indeed be very disturbing in such a sacred hour. Likewise it is just as disturbing in the sacred hour when solemn vows are exchanged in the presence of God.

4. Who Shall Attend the Reception?

People often wonder who shall be included in the reception if the marriage service is held in the sanctuary as an open wedding to which all the members of the church have been invited? Again no rigid rule can be given here for all cases concerned. Perhaps the question can best be answered in most cases by the amount of space available for a reception. Because of the limitations of space in our homes and in some cases church basements the number attending the reception would of necessity be limited. The people attending the marriage service could then quite well understand that the reception would have to be limited to the relatives and close friends of the bride and groom who have received wedding invitations.

5. After the Reception

Finally we may consider the conduct of friends toward the wedded couple after the ceremony or the reception is over. This the bride and groom usually cannot control. Good clean fun and joking, most people are ready to concede, has its time and place. But the length to which some carry their efforts, and the plane to which they sometimes descend, bordering on the vulgar, seems difficult to reconcile with the Christian idea of marriage as it has been proclaimed in the service a short time before. The writer has seen phrases scribbled on the windows of the wedding car, or on the placards fastened to the car which certainly were not consistent with the ideals of Christian marriage. Or sometimes the car is tinkered with in some vital part so that it cannot be started when the couple is ready to leave, or tin cans are fastened on the rear of the car in order to create a great racket when it is driven through the streets. Somehow such activities do not seem to be in harmony with the ideals and spirit which had been so beautifully and reverently expressed in the Chirstian phraseology and music of the marriage service. They sometimes have caused a hardship and embarrassment to the couple involved which should not be associated with their wedding day.

In Conclusion the writer would like to make the following suggestion toward making our marriages more Christian. Because of the fact that the wedding ceremony has now become a service in the sanctuary alongside the other worship services of the church, and because many do not yet fully appreciate the Christian content that should characterize such a service, a committee ought to be appointed by our Conference, which would be authorized to make a study of the Christian marriage service, and write in pamphlet form their suggestions for such a service. Such a pamphlet could then be distributed in our churches where it could well serve as a helpful guide to young people and pastors in planning the marriage service.

Mission Briefs

Brotherhood Project

An appreciation to Voluntary Service workers, and to a Brotherhood backing such workers. If your Brotherhood is in search of projects, kindly write to our office in Newton. —J. T.

About the middle of March, Mr. and Mrs. Maurice Janzen, of the Bethesda Mennonite Church came to do the electrical wiring on all the Mission stations. They first worked at Ashland, then Birney, then Lame Deer and Busby. Their home Men's Brotherhood undertook to finance the work. We are very much pleased with the services Brother Janzen has rendered, and now when the R.E.A. takes over, all should be according to their requirements.

—Alfred Habegger

From the North

Excerpts from Rev. V. E. Nickel's report to the Board. Our home mission workers have large fields, and often strenuous tasks. Here is in part what Brother Nickel, of Wymark, Saskatchewan, writes:

"All winter I have had Bible Hours at three places every week. Monday I walk to Schoenfeld (8 miles return trip), Wednesday in Swift Current, and Thursday in Wymark. They have been a real blessing to me and, I believe, to others also. The attendance has been good."

From Japan

Mr. and Mrs. Karl Friesen kindly permitted us to share part of a letter from their daughter Leonore, with our Mission friends. The letter is dated April 17. —J. T.

The greatest news of all is that Esther Patkau and I will be moving to Miyazaki this September or October. We both left the matter up to the Lord, but a motion in our group to that effect was passed and so that is the verdict. We will be living in the same house with the Voths and will have our own bedrooms, living room, kitchen, and a small study or office. They are located in the poor section of the city and there is absolutely no work going on in that section. Easter Sunday I told the Easter story in the Sunday school. There were over 120 children there. They have not even canvassed the community. These just came. I'm sure if real effort were put forth, we would have several hundred immediately. The field truly is wide open. At the north end of town is the university, hospital, and several other schools. The Miyazaki University specializes in agriculture, education, and commerce, industry or technical course. The last of the three I've forgotten. The town is flat and low. It has wide streets and the Oyagawa River goes through the middle, dividing the part our mission is in from the main part of town or the north part. The streets are dusty and there are no streetcars—only buses. To the southeast is the ocean and in the opposite direction one can see the mountains. The town itself is rather flat. The people are much poorer than here in Kobe. All the time we were there, I didn't see any really pretty kimonos. The women wear skirts and blouses, or pants that gather at the ankles. Esther Patkau and I are real happy to be stationed there.

Home Mission Work in Vancouver B. C.

All of the conferences which are held annually around this time, convened in January: year-end conferences in the home church, in the province, and also the Minister's Conference. In the course of the past three months we have shared joys and sorrows —joy with young people who were united for life, and sorrow with those who had to give up one of their loved ones. The services on Sunday forenoon and in the evening could be held regularly, and it is a joy to see the Lord's house filled more and more so that chairs are already being placed everywhere. We have now gotten to the place where we are at a loss to know where all church attendants should be placed. This is a very gratifying sign, to be sure, but on the other hand, we would not like to see anyone go away because of lack of room. Brother H. T. Klassen has seen it too when he visited Vancouver, and now some more have come here. The church council is considering this and that which might be done: to build a further addition or think of a larger church. Just now a Baptist church, located very conveniently for us, is being offered. The Mennonite Brethren congregation is interested in it. If a sale should not be agreed on, that would be a very suitable opportunity for us. The church is about 17 years old, is large and beautiful. The price is $50,000. Such churches are not being built for that money now.

The Mennonite Brethren congregation cannot build an addition to their church because the premises are too small; they really do not wish to have two churches, but find themselves compelled to do something. Should we, as the large conference, then hold back? We need no second church (at least not with German services), but a larger one. But the whole church consists of people without means, we have many widows too and families with small children; also those attending our church are not nearly all church members of Vancouver. So it would be a mission cause.

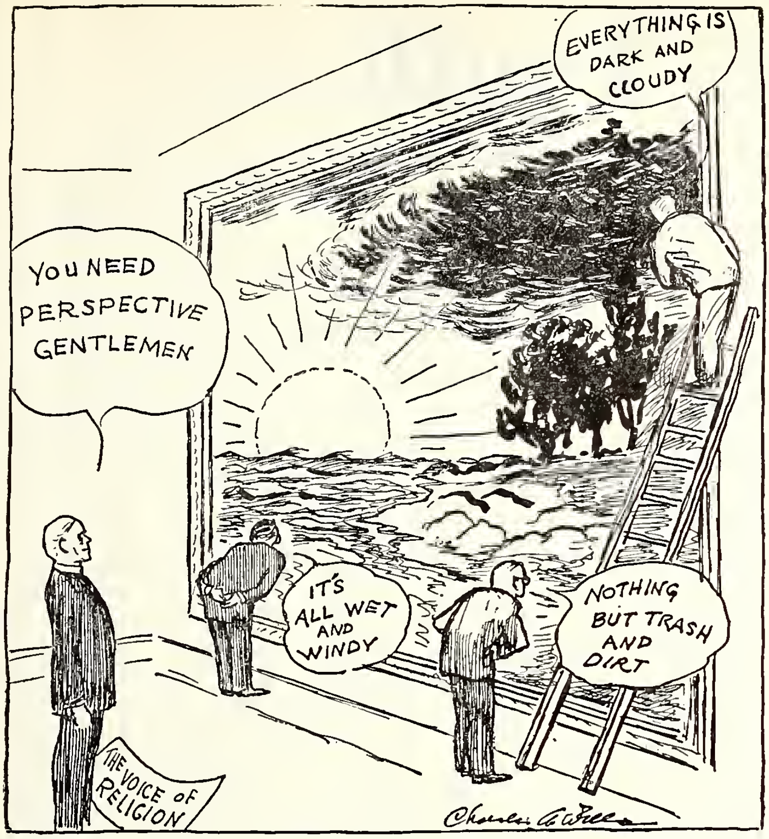
We are glad that during the last years our reports have always sounded alike in this respect, that the Lord's house is filling up, and is now overfilled.

—E. and J. B. Wiens

Report from Lame Deer

Dear Brethren of the Mission Board:

Many blessings have come to us as workers, and as a Christian community during the first three months of 1952. Brother J. J. Esau, of Omaha, brought 6 messages here, as we had afternoon meet-


EVERYTHING IS DARK AND CLOUDY
You NEED PERSPECTIVE GENTLEMEN
IT'S ALL WET AND WINDY
NOTHING BUT TRASH AND DIRT
THE VOICE OF RELIGION

Religion Gives Perspective

CHARLES A. WELLS

Many people look back on certain years in their lives with sadness because they see now that then they should have been happy. "Those were our really good years, but we didn't know it," is a lament often heard; or, "I had good opportunities then but didn't realize it." The real failure is the lack of perspective. The reason religion has so much value in life is because it enables us to keep something of God's view of our days; it keeps us from becoming too engrossed in our problems, in the shadows of a temporary failure or sorrow. If we are viewing the picture of life with the perspective which religion gives, then the lights, the shadows, the earth and the turbulent sea all belong to one complete and beautiful pattern.

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ings as well as evening services. This was in January. It stiumlated a number of people to a deeper interest in the things of God, and to live a more consecrated life.

About that time we were able to begin special instructions for a number of people. Of these, four were baptized on Palm Sunday. They were Morris Limberhand, age fifteen; his cousin Joe Walksalong, age 20; a junior in the Colstrip High School, and a sister of Joe's, and her husband, Mr. and Mrs. Fred Whitewolf, each 24 years old. They showed a commendable interest in their baptismal instructions, and also in coming to church, and some other services. We hope they will continue faithful, and will become a real asset to the church here.

Some back-slidden Christians who had not come to church for many years have been reclaimed. May they too remain loyal to the Master. There are many such who do not come to church, but who had professed faith in the Lord some years ago, and then turned off the straight and narrow way. (I spelled straight, as we often use the expression of straight in the sense of upright, or righteous, for the root meaning of righteous in the Cheyenne language is straight.)

Brother Milton Whiteman was not able to serve in the pulpit for some weeks. He had had a very bad case of nose bleed, which was caused by high blood-pressure. He was in a hospital in Miles City for almost a week where he received special treatment. He preached yesterday however, April 20, and a week before he assisted at Birney, when Brother Schirmer had requested Milton to come over to baptize some girls whom they had led to the Lord. We hope by proper care Brother Whiteman will be spared for more years of service to his people and his Lord.

The Indian women met almost every Wednesday for a meeting of Bible reading, songs, and prayer, and made pillow cases out of feed sacks, tea towels and hot dish holders. The first two were enbroidered, and will add to the beauty of their homes, and be useful articles, besides reminding them of the church and the Christian life, whenever they see them. **—Alfred Habegger**

MENNONITE MEN

(Continued from page 327)

last cocked corner of the chef's hat to serve the noon luncheon, and the men of the Lorraine Avenue Church, Wichita, demonstrated how you can have good coffee, even when the pump stops working, without anybody knowing the difference.

During the morning worship service men of sixty and sixty-five sat in the brilliant sun listening to boys of twelve and fourteen lead in the reading of Scripture, and rendition of good, inspirational poetry. Preachers had to sit back and take it from a layman, while Milo Stucky, principal of the Buhler Rural High School, presented the Sunday school lesson for the morning.

At the afternoon session building plans and problems were discussed under the leadership of Adam Mueller, resident caretaker, and Erwin Goering, member of the Young People's Retreat Committee.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Why I Believe in Bethel

J. O. SCHRAG

Every young person must face at least three major decisions in life:

1. His decision concerning God.
2. His decision concerning man.
3. His decision concerning a life work.

I believe Bethel can help our youth to meet each of these crises of life more successfully.

1. The problem of God—who is He—who made Him—where is He? These questions come early in life. The pre-school child is interested in God—he is perplexed and naturally turns to adults for help. The event of God, solved or unsolved, remains with each one of us throughout our life. Under normal conditions, the Mennonite student entering college is already a church member—he has made the basic decision concerning religion. He has been converted to Christianity. At this stage in his spiritual growth he must not enter a hostile atmosphere or enter a complete secular vacuum. Basically Bethel gives its students, through Chrst-centered instruction, an environment in which they may work out their salvation and attain a working religion. It is an environment culturally rich in Mennonite tradition where God becomes a reality, where Jesus becomes a partner and co-worker, and where religion becomes meaningful. Imagine now our church without facilities to train our leadership. Leadership which transmits this Christian heritage to the local church level and permits this relationship to God to become a normal kinship and not an anemic pathologic abnormality.

2. A second and often contemporary problem is our relationship to other people. We are placed into a world where the traffic of humanity is heavy and out of this conglomeration we must choose with whom we wish to associate. The relationship to man involves our friends, associates, and acquaintances. Perhaps it is not too subtle to say, "Go to Bethel to find your mate"—it has happened, you know, with a degree of regularity and some degree of success. The problem is a larger one. In this period of life we establish our circle of friends—often for life. Where can your child make better choices than at Bethel?

3. Every person is concerned with the choice of a vocation or profession. Bethel offers youth the basic sciences with a plus—that is not only how to make a living, but how to live a life.

I believe in Bethel because it is a church-related school. I Tim. 2: verses 3 and 4 read, "This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of God." The church is the one great soul-saving agency—the school is intersted in the distribution of knowledge. Bethel is related to my church and therefore I feel a kinship and a partnership to which I owe my first loyalty. My church gave birth to Bethel.

If you are a Christian—that is, a follower of Jesus Christ; if you are a Mennonite, one who interprets the Scriptures as did our Anabapists forefathers; if you belong to the General Conference Church, which is our department in the Kingdom of God, and if you live in this vicinity, it is normal for you to feel a kinship to Bethel and this is a normal relationship. If you dislike or neglect your school, you should examine yourself—make correct diagnosis and prescribe a cure—remembering if your child isn't what you wish him to be you don't attempt a cure by adopting your neighbor's child. An institution is stronger than its weakest link. It transcends any personality. It is an instrument of instruction and an inspiration for untold generations. There is a synergistic reaction between church and state. Each is a catalyst to the other. Take away this relation of church and school and you turn out a typical American University product—an educated fool! What can you expect of a child going through primary grades where the teaching of religion is illegal—through a secular high school where Hi-Y and Y-Teens are extra-curricular, and a state or professional school where God is unnecessary? The end product is a spiritual cripple—a secular society tending toward socialism, corruption, anarchy, cynicism.

I believe in Bethel because I have experienced it. Bethel has opened many interesting doors of experiences to me. I pride in its past, I revel in its present, I anticipate its future. I have experienced at Bethel deep appreciation of my Mennonite heritage. I have experienced the devoted service of a Christian faculty. I have experienced in the daily chapel period that Christ-centered atmosphere of lives motivated by the love of Jesus.

I recall as a farm lad, reared in a large family that our play equipment was limited. However, we always seemed to have an abundance of dominoes. I would set these on end to form a pattern on the floor. Then by giving the end domino a push, the rest would fall in the same direction. This was my first experience with chain reaction. We are all dominoes in the game of life. The weight of centuries of tradition is heavy on us trying to tilt us favorably into the future. We should not be at ease if we are the link to break this chain reaction. For we may by wrong choices tilt future generations in the wrong direction. I believe in Bethel, for it helps its youth meet successfully youth's most vital problems. Bethel is a church-related school in which I have experienced Christ in the classroom, on the campus, and in the hearts of devoted faculty members. May Bethel live on!

Christian Youth Conference on War

STANLEY BOHN

Tennis balls bounced around college courts Saturday, April 26, when students took advantage of the fine weather and got out their racquets. That same day, away from the sun and relaxing warm air in a church in Columbus, Ohio, a different kind of struggle was taking place in an attempt to make clear a different set of points.

Students from thirty states and six foreign countries, representing some 55 colleges and universities and many Protestant denominations attempted to resolve some of the problems that confront the conscientious objector.

Some Were Mennonites

Meeting with this group and sandwiching their own sessions in between meetings of the conference was the Intercollegiate Peace Fellowship of Mennonite and Affiliated Colleges, an organization representing peace clubs from Messiah College in Pa., to Beulah College in California, with all the various hues of Menno's followers in between. This conference within a conference was itself very encouraging to observe, and will be helpful in strengthening the peace efforts on our own campuses.

Olive Branch On A Sandbag

The whole weekend was encouraging and it drew from the big universities the less publicized segment who seem to have out-grown the sorority water-fights or the strikes over bed-making that their schools are famous for.....serious, seeking students who do not have the support of their faculty and fellow students that we have. Mennonites and other students alike, dropped their easy-going lingo and in concise, better-define-what-you-mean-by-that discussions, first re-explored the Christian doctrine of peace, and then concentrated on strengthening the peace program. Discussions were intense and between sessions, over the lunch hour, and late into the night you could pass little knots of intent gesticulating students and overhear words like... "expediency has nothing to do with Christianity".... "tryanny or war, there is no choice. One comes with the other"....."lesser evil"...."ends, means," until gradually problems were less and less vague and the issues were plain and clear. If Russia could see so far, they might have noticed a little green shoot struggling hard to show itself, a possible olive branch, pushing through the hard grim wall of sandbags dividing East and West.

Deep and Rewarding

They went deeper than "thou shalt love thine enemies;" they tried to find out why it was said, tangling with Neo-orthodoxy and its doctrine of man cannot do good but can try to do as little evil as possible.

It was valuable for us who live in a world where security is the strike-it-rich quick jack-pot that we'll gamble what blessings and progress we've received so far to get it, to remind ourselves of the only security that is in crucifixions and disrupted careers. Valuable also for all of those who try to be "therefore perfect" was the warning of self-righteousness. We have come hundreds of years with our non-resistance heritage. The spirit of the original founders cannot be lost. The adults have done their part; their chances of witnessing under a draft law are gone. The opportunity comes now to our generation, and as we are more numerous, we will try to reach beyond their efforts and keep on building.... yet always reaching back past them to the Founder.

The Young Peoples Union 1941 - 1952

GRACE MILLER*

Term papers can be a very valuable part of college life. I have just completed a very interesting research on youth work in our General Conference Mennonite Church. I was surprised to learn how young our work is. The Young People's Union wasn't organized until 1941, eleven years ago, though the young people first gained recognition in the conference in 1920. They were allowed to elect a committee, but about the only opportunities they were given for work were in the Sunday school and the Christian Endeavor. However, once they got started, those young people weren't to be stopped. In November, 1923, the youth page appeared in **The Mennonite** for the first time. It was called "The Sower." Gradually, through the years, it was enlarged to its present size of four pages.

The young people had prayer cards printed and distributed. This was the beginning of our present prayer calendar, though it didn't take the form of a wall calendar until 1950.

The projects the young people have helped support are of great significance. Projects weren't started until 1939. The first ones were to help complete a Bible School Dormitory at Swift Current, Sask., and to help Ernst Harder from Paraguay in financing his education. This help to Ernst Harder was the beginning of the Missionary Education Fund. Since then, Lydia Santos, Franscisca Santos, and Iris Melecio from Puerto Rico and Jacob Friesen from Paraguay have been supported through M.E.F. Now Jacob Duerksens are studying in Canada through M.E.F. I think all of us agree that we have gained as much from having them here as they have gained from us.

The Y.P.U. also helped the Canadian young

(Continued on page 334)

Program Helps on "Faith of our Father"

A local youth leader asks, "I know the heritage of our church is important and should be known by young people, but how can you interest young people in something that happened four hundred years ago?"

With the draft age reduced to age eighteen, this question becomes most acute. How can an eighteen year old appreciate his heritage? How can he be deeply seasoned and convinced of the truth of the Christian way of redeeming love?

One way is for him to hear hero stories of his spiritual forefathers, what they suffered and why. He should hear them from childhood on up. Another way is for him to see the stupidity of war, its foolish waste, its futility. Youth have a sense of justice and reasonableness older people sometimes lose. If this is seen, the way is open for seeking some answer other than war to our human conflict situations.

The Young People's Union has issued some "Program Helps," at least one copy per church, on the "Faith of Our Fathers." It seeks to deal with this question and how our Anabaptist fathers answered it. Your pastor or youth leader has a copy of this excellent work done by Robert Kreider. Make use of your copy for your youth meeting and try to find the answer for your youth.

A Girls Home in Winnipeg

The Ebenezer Girls' Home
605 Bannatyne Avenue, Winnipeg, Canada

We are grateful to our heavenly Father for His protection and help during these cold months. During these months, too, girls and women have received places of employment through the Home. As our Mennonite girls have a good reputation in the city there are always more requests than there are girls. The girls who work for the wealthy English people receive good wages and everything free. Since there are always many girls who come from the farms to the city for the winter, not much work could be found this winter except housework. The girls who work in a household are, of course, free on Thursday afternoons and most of them are also free each Sunday. On Thursdays most of the girls come to the Home and remain for the Bible Study Hour. Here the girls drink their coffee in company and tell their experiences. Then from six to seven o'clock we have our Bible Study Hour which is led by Rev. J. Toews. Now we are going through the first epistle of John. The Bible Study Hour is a great blessing for us. There is much singing too. At eight o'clock the girls who sing in the choir go to the Mission Church for the practice, others take part in the catechetical instruction. On Thursday, the 3rd of April, we have our Easter celebration in the Home with a program and a repast. Emmy Janz, who has also remembered us with a gift, is our Home nurse; she is now a nurse in the Edmonton Home for the Aged. She goes to the Girls' Home over there too. I thank you for the support which I have received during these months.

With greetings, **Helen Epp.**

Y.P.U. Financial Report

Balance March 1, 1952		$(1466.44)
Receipts in March		180.50)
Total amount from July 1-April 1		3145.36)
Percentage of budget of $4000		78.6%
Balance March 31, 1952 (deficit)		(1355.08)
General Fund	(2039.02)	
Miss'y. Education Fund	(9.53)	
Notes Payable	600.00	
Voluntary Service	93.47	
	$(1355.08)	

The deficit has been reduced a little. By the end of the fiscal year, June 30, let us be operating in the **black!**

THE YOUNG PEOPLE'S UNION

(Continued from page 333)

people to purchase the Rosthern Experimental Farm, now the center of many of their activities. Some money was given to the Mission Board for the purpose of building a church at the mission in Lame Deer, Montana. Another amount was used for putting in the floor of a new dormitory in the Colombia, South American mission. Some money was used to support summer V.S. workers in Colombia. That project was closed just last year.

Probably few of us knew that Voluntary Service was started by the Peace Committe and the Y.P.U. That was in 1947—only five years ago. I wonder if we reailize how much progress has been made since then. I think we should be conscious of the fact that V.S. is a privilege that people before us couldn't enjoy.

The publishing of Program Helps is also a fairly young child of the Y.P.U. The actual publishing began only about three and one-half years ago. As this child grows older, we hope it will grow in its usefulness too. Ways to improve the Helps are being studied.

Most of you realize that the emphasis of the Y.P.U. now isn't projects so much, but it is rather on an effective youth program in the local church. That is why we are encouraging workshops, printing Program Helps, publishing **A Youth Manual,** and sending out executive members to visit the churches. I think that this is a step in the right direction. As you study the youth work of our church, one can't help but feel that God has marvelously guided. The challenge of numberless opportunities lie before us. Can we meet them? We can if we are willing to use the power Christ offered to us!

Our Schools

BLUFFTON COLLEGE

DR. KETCHAM

Dr. Charles B. Ketcham, President of Mount Union College, Alliance, Ohio, is to be the speaker at the Bluffton College commencement services to be held in Founders Hall at 10:00 a.m. Monday, June 2. Dr. Ketcham is a graduate of Ohio Wesleyan University and Drew Theological Seminary. He has received honorary degrees from Ohio Wesleyan, Allegheny College, and Baldwin Wallace College.

Before assuming the presidency of Mt. Union in 1938, Dr. Ketcham held pastorates in the Methodist Church in Columbus, Cleveland, Oberlin, and Warren, Ohio. He was District Superintendent of the Cleveland District of the Methodist Church. He is at present a member of the Judicial Council (The Supreme Court) of the Methodist Church.

The Social Action Committee of the Student Christian Association sponsored a drive for soap for relief the week of May 5. Bars of soap were sold to students and faculty members and donated for relief. Used fats were collected from housewives in the Bluffton community and soap made from this fat. The committee also cooperated in the blood donation program May 6, when a mobile unit came to Bluffton to secure donations of blood.

The faculty held its annual spring social meeting in the form of a picnic supper on the campus, May 5. Wendell Metzler, a student, reported on a survey which had been made of a random sampling of students. The survey was made for the purpose of determining the influence of Bluffton College experiences on the religious lives of students.

Th Vesper Choir made a tour of Mennonite Churches in Eastern Ohio over the May 9-11 weekend. The group will tour Pennsylvania and Ontario after commmencement.

President Ramseyer attended a meeting of alumni and former students held in the Calvary Mennonite Church, Washington, Illinois, May 10. He is to give high school commencement addresses at Lafayette and Walnut Creek, Ohio, May 19 and 21 respectively.

Student Christian Association officers and committee chairman were installed at a dinner meeting in the Ropp dining room, Wednesday evening, April 30. Dr. J. S. Schultz gave the charge to the new officers. The SCA cabinet is planning a retreat on Sunday, May 18, for devotional purposes and to plan for the coming year.

FREEMAN JUNIOR COLLEGE

Wednesday, April 30, all Freeman College and Academy students took a day to work in the community to earn money for the Student Project. The faculty and students chose to remodel the Industrial Arts Shop, adding a second floor and ceiling. In the day's work the students earned about $1,350 which was reported in a special chapel program the next day.

"Here I Stand," a human drama in three acts, was given by the Peace Club of Freeman College on May 14 in Pioneer Hall. It was written and directed by Maynard Kaufman with Rev. Orlando Goering as the faculty advisor. The play tells the story of how James, a young man soon to graduate from college and about to be drafted, decides he cannot conscientiously enter military service. He first becomes acquainted with the principle of peace when a sermon on nonresistance is preached by the new pastor at Jim's church. This same sermon raises opposition from Jim's parents and others.

The play is not only full of excitement and drama in bringing out different reactions to pacifism, but it teaches a Biblical viewpoint in the conversation between Jim and his pastor.

Ted Toews, former Freeman College student and son of Rev. Benno Toews, instructor in Bible here recently, was heard over the CBS radio network Sunday, March 30. He co-starred with Yvonne de Carlo on the Philip Morris Playhouse in the play, "Take One False Step."

Toews majored in music at Stanford University and was selected following tryouts held in universities throughout the country.

Three Freeman students attended the Christian Youth Conference on War held in the Central Community Church, Columbus, Ohio, April 25 to 27. Glen Boese, Don Kaufman and Laverne Unruh traveled with Ervin Ortmann to the Conference which was attended by about 300 young people.

The conference was sponsored by the three historic peace churches along with groups from Baptist, Lutheran, Methodist and other churches. The discussions were under the leadership of men such as Dr. George M. Gibson, Bayard Rustin and Don. Smucker.

Jottings

—**Greenfield Church, Carnegie, Oklahoma:** We had a week of Pre-Easter Services March 31-April 6. Richard Tschetter of Cardell, was the speaker. April 9, Miss Elenore Schmidt, former missionary of India, showed pictures and told about the work. April 10, Rev. and Mrs. J. J. Regier and the Lightbearers quartet from Grace, brought a wonderful message in song and sermon. Mr. and Mrs. Herman Tan were with us April 13, in the evening. They showed pictures from their homeland. They are natives of Java, Indonesia. The many blessings of this Easter season should help all of us to live closer, and be more willing to work for our Lord and Savior.—Corr.

—**Eden Church, Inola, Oklahoma:** Monday, April 7, a quartet, "the Lightbearers" from G.B.I. gave a nice program at our church. Brother G. B. Regier is teaching a catechism class Sunday mornings; two of them have asked to be baptized. Sunday, April 27, we will be host of a singing program jointly with the neighbor church and also the Collinsville M. B. Church.—Jacob Froese, Corr.

—**Flatland Church, Quakertown, Pennsylvania:** The Flatland choir, under the direction of Rev. Wilmer B. Denlinger, rendered an Easter cantata, "The Victorious Cross," in our church, March 30; then at the Mennonite Home in Frederick, Pa., on the evening of April 8. The Sunday school Easter program was given on Easter Sunday, with songs, exercises, and recitations.—Mrs. Harvey Ahlum, Corr.

—**Bethel Church, Hydro, Oklahoma:** Miss Elenore Schmidt, a returned missionary from India, spoke to us on Easter Sunday, telling of her experiences and the customs of the natives during the Easter season. The Ladies' Aid Society met and quilted for relief. Several of our number attended the Church Workers' Conference in Milford.—Wilfred Ewy, Corr.

—**Salem Church, Dalton, Ohio:** Seven young people were baptized and received into the membership of our church. Six new members were received by letters and two by reaffirmation of faith and the right hand of fellowship. A special time of joy and fellowship took place on April 20, when the congregation joined in a Fellowship Dinner (basket dinner) at the church, during the noon hour. The finance committee arranged a short program following the meal at which time the notes of the church were burned. The church improvement program, which started in 1947 and included the enlargement of the church basement, the purchase of a new pipe organ, more parking ground, a parsonage, and a one room school building was completed and paid for by April 1, of this year. The total cost of the project was $41,000. In addition to this the congregation also provided a cabin and the stainless steel table ware for Camp Friedenswald.—Mrs. Merl E. Lehman, Corr.

—**Salem Zion Church, Freeman, S. D.:** The men's chorus of the Eden Church, Moundridge, Kansas, gave a program of sacred music in our church, Sunday evening, April 20. Our own male chorus will present a program Sunday evening, May 4. The Women's Missionary Society made 15 quilts at their April meeting. At the May meeting relief clothing will be packed. Pastor Mast will conduct a Bible Study series beginning on the first Thursday night in May, and continuing for six or eight weeks. The study will be based on Ephesians.—Corr.

—**Bethel Church, Mountain Lake, Minnesota:** Our former pastor, Erland Waltner, now Bible instructor at Bethel College, conducted Passion Week services in our church, April 6-11. Communion services were held on Good Friday forenoon. Albert Gaddert, pastor of Hoffnungsau Mennonite church of Inman, Kansas, and Elmer Ediger, both representatives of the General Conference Christian Service were with us on March 13. Rev. Gaeddert brought the morning message and Elmer Ediger showed slides on various phases of our conference work. Clothes for relief were packed this month. Fourteen boxes were sent to Akron MCC Headquarters. On April 27, Freeman Jr. Col. Choir presented a program in the High School Auditorium. Harold Gross, professor and instructor of the college brought the morning message. A Children's consecration service was planned for May 11. Our Male chorus presented a concert on Easter Sunday evening. —Mrs. George Eitzen, Corr.

—**Glendale Church, Lyndale, Wash.:** Andrew Shelly from the Mennonite Biblical Seminary was the speaker for our pre-Easter meetings held from March 30 to April 4. Mrs. Regina Lawrence and her daughter, Elli, from Germany, are making their home with Mrs. Magdalena Grenger, arriving here March 26. Services were held Good Friday morning and Communion was observed. The choir under the direction of Jack Decker presented a program of Easter music, Friday evening, April 11. The children of the church met at the Rev. Hilty home April 12, for an Easter egg hunt and party. George Warkentin was baptized and received as a member of the church on Easter Sunday morning. The Men's Brotherhood worked at the church the week of April 13-19 putting ceiling tile in the church sanctuary.—Mrs. Ralph Boese, Corr.

—**Grace Church, Dallas, Oregon:** Earl Peterson, graduate of the Dallas Theological Seminary of Dallas, Texas, has accepted the call from the Grace Mennonite Church, Dallas, Ore. Mrs. Peterson is a graduate of the Scofield Bible School. Mr. and Mrs. Peterson and their two small sons will attend the Pacific District Conference at Reedley, California, in June, after which he will assume his duty as our pastor. Communion service was held April 6. J. M. Franz brought the message entitled, "What Is the Death of Christ?"—Mrs. A. E. Schellenberg, Corr.

—**Calvary Church, Barlow, Oregon:** Fourteen persons were baptized on Easter Sunday and 2 joined by letter. In the same Sunday evening the choir gave their program in song. The Juniors of the Oregon churches met at Pratum on April 19, for their Rally. The Young People met at Alband Grace Church on April 25 and 26 for their fellowship and banquet. Mr. and Mrs. P. J. Boehr, missionaries to China, were in our church on Wed., April 23, and showed pictures. Miss Martha Yoder from the Mental Hospital at Reedley, Calif., was in our midst and gave a report of the work.—Mrs. George A. Fast, Corr.

—**Deep Run Church, Bedminster, Pa.:** Lester Jansen, Pastor of the Perkasie Church, was guest speaker at the Easter Sunrise Service. Fourteen have registered for Leadership School at Souderton. Willard Detweiler was drafted and entered the army April 15. Arthur Voth of MCC, recently spoke on Voluntary Service Work for Youth. The Lord's Acre or Lord's Hour project is being started. Many attended the 154th E. D. Conference at Quakertown, Pa. Raymond and Dorothy Leatherman, Omaha, Nebraska, announce the birth of a son, Philip Charles, on April 11. Edward Tice graduates from Bluffton College in June. Donald Wismer has been elected president of the Bluffton College Student Christian Association for 1952-53. New and used clothing is being collected for relief by the Missionary Society. "Truth Seekers Class" is the name of the newly organized Adult Women's Class.—Corr.

—**Zion Church, Souderton, Pa.:** Special pre -Easter services were held this year with Albert J. Penner, pastor of Broadway Tabernacle, New York City, bringing us inspiring messages. A special offering for Relief was received on March 23. This "One Great Hour of Sharing" offering totaled $804.00. On Palm Sunday the choir sang Stainer's "Crucifixion," to a capacity audience. Soloists were Howell Zulick, tenor, and Eugene King, baritone, both of Philadelphia. The choir is now rehearsing for the rendition of the oratorio "Elijah" to be given on Sunday, May 18. Our pastor, Ellis Graber, attended the Washington Churchmen's Seminar at Washington, D.C. —Corr.

—**Johannestal Church, Hillsboro, Kansas.** A mission program, by the Missionary Society, was observed on Thursday evening, April 10. Brother Andrew Shelly presented the work of the Seminary in Chicago, with slides, April 18. Mary Margaret arrived April 16 to be with her parents, Mr. and Mrs. Roland J. Bartel. On April 27, we dedicated our newly remodeled and redocorated church to the service of the Lord. Brother Roland Goering, pastor of the First Mennonite Church of McPherson, brought the dedicatory message. Words of encouragement and congratulation were brought by the following neighboring ministers: Harvey Jantz, Friedenstal; J. W. Nickel, First Church of Hillsboro; and missionary P. W. Penner, Brudertal.—Mrs. Edwin Plenert, Corr.

—**Inman Church, Inman, Kansas:** On April 23 Miss Hatsuko, Kanazawa, a Japanese student at McPherson College, pictured to us the conditions of the Japanese people before, during and after World War II. Miss Kanazawa is a charming Christian young girl and has been engaged as speaker by various groups in this area. At the time the A-bomb was dropped on Nagasaki she was a drafted factory worker there. Another recent speaker was Miss Martha Stucky who told about her work in the Arizona Migrant district of the General Conference. The evening of April 27 was visiting night. Members are encouraged to visit one another.—Corr.

Into the Beyond

MRS. A. R. REGIER, of the Hebron Church near Hesston, Kansas, was born February 7, 1877, and died April 24, 1952.

MRS. MARY CHRISTMAN BIELER, of East Greenville, Pennsylvania, and member of the Hereford Church, was born October 29, 1874, and died April 25, 1952.

SARAH F. EPP of Henderson, Nebraska, and member of the Bethesda Church, was born August 10, 1888, and died April 23, 1952.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.
All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

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To Our Pastors:

Some time ago the Historical Committee of the General Conference Mennonite Church sent out a letter to the pastors regarding church bulletins. We stated that the church bulletins, yearbooks and other congregational publications are very valuable information

Continued on last column

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Summer Leaders' Conference

The MCC Summer Service Leaders' Conference was held in Chicago at the Mennonite Biblical Seminary on May 9 and 10. Speakers were Ray Horst and Orlo Kaufman, Akron; Atlee Beechy and Mary Royer, Goshen; Edith Claassen, Chicago; and Don Snapp, Elkhart. The purpose of the conference was to prepare young people for their leadership responsibilities in the summer units which are to open June 14. About twenty were present.

An Unusual Reunion

The Cleveland State Hospital unit of last summer had an unusual reunion on May 3. They talked together by ham radio from Elkhart, Indiana, where half the group was gathered, to Moundridge, Kansas, where the others were. During the reunion each person talked several times and for as long as he liked. The total time on the air was one and one-half hours. The next day separate reunions were held by each group in Goshen and North Newton.

Reimbursement for Refugee Transportation

The United States government just recently paid the ocean transportation, approximately $67,000, for the Surriento movement of 431 people to Uruguay in October, 1951. The Economic Cooperation Administration had provisions in its legislation to help refugees, but until recently was not interpreted to include ocean transportation to another country. Representative Francis Walter of Pennsylvania was instrumental in helping us obtain this aid. This is the first such grant the ECA has made. Because the above mentioned refugees were Danzig Mennonites, that is of German ethnic origin, they were not eligible for IRO assistance as most of the other immigrants to South America had been.

PAX Services Continue

The official closing of Pax-Espelkamp was May 15. The remaining Pax fellows will transfer to Backnang where Mennonite Voluntary Service has now completed two full basements. The building program at Backnang calls for ten six-family homes. The Pax-Greece team of five are experimenting with three types of hybred seed corn. They report that the soil is deficient and that this is the driest spring for many years.

Of Things to Come

May 27—Commencement, Freeman Jr. College

May 27—Commencement, Bethel College

June 2—Commencement, Bluffton College

June 12-15—Pacific Dist. Conference, Reedley, California.

June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.

July 5-9—Canadian Conference, Altona, Manitoba.

July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.

July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.

July 20-24—Intermediate Retreat, Murdock, Kansas.

July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.

July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.

July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

August 3-9—Young People's Retreat II, Murdock, Kansas.

August 8-10—Missions Retreat, Camp Friedenswald.

Aug. 10-15—Mennonite World Conference, Basel, Switzerland

August 15-17—Retreat on Peace, Camp Friedenswald.

Sept. 12-15—Central Conference, Topeka, Indiana.

Continued from first column

regarding the development, growth and contributions of our congregations. At this time we want to thank all of those who have responded and have put our historical libraries on their mailing list. This is a much appreciated service and will enable us to be of service to the Conference.

We would like to take this opportunity to ask those ministers and church leaders who have not yet responded, to do so. Our request is that you send your church bulletins, yearbooks, and other publications of the congregation and other organizations to the following historical libraries:

Bethel College Historical Library,
North Newton, Kansas.

Bluffton College Historical Library,
Bluffton, Ohio.

Historical Library, Menn. Bib. Sem.,
4614 Woodlawn, Chicago 15, Illinois.

Thanking you for your cooperation,

Very sincerely yours,
Cornelius Krahn, Sec.

Editorials

SYMBOLS OF PENTECOST

On June first we again celebrate the anniversary of Pentecost or Whitsunday. On that first Pentecost in the upper room in Jerusalem we note three manifestations of the Spirit; the sound of a mighty rushing wind, the tongue of fire on each disciple's head, and the speaking in tongues. These three may be taken as symbols of the Spirit for our day: wind, fire and voice.

The coming of the Spirit is more than a mere evening breeze; it is like a strong rushing blast. The tornado-like power of the Spirit is tremendous and should be allowed to blow clean away the evils from our lives and fill them with a divine power. It is the breath of spiritual life that brings new vitality and power to an otherwise dead self.

A second symbol of the coming of the Spirit is that of fire. Fire can consume and refine and purify. The Spirit should consume all that is unworthy in us and purify and refine our inner lives. But fire also brings warmth and cheer to carry on the Lord's will. Note also that the fire was on their heads. There must be consecrated thinking and planning. We seem to be living in a world when feet are more important than heads, as millions of feet are made to march to martial music. More fire in the head is needed.

Another symbol of the Spirit was the gift of tongues whereby everyone heard the Gospel in his own language and could understand it. The Gospel is for everyone, reaching us in clear and simple terms. It speaks to every race and nation and to every need and condition of life. It tells of the good news of being restored to God through Christ.

God grant us all a Pentecostal experience in which the Spirit shall come into our hearts like a strong life-giving breath; like a refining and glowing fire in heart and head; and like the voice of God speaking directly to our particular need. May we wait expectantly for that divine filling.

THIS NOISY WORLD

The cartoon and item on "The Voice Needed Most" elsewhere in this issue should cause us to consider to what voices our hearts are attuned. We hear what we are interested in. If it be sports, we hear the report of sports. If it be world events we hear the news. If it be the market report or the latest move in the world of politics there is plenty of opportunity to hear those voices. In fact we live in such a noisy world that we almost forget to "be still, and know that I am God."

The heart is somewhat like the radio in that we can tune out the voices we do not wish to hear and bring in those the heart longs for. How we need to tune in and listen to the voice of God!

THOU SHALT NOT KILL

From figures released by the Travelers Insurance Company we learn with dismay that almost two million people were casualties last year in the worst automobile accident toll in the nation's history. Specifically, 37,100 people were killed and 1,962,600 were injured in auto accidents. We killed 3,420 boys and girls under 15 years of age.

Excessive speed is "far and away the most dangerous mistake in driving." More than 13,000 persons were killed and 570,000 injured by drivers who were exceeding the speed limit, according to the report. Failure to respect the right-of-way was the second highest cause of accidents.

More than twice as many accidents occur during the afternoon and evening hours as in the morning. The hour from six to seven in the afternoon is the most dangerous time of the day or night. Saturday is the most dangerous day of the week. Three out of four traffic accidents happen in clear weather on dry roads.

Twenty-five per cent of all drivers involved in fatal accidents were under 25 years old. Ninety per cent of all drivers involved were males.

The enormity of this toll is difficult to comprehend. It means an average of more than five thousand broken bodies a day, with over a hundred killed every day in the year. Cannot these figures shock us into slower and more careful driving. We hold human life sacred, and every care should be taken when driving such a deadly instrument as the automobile.

The writer once heard Lloyd Douglass, preacher and author, recommend to an audience that before each trip, as we lay hold of the door handle to enter the car, we should pause and breathe a prayer for discretion and safety in driving. And we might add that at the conclusion of every trip it would be well to pause and thank God for His protection and help.

A CHURCH MEMORIAL DAY

The nation has its Memorial Day to call to mind and honor those who have given their lives in the country's method of attempting to preserve the ideals of liberty and democracy.

Would it not be fitting for the Church to have a Memorial Day for its faithful also? We do have a sacred memorial day for our Lord at the time of the Holy Communion. Would it also be proper to set aside a day in the year to call to mind the faithful in the long history of the church?

It might strengthen our own faith if we recalled how much they suffered for theirs. It might help us to be more loyal to the great Christian principles if we remembered what persecutions and hardships our forefathers endured to uphold these great principles.

Perhaps our children know too little of the cost required to make possible the religious freedom they can enjoy today. Perhaps they should know what great price the principles of separation of church and state, nonresistance, the simple life, absolute loyalty to the full Word of God, were made possible. Perhaps, along with other special days of the church year, we should also have a Church Memorial Day.

The Growing Season

VIRGIL M. GERIG*

Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. —II PETER 3:18

No one needs to be reminded that this is the growing season. God's miraculous power has been evidenced anew as Nature stirs out of her long winter slumber and new life bursts forth with incomparable beauty and vigor. If you would be brought closer to God, take time to walk through the woods and meadows in the springtime.

Growth is the key to life itself. Henry Wadsworth Longfellow maintained his youthful spirit and vigor in an unusual way as he grew older; when he was in his seventies an inquiring reporter came to him one day and asked for his secret to life. Pointing to an old apple tree nearby, Longfellow replied, "I try to be like that tree, I grow a little new wood every year." If we too feel that need for growth in our spiritual lives, let us take time to "grow a little new wood" by searching the Word of God for light.

A. The Need for Growth.

The New Testament has many suggestions for new growth. God expects Christians to be growing personalities. The stress is not so much upon physical growth as upon the necessity for growing in the spirit. Isaac Watts, the great hymn writer, never reached large proportions physically; he only reached a height of about five feet. Friends sometimes twitted him about his short stature, but he had the answer:

> "Were I so tall to reach the pole,
> Or grasp the ocean with my span,
> I must be measured by my soul:
> The mind's the standard of the man."

When we stop to ponder the fact that about half the hospital beds in the United States are occupied by mental patients, we must conclude that Watts was right, "the mind's the standard of the man" in a real sense, and only through spiritual growth can we possess healthy minds.

Consider just one of the Biblical suggestions for spiritual growth: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This is Peter's advice, coming at the close of a section warning his readers against being led astray by the wicked who would always be ready to lead others into error. In other words, Peter is reminding us that one sure way to avoid losing the way as Christians is to keep on growing. It is good insurance against spiritual disaster; it takes energy and vision to keep growing in the right direction, and insofar as we concern ourselves with promoting such growth, the chances of losing the way are considerably lessened.

B. The Growing Conditions.

Consider Nature again for a moment. We well know that growth takes place as it should only when conditions are favorable. Seeds and plants must depend upon conditions outside themselves if they are to make progress. The preparation of the soil, the proper amounts of sun and rain, warm temperatures are essential to their well-being. It may well be said that they must depend upon the grace of God for their needs in growing into maturity.

Peter is saying the same thing to us. "Grow in grace," he says. What is this grace of God? It is His whole gift of salvation, made available to us who have not deserved His love and mercy. It is a gift to us, just as the sun and the rain are God's gifts to growing plants. That grace of God has been made manifest in the life and work of Jesus Christ.

The grace of God, then, is the soil in which we can grow as God intends for us to grow. Through Jesus Christ, His Son, God has made it possible for us to grow into a richer and fuller life.

How much that divine grace means to us! Paul told the Galatians that his very call was through the grace of God. "It pleased God, who separated me from my mother's womb, and called my by his grace, to reveal his Son in me, that I might preach him among the heathen." (Gal. 1:15, 16). And not only are we called by the grace of God to be His children, but the faith which we possess is also the gift of His grace: "Unto you it is given in the behalf of Christ... to believe on him...." (Phil. 1:29).

Perhaps this is sufficient to remind us that in many ways we are just as helpless to grow in our own strength as are the seed and the plants and the trees. It is God who provides the necessary conditions for our growth, and He has done so in His great love. Who has a real excuse for failing to grow spiritually since the riches of the Eternal Creator are made available to him?

C. Our Part in Growth.

But everyone has the opportunity to grow in the grace of God, why is it that not everyone does grow? We surely cannot blame God for our failure, for in Shakespeare's words:

> "The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings."

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*Pastor, Oak Grove Church, Smithville, Ohio.

We have a great responsibility in our response to the gift of God's grace. It is possible to receive the grace of God in vain: "We than, as workers together with him, beseech you also that ye receive not the grace of God in vain." (II Cor. 6:1).

What is our role in this growing process as Christians? Peter suggests it in the second part of our text: "Grow... in the knowledge of our Lord and Savior Jesus Christ." Knowledge of Jesus Christ is essential to Christian growth, obviously, and we largely determine whether or not we shall remain in ignorance concerning Christ.

Of course, it is not to our modern taste to be considered ignorant. Our schools and colleges turn out large crops of graduates every year, trained in science, medicine, the arts, literature, and all the rest. But with all this massing of factual material, with all our marvelous discoveries and insights, we are still basically ignorant without a knowledge of the Christ and His way for us. George Buttrick says this ignorance is one major factor in producing the dilemma of modern civilization:

> "Every mystery solved, far from marking our progress toward final truth, arouses from sleep three or four more stubborn mysteries. The Copernican astronomy is an instance: we know far more about the stars, but we know also how much more there is to know.... The finite mind as it journeys is always baffled by an infinite truth, because the finite mind is finite."
> (**Christ and Man's Dilemma**, p. 15) .

The mystery of God's universe must then remain a mystery even as we must remain ignorant of what tomorrow will bring. Of course, a knowledge of the Christ will not give us detailed insight into the future or make our finite minds infinite, but it will give us a sense of the infinite and an assurance that to walk in His way with faith will bring us out at the right place. That is all we need to know. But we do need that faith, or we are lost in our ignorance and pride of achievement.

We have been trying to grow in our own strength and under the wrong conditions. No wonder our world is gripped in confusion and despair. We resemble the stunted tree on the timber line in the Rockies, which had clung to a semblance of life for generations but only succeeded in reaching a height of a few inches. It was trying to grow in the wrong place. We can only avoid a similar fruitless tragedy in our lives as we seek to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Let us grow under these favorable conditions that God has made available to us. Let us seek to know Christ and His way for our lives. With the grace of God providing the necessary conditions, and with the Spirit of Christ providing the power within us, our growth will be assured. And as we grow, we will be overcoming the evil which constantly threatens to undo us; we shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

A Call to Deaconess Work

Ever since sin came into the world, and consequently physical and spiritual suffering, God has called men and women, enabled by His Spirit, to help alleviate this suffering. The Lord Jesus our Savior, was also the foremost example of this type of service. He came to seek and to save that which was lost. He went about preaching, teaching and healing. His followers also, men and women, ministered to him and with him.

The early church instituted the diaconate, in which women had an important part to do. The apostle Paul mentions Phebe and a number of others, who were servants of the church, rendering an indispensable service.

Throughout the following centuries deaconess work was carried on. In later years we think of Pastor Fliedners' work in Germany, spreading to England and America.

Our Mennonite Deaconess work dates its beginning to 1890, when Rev. David Goerz brought his concern in this matter to the General Conference. Ten years later Sister Frieda (later so called) presented herself as a candidate for Deaconess work. From this small beginning, a Deaconess Sisterhood came into being, serving in different communities of our Mennonite church.

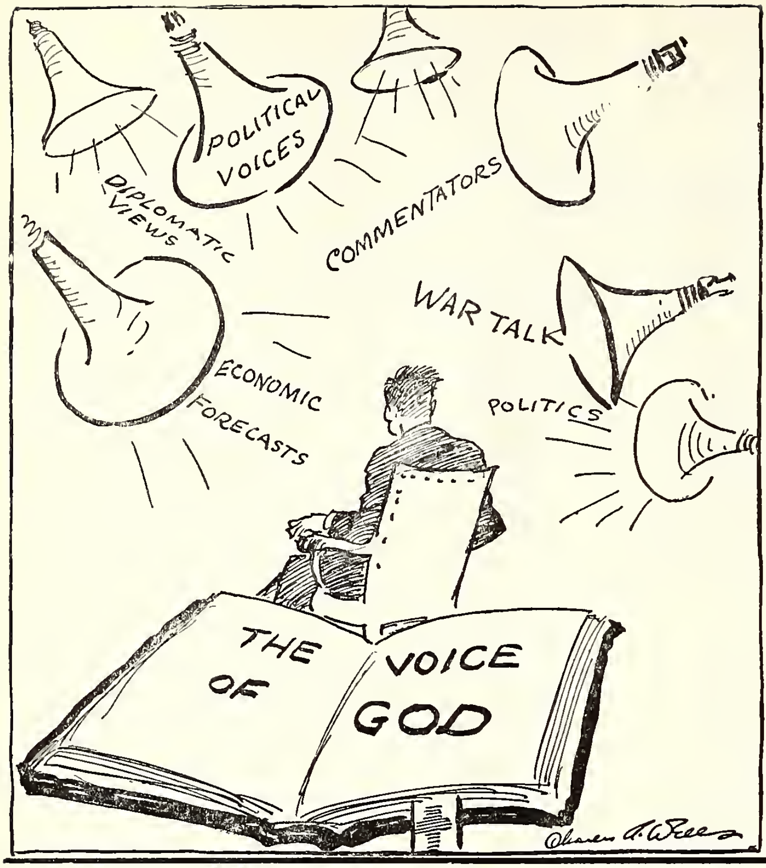
The work of a deaconess is a very important one. She is an ordained person performing a spiritual ministry beside other duties which she may be called to do.

In recent years recruiting of new Sisters has not kept pace with those retiring or having been called to their reward. Therefore, it is the concern of the Deaconess Committee, the hospitals as well as the Conference, that this cause be revived, and to enlist young women to dedicate their lives to this blessed service.

In order to promote this work, the Conference appointed a Deaconess Study Committee. Among its recommendations are the following: A closer church and conference relationship and cooperation. Widening the scope of the service area. As potential fields of service this would include work in hospitals, homes for aged, orphanages, church schools and colleges, home and foreign missions, reilef, church parish work and other church related work. Furthermore, more individual responsibility in the choice of service. Modification of the garb. Clarification of the vow. Shorter term of service and Broader educational program.

In order to make our people better acquainted with the Deaconess program, our Sisters are available, upon request of our church leaders, to present this challenge to our churches. If you prefer any one or more of the Sisters to come, please feel free to call for them.

H. J. Dyck
Pres., Deaconess Committee



The Voice Needed Most

CHARLES A. WELLS

A nation cannot long maintain its freedom if the people have forgotten the sound of truth in their ears or the flavor of truth upon their lips. At a time when so many voices are speaking with confusion, there is only one way that real, unchanging truth can be kept alive in our consciousness, and that is by listening to the voice of God. When the Word of God is kept open and its eternal truths continue to be familiar, we cannot be deceived by other voices that attempt to substitute cleverness for truth. When we know the voice of God as recorded in the Bible, we will recognize His voice when He speaks within our own consciousness. Only in this way can we be kept safe from the deception that leads to tryanny or from the confusion that leads to political and social disintegration.

Condemned Man

He was seventeen today.
As he ran the razor clumsily
Over his fresh young chin,
Fingering proudly the scattered stubble,
He talked of his plans for the future—
How he'd work as a forest ranger
Among the pinelands of Idaho
And make a lot of money
As well as have a fine vacation.
Then how he'd get a job
Driving the school bus in the winter
To help pay his way through college.
Boy, how he'd like to be a doctor
Like Big Doc, if he could, some day.

And I thought, in a year
He will be eighteen.
Perhaps he has only a year to live.

As he sat on the edge of his bed
Putting on his clothes,
The talk ran on.
Perhaps we could meet him
Up north somewhere
And we could go, like always,
To some lake to camp and fish.
This year he'd be a bigger help
Since he could drive the car
And take his turn behind the wheel.
Some time he'd like to really take a trip
Into the north country in a slim canoe
And hunt for moose, perhaps, or bear.
Boy, wouldn't he be proud to have
A bearskin rug and stuffed deer head
To hang up with his other souvenirs!

And I thought, in a year
He may be bombing cities and blasting at men
From a tank that requires no driver's license.

He is no criminal, my big tall son,
And yet he is condemned to die
With others like him.
The world, gone strangely mad
Since he was born, like some huge monster,
Sucks up the blood of youth
And grinds their bones back into mud.
When old men are released by death
We say that God is kind
And it is best that they should go;
Or when a cancer eats the face away
Or blood clot paralyzes half the brain,
We say it was a mercy that they died.
My son is seventeen.
There is a girl who looks at him with starry eyes.

And I cry, great God in Heaven, is justice dead?
Is there no stay of execution?
The last year—the last mile, what difference?
Seventeen, and in a year,
What then?

—by Stella Skeen Marlin in **Christian Advocate.**

From the Nations Capital

Attending the first national Christian Youth Conference on War, at Columbus, Ohio, April 25-27, were participants from some 30 states and six foreign countries. Fifty-five colleges and universities were represented. Approximately 20 Mennonites predominantly from the various colleges, were in attendance.

The conference was sponsored by 75 church leaders of youth, the three historic peace churches, and 16 unofficial denominational peace groups. Delegates—limited to those under 30—explored problems of the Christian's responsibility in a world at war, took part in discussion groups with the expert counsel of resource leaders over 30, and heard prominent national religious leaders on aspects of the war-peace problem.

Speakers included Dr. Eduard Heimann, professor at the New York School for Social Research; Dr. George M. Gibson of McCormick Theological Seminary, Chicago; Professor John Oliver Nelson of Yale Divinity School, New Haven, Connecticut; Bayard Rustin, New York; and A. J. Muste, executive secretary of the American Fellowship of Reconciliation, New York.

The concluding address, also serving as sermon for Sunday morning worship at the Central Community Church, was given by Don. Smucker of the Mennonite Biblical Seminary. Rev. Smucker emphasized the fact that mankind is "groaning in travail" and is in dire need of regeneration through God's love, a divine gift that is more than an ideal for which man strives.

Issued by the Conference was an appeal to all Christian Youth, which reaffirmed our faith that "the world is in God's hands ...that we are called into obedience to the will of God as revealed in Christ Jesus...that war is contrary to the will of God and the life and teachings of Jesus Christ," and that "for us, therefore, obedience to the will of God and the mind of Christ implies a refusal to participate in war and a rededication to positive expressions of redemptive love in our life and work."

House Passes Immigration Law

By a vote of 206 to 68 the House of Representatives passed, on April 25, Walter's bill to revise current immigration and naturalization laws. As earlier reported, the naturalization oath in this bill would be regarded questionable by many pacifists. However, the intent of this section was greatly clarified by the following conversation on the House floor during the three-day debate:

Rep. Graham. "Mr Chairman...Is the gentleman from Pennsylvania (Mr. Walter) satisfied that the wording of the oath would permit conscientious objectors to take that citizenship oath without mental reservation or without violation of their religious beliefs?"

Rep. Walters: "Yes. There is no question abou that. If the gentleman will examine the language i section 337 (a) (5) he will find that in the oath th disjunctive 'or' is used, so that the oath provides 'to bear arms on behalf of the United States whe required by law, or to perform noncombatant service in the Armed Forces of the United States whe required by the law, or to perform work of nationa importance under civilian direction when require by the law.'

"In other words, the naturalized alien is subject to the same requirements as the native-bor citizen is under the Selective Service Act. In thi the language differs from that of the Senate bil where the conjunctive 'and' is used instead of 'or'."

Walter's bill now goes to the Senate where it i expected to await an even hotter fight than th three-day debate in the House. It is opposed b many church groups because of its many restrictive measures.

—**Elmer Neufel**

Labor Gifts for the Church

The Rural Church Department at Drew Seminary, Madison, New Jersey has made a study of labo gifts to the church. For example, some churche buy articles and resell them in order to raise extr money for their church. The result of this stud shows the average church that uses this metho makes $65 a year on such sales. The average perso who goes out selling these articles turns in $3.7 to his church.

This particular project rates minus 21 in socia values, that is, it does more harm than good. few comments by the pastors of these churches indicated that instead of earning $65, it does mor than $65 worth of harm.

"It cheapens the Gospel," said a New Yor pastor.

"Selling things detracts from presenting Chris to the community," says an Ohio minister.

"They reduce the church to beggary, to commercialism, money, money, always money!" state a pastor from Washington.

"In almost every case the sale of purchased articles created unpleasant feeling. Members fee obliged to buy what they do not want," is the judgment of an Ohio pastor.

The entire study of this and 60 other types o work that people give to their church is now available from the above department.

The study shows that labor given, not to ear money, but to save money for the church by improving the church and parsonage property suc as painting the church, building sidewalks, or beautifying the church grounds has many social value and yields excellent financial returns.

THE SERMON

rist, the multitude beholding,
Vith the twelve ascends the Mount
om His lips these words immortal
Flow as from a Living Fount:

essed are the poor in spirit—
Heaven's kingdom shall be theirs;
ssed are the ones who sorrow—
Comfort shall they have for cares!

ssed are the meek and lowly,
For the earth they shall possess;
ssed are the ones who hunger
And who thirst for righteousness:

rily they shall be filled,
d their inner longings stilled.

ose, the merciful, are blessed,
For they mercy shall obtain.
d the pure in heart are blessed.
For God's presence they shall gain.

ssed are the loved peacemakers:
They are called the sons of God!
ss'd are all who for their goodness
Bear the persecutor's rod:

aven's kingdom they shall gain.
d forever with Him reign!

ss'd are ye when persecuted,
And reviled for My name's sake;
en men speak against you falsely,
Evil of your goodness make,

en rejoice! Be glad exceeding!
Your reward in heav'n is great!
the prophets gone before you
Also suffered this same fate.

2

the salt are of the earth;
But if salt have lost its savor
at can then renew its worth?
Nothing can renew its flavor!

s good for nothing then—
odden under foot of men!

ies set upon a mountain
From men's view cannot be hid;

Nor do men a lighted candle
Place beneath a bowl or lid.
But upon a candle stand,
Lo, light shines on ev'ry hand!

Ye the light are of this world:
Let your light be held, then, high,
So that men your good works seeing
Will your Father glorify.

To destroy the law and prophets
Do not think it is My will:
I am come, not to destroy them,
But their precepts to fulfill!

Not one comma nor iota
From the law shall pass away
Until all have had fulfilment
Tho' the earth and heav'ns decay.

So whoever breaks and teaches
(Be he scholar, prophet, priest)
One command, tho' 'tis the smallest,
In the kingdom shall be least.

But whoe'er obeys and teaches
These commands of ancient date,
In the blessed heav'nly kingdom
Shall by God be counted great.

For I tell you, if your goodness
Doth not that of scribes excel,
And of Pharisees, ye never
Shall in heaven's kingdom dwell.

3

Ye have heard the ancient precept,
Even this, 'Thou shalt not kill.'
But in danger of the judgment
Shall be all who men's blood spill.

But I say to you disciples,
Whosoever angry be
With his brother, without reason,
Will from judgment need to flee.

And in danger of the council
Will that one be on that day,
Who with evil disposition
To his brother, 'Raca!' say.

But whoever to his
In a sudden fit
Says, 'Thou fool!'
Is in danger of

Therefore if the gi
To the altar of th
And some sin agai
Doth upon thy m

Leave thy gift befo
Go thy way and
Now between thee
Offer then to G

With thine adversa
(Whilst thou'rt w
Come to an agreer
Lest thy foe tha

To the judge shall
And in prison thou
Truly thou'lt not c
'Till' thou'st paid

Thou hast heard
Thou shalt not
This to you declare
Whoso looks wit
On a woman, in hi
In that sin has tak

If thy right eye sho
Pluck it out and c
For, for thee it
If one member on
Rather than them
And be ALL c

If thy right hand
Cut it off and ca
For, for thee i
If one member onl
Rather than them
And be ALL cas

Thou hast heard t
'Whoso puts aw

N THE MOUNT

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th bitter cursing,
fire.

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l the rift
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thy gift.

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ee deliver,
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out thither
e last cent asked

4

aid, 'Adult'ry
mit;' but I
sciples,
ustful eye
eart
part.

offend thee
it from thee;
uld be well
erish,
to cherish,
into hell!

uld offend thee,
it from thee;
ould be well
erish,
to cherish,
to hell!

ancient saying,
his wife,

Must a letter of divorcecent
Give her, freeing her for life.'

But whoever does, I tell you,
(Though it never should occur,
Save it be for fornication)
An adultress maketh her.

Furthermore the man she marries,
(Whatsoever be his claim)
An adult'rer's stigma carries—
He is guilty of the same.

5

From the lips of ancient people
Thou hast heard this saying fall,
'Swear by God and by Him only,'—
I command, Swear not at all.

Neither by the spacious heavens
('Tis God's throne, His royal seat)
Nor yet by the earth beneath it
('Tis the footstool of His feet).

Neither by the glorious city,
Thy much prized Jerusalem;
'Tis the city of Messiah,
Precious to Him as a gem.

Neither by thy head, disciples;
Why thus show thy wisdom's lack?
For 'tis certain that thou canst not
Make one hear turn white or black.

But let your communication
Thro' each moment of the day,
(What is more may tend to evil)
Simply be, Yea, yea, nay, nay.

6

Thou hast also heard the saying,
'Tooth for tooth, and eye for eye;'
But I say that unresisted
Let the evil deed pass by!

He who smites thee on thy right cheek,
(I your Master say to you)
To avenge the smarting insult
Turn to him the other, too.

If one at the law shall sue thee,
(And in triumph o'er thee gloat)
Give him more than he shall ask thee
Give him cloak as well as coat.

Whosoever shall compel thee
To go one mile, still maintain,
Not a hard, but helpful spirit,
Go with thine oppressor twain.

Give to ev'ry one that asketh,
(Tho' not always what they say!)
And whoever wants to borrow,
Turn thou not from him away.

7

Thou hast often heard the saying
Made by them of ancient date,
Which commandeth, 'Love thy neighbo
But thine adversary hate,'

I command you, Love your foes!
Do them good, and pray for those
Who would bring to you distress;
Those who curse you, you must bless

So that ye may be God's children,
For He makes His sun to rise
On the good and on the evil,
And the rain sends from the skies.

If ye love but those who love you,
Can you merit for that claim?
Publicans whom thou despisest
To their loved ones do the same.

If your brethren, and them only,
On the road thou dost salute,
Do ye more than many others?
Publicans bear that same fruit.

Therefore be ye perfect, children,
As your Father is in heaven!

—Warren Wordsworth Faw in *Gosp*
Banner.

Letter of Thanks

To the dear brethren and sisters in the faith in North America, in the United States and in Canada, for faithful and loving aid rendered us.

Dear Brethren and Sisters in the Lord:

The peace of God for a greeting! The church council of the Mennonite Church in Neuland, Paraguay, feels deeply the need of offering the dear brethren and sisters in the faith in North America our hearty thanks in the name of the Church, for the aid, material and spiritual in character, which has been liberally rendered us in the name of Christ.

The ways and manners of rendering aid, springing from a brotherly and loving heart, have been so manifold, and your solacing hands have not been withdrawn to this day. So in spirit we would for once like to grasp your dear hands, press them with warm cordiality and gratitude and transmit to all of you dear ones over there a hearty thanks.

We confess to you that we are not worthy of that which we have received, for without the liberal support from you—how hard it would have been for us to get a start here in the chaco of Paraguay!

We take everything from you as coming from above, from God, the great helper in all things. From our Heavenly Father, who has made your hearts and hands willing to do us so much good. We thank Him too, that He has put the love into your hearts, in the power of which you have been assisting us throughout the years. What we are and what we have today we owe to Him, our Lord, and to you. May the Lord bless you richly, this we ask of Him.

That your love has been a comfort to us need hardly be mentioned. It has borne us up, strengthened us, encouraged us when courage would fade. It fills us with particular joy and gratitude that your help has not been in vain. The Lord, in His grace, has blessed everything. To Him be glory.

We want to stress especially the rebuilding of the church, of the Kingdom of God, among us. That we have been permitted to come again under the Word of God, and the soul be restored to health, after all the years of straying, to this the work of your love has also contributed. Today we are again a live church, and may the Lord of the same, Jesus Christ, keep us so. But may this fact contribute to your joy, dear brethren and sisters. You see, the works of love are not lost. We thank you for all the workers whom you have sent us, who have sacrificed their time for us throughout the years. We thank you for all preaching of the Word among us, whether it was done in writing or by word of mouth. We thank God and you for the tie of love which unites us. Your giving—praying, our praying and working have become the power which has brought us hither. We thank the Lord, for HE is good, and HIS mercy endureth forever... Amen.

(Letter closes with 29 signatures)

Congo Inland Mission News

About 2,000 souls attended the Easter worship services at Mukedi Station.

A tract of land of one acre has been granted the Mission for a building site for a church and Christian Day School center at Matshi, about twenty-five miles from Mukedi. This permit has been contested by the Catholics for about a year. Praise the Lord!

The Bertsche family, Miss Short, and Mr. Yoder, are scheduled to leave Matadi, via the SS Burckel, on May 10.

The F. J. Enns and Arthur Janz families recently spent a week end at Mutena. Rev. Enns brought the Sunday morning message.

Rev. V. J. Sprunger preached the gospel to an audience of over three hundred at Matshi, Easter Sunday morning.

The Lawerence Rempel and Allan Wiebe families spent the month of April at Lake Madimape.

The schools in Mutena area were inspected by the Mission school inspector in April.

Priscilla Keidel is the daughter of Rev. and Mrs. Levi Keidel, born at Tshikapa hospital, March 30.

Special prayer is requested for Mrs. John B. Jantzen of Nyanga, that she might be restored to physical health and strength.

Rev. Russell Schnell worshipped with the believers at Basango, Sunday March 30, baptizing forty-two converts, dedicating thirty-six children and administering communion to two hundred eighty-six members. Similar services were held at six other outstations before Brother Schnell returned to Banga.

Soul Anchors

In all ages there has been a tendency to drift away from the cardinal principles of righteousness. There is nothing new about the fact of the drift. It is as certain as the age-old drift of the Gulf Stream. To be caught in it, however, sooner or later, sweeps the soul to destruction.

It has been pointed out by a keen modern observer, that there is a drifting away in both belief and character. The eternal verities have been abandoned. Many are adrift upon a turbulent stream of doubt and agnosticism. The old moralities are questioned. Former virtues are ridiculed. Character is shipwrecked. Secure soul-anchors are needed today as urgently as ever before.

A basic belief in God is necessary. A hope in life everlasting that resists all the ridicule of science, and faith in the saving power of Jesus will steady many fearful hearts. The devotional reading of the Bible instead of critical analysis, the rekindling of the family altar, the cultivation of the Home Circle, the strict adherence to the best of family virtues, the revival of the art of friendship, will all prove to be effective anchors for the soul, when the swift torrent of temptation threatens to tear one loose from his moorings for the plunge into spiritual destruction.

A Ray of Light in the Darkness

The following is taken from a letter from Rev. Erich Schultz, an evangelist in Berlin who is helped by our Board of Missions. He writes here about the work of Rev. Goetzke, who actually still can do Christian service in the Eastern Zone of Germany. It is something we should be most grateful for, that in some areas Christians can actually receive some shepherding. —*J.T.*

The circuit of places in which services have been provided for is somewhat small this time, on the one hand because some services in the vacant places have not yet been definitely established, on the other hand the church group has always met regularly so far at Mulmke, has been dissolved.

In connection with this I would like to report briefly that all brethren and sisters from Mulmke-Heudeber have left the East Zone during the latter part of January and meanwhile they have arrived safely in the emigration camp Gronau. It was a risky undertaking, but the Lord has not withheld His help. The oppression of the government in the East Zone with regard to freedom and living conditions became gradually so strong that these could not stand it any longer and chose the way of freedom, even though connected with danger and hardship. Above other things, our brethren and sisters have done it with regard to their children, who could no longer receive true training under the conditions existing in the East Zone.

That Thin Elusive Dollar

What happened to that thin dollar? It must have slipped away. Is it lost? Who knows?

Sometimes money gets lost. Jesus once told of a person who has lost a precious coin, but who continued to look for it until she found it. But most dollars don't slip away by being lost. Many of them slip away because the steward spends a little here and a little there. Suddenly the dollar is gone.

What happens if you slip that dollar into an offering envelope and send it to the church or the Conference Headquarters for the work of some Conference Board, or to one of our institutions? Is it lost? Could a dollar be lost after you have asked for God's blessing upon it, and you have contributed it as representing your life strength in full dedication to Jesus Christ and the work of His kingdom? No indeed!

Yesterday I sat down to cut up a dollar for twenty strips of varying widths for salaries or remuneration to the Board of Education and Publication. I cut writers and office workers, six wider strips for the printers of our publications, five little strips for rent, telephone, travel, equipment, and insurance. I wanted to cut one wide strip for graded Sunday school material and another wide strip for children's work, but I had no paper left. When I counted the strips I was surprised that I had cut so many from this thin elusive dollar. Next month I will have to cut this dollar diferently, but which little strip can I eliminate?

Once Jesus took five loaves and two fishes and fed five thousand. Five loaves and two fishes blessed by our Lord will also feed five thousand in our day.

New Interest

Here are a few excerpts of a letter received from Brother S. T. Moyer, India. It is gratifying how the human heart responds to the message of salvation. This is from what is known as the Jagdeeshpur field, the southern area of our mission field in India. For more than thirty years there has been good spiritual response in that section, and it keeps up, thank God. Let us also be thankful for the spiritual enthusiasm of our Indian brother evangelists. Please note in the second paragraph, that people CHANGE when the Gospel comes in. —*J.T.*

"A report comes of eight new villages where there are now Christians, where previously there were none. Workers are most enthusiastic; I always felt that other years they listlessly went to their work. This year enthusiasm runs so high that they do not wish to go to Pastor's Retreat or Mela,—they are on fire for the work. They work up to one and two A.M. with inquirers. It is not the old folks who come, but the youth. It seems that the young people are catching the pulsebeat of the times, and are deciding that the future lies with Christ, not with Hinduism. Sometimes the old folks say, "We are thus, and cannot change; you young people can, and should change."....

One group was baptised in one village, unknown to some relatives in a distant village. The news had not gotten through. Some days later, a week or ten days, these relatives came unannounced. They came into the courtyard. No one had hinted a word about baptism. But when they came, they felt a different atmosphere, and different people. The people had changed. They were not like they had been before. So visiting relatives said, "What has happened here? You are different from what you formerly were. You have changed. What has come over you?" Here was a case clear and simple where these people had been reborn in Christ Jesus their Savior. **—S. T. Moyer**

We can never thrive except we meet GOD in secret, and if we begin in our closets, we shall not end there; we shall also seek and find HIM in the assemblies of the saints. **—Robert Chapman**

The great use of life is to spend it for something which outlasts it. **—William James**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

U. S. Along the Muddy Missouri

ARDYS PREHEIM

Voluntary Service is a year round challenge. We became mindful of this fact on Saturday morning, April 26, as forty-two of us, ranging in ages from 14 to 74, set out for a 100-mile trip to South Sioux City, Nebraska, to try to help our flood stricken friends.

Afew days before this our Bible Week speaker had challenged us with the words of Psalm 24: "The earth is the Lord's and the fullness thereof." As we arrived at South Sioux City and these flood stricken scenes met our eyes I began to ponder over the truth of this verse. Certainly the earth and all that is in it must be the Lord's even the muddy Mississippi and its might.

Our carload of 6 men and 2 girls were assigned to the home of a 91 year old grandmother who had been a widow for 26 years. Her home was a little 3-room house. It was nothing at all elaborate, but it was home to her and it was all she had. Now it seemed to be ruined. "It was just too perfect here. My children had fixed this little home for me and I was happy. I thought it just couldn't happen, but the good Lord permitted it." This was the story the little grandmother told me as she sat there with tears in her eyes, watching us start to bring each of her precious possessions out of the water-soaked house.

One hardly knew where to begin this task before us. Most of "Grandma" Church's furniture had been moved to other parts of town, when the first warning had been sounded, but when the residents in these lowlands were warned again that the crest would continue to rise, her son, living on the same block, quickly piled the remaining furniture: chairs above the kitchen table, bed springs above them, mattresses, quilts, clothes, etc. All this had to be carried out before one could shovel out the slimy mud which had been left by the raging waters. The odor of the slimy waters was very irritating, and the particles of food floating around merely added to the nauseating smell. Rotting apples and oranges lay scattered in the slim on the kitchen floor; beans in a jar sitting on the cabinet were beginning to sprout. This grandmother had, as all typical grandmothers do, jars of cookies on her cabinet. As the water had been up to a height of five and one-half feet in her house the cabinets had been standing in water and her cookies, almost beyond recognition, were floating in their cookie jars. Rice, spagetti, and the like were also soaked to a tender consistency. The smell that escaped from the refrigerator as one opened the door almost made one give up in despair, and to try to clean a natural gas stove which was clogged with this persistent mud gave one no comfort. Beautiful silverware found in the warped cabinet drawers was now "plated" with rust and mud. Dishes packed in baskets sitting on the kitchen floor had not escaped their coat of mud. After much soaking and scrubbing they proved to be beautiful and expensive chinaware. One piece was broken and I asked "Grandmother" Church whether it should be discarded. "Oh no!" she answered. "I treasure that very much. That is genuine cut glass—a relic nearly 200 years old." Little had we realized how much she cherished some of these ghastly looking dishes.

I wondered what thoughts ran through the weary mind of this old grandmother, and also through the hundreds of other minds who had endured similar experiences. Never in "Grandma" Church's 91 years had she experienced anything like this, and now when she is at the sunset of life, feeble and tired with age, this had to come upon her. She had already asked for help a week before we arrived but without success. Her children all had their own homes to clean and rebulid, and she, being dependent on a cane to get around, could never attempt a job such as this. How grateful she was for the little we did for her.

"It's too bad this had to happen," I remarked to her, and she humbly answered, "Well, I guess things were just going too good. The good Lord has to bring us back on the right track somehow."

This is the way she looked at it, and as I observed her closely I noticed a smile steal across her face.

Although it truly must be a test of faith for these flood stricken families is it not just as much a test for us? How easy it would be for us to turn our backs to situations as this, and say, "It didn't happen to us so why should we worry?" But, din't Jesus command us to be doers of the word and not hearers only?

Many of us who volunteered had often longed for the privilege of doing some specific voluntary service and we eagerly took advantage of this call given us by the Red Cross. Since age restrictions prevent us as high school students from entering short term summer projects, the memories from this one day's experience shall challenge us to live our lives more wholeheartedly to the cause of Christ and His Kingdom wherever we may be.

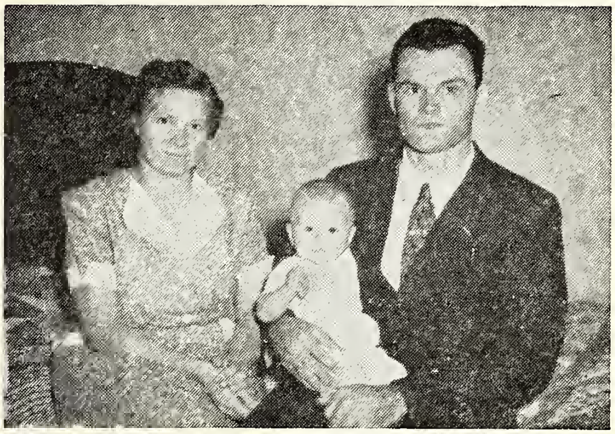
Beneath a stormy, driven sky
The wind was brisk and keen,
And standing there I needs must pray,
LORD, sweep my spirit clean.
Sweep out all trace of greed and pride,
Sweep out the seeds of strife,
And let me with THY love express
The JOY of BOUNTEOUS LIFE.

—Richard M. Sutton

It is not GOD who is far away and dim,
It is YOU and I who are far away from HIM.

—Pamela Vaull Starr

The Duerksens Introduce Themselves



HENRY FUNK

It is gratifying to see the Duerksens getting along so well. The little fellow is growing, Jakob is working hard at his studies, and the whole family is becoming an integral part of the school-life at the C.M.B.C.

On a few occasions, in spite of their recent arrival, the Duerksens have been visiting churches in Manitoba. In each case they have been well received. It is also expected that they will be present at the Canadian conference in July. From there, God willing, they will make their way westward in an attempt to visit all the General Conference churches in B.C., Alberta, and Saskatchewan. For the last six weeks of the summer quarter, Bro. Duerksen may either be working in Ontario (in order to visit the churches there), or may find a job in Winnipeg. Then, in October, they will begin their first full year at the Bible College.

We solicit the prayerful support of all our youth groups for this project. It is promising to be one of great blessing.

JACOB DUERKSEN

I was born in the village of Menlertschick in the Crimea, Russia. My parents were Jacob John Duerksen and Anna Kornelsen. We also joined the group who were making preparation to emigrate in the 1929-1930 transport movement via Germany to Paraguay. Having arrived in the Chaco, Paraguay, we settled in the village of Schoenwiese, and later moved to the place of Blumort. My mother died in the early pioneer years due to typhus, and my father passed away, two years ago.

I was converted to a saving knowledge in Christ in my early years, and was accepted into the church by baptism, at the age of sixteen. Shortly after this, I had opportunity to serve in Sunday school work. At the age of nineteen, I was elected as a candidate to the ministry; and later as a minister, at present I am however, not ordained. In the activities of our youth committee I was also privileged to serve.

After having finished school in our community, I was teacher for a period of three years. It was during this time, when the opportunity to attend the Bible College in Winnipeg came. This opening of attending school, was glad tidings indeed, for I had often longed to continue my studies.

I would like you to meet my family as well. My dear wife, former Margarete Unruh, was born in the village of Gnadenfeld, Molotschna. In 1947, she, her mother and her two sisters, came as immigrants to Paraguay on the transport I. Volendam, and settled in the village of Friedensheim, Newland. We were married some two years ago. The Lord has also seen fit to bless us with a son. His name is Waldemar and he is almost ten months old.

My wife and I have often prayed to God, for guidance as to my further studies. We must say that He has led us here.

We are thankful for the opportunity of preparing ourselves for later service in our home churches. May the Lord grant us wisdom to be a light for His glory in this country.

May we take this opportunity of thanking all those who have participated in making our stay here possible, be it in gift, prayer, or kindly words.

Playing the Game

This is the first in a series of articles written by members of the Y. P. U. Executive Committee, the Area Chairman and the Advisor to our Y. P. U. The purpose of these articles is to inform you of the work the Y.P.U. is doing and to give you practical hints as to how you can make your local youth group more effective for Christ. The Y. P. U. members will emphasize the specific area, in our youth work, for which they are responsible.

Kenneth Bauman—The Youth Fellowship concept and organization.
Henry Funk—The Missionary Education project.
Grace Miller—The Budget and financial needs
Dave Schroeder—The Christian Service Area
Harris Waltner—The Christian Faith and Life Area
Gordon Dyck—The Christian Fellowship Area
Dr. Erland Waltner—Youth Leadership

(Continued on page 350)

Program Helps Issued

Recently, an issue of the Program Helps published by the Y.P.U. was sent to 450 people in the churches. "Faith of Our Fathers" was written by Robert Kreider. It tells vividly the story of the Anabaptists of the sixteenth century and how they came to cling to their faith. Although this is history and history is for some people highly unpopular, here is an account put in a fresh, interesting manner. Plans should be made in local churches to make use of such material as this. The program was prepared in order to give young people an appreciation of their heritage and to point to other values than those popular and current in our day—values that are enduring.

Another Program Help just issued is on "Twentieth Century Disciples" by Ernst Harder. There are programs in this issue dealing with doctrine. The first raises a question: "Does it matter what we believe?" The other three programs deal with specific questions on "The Bible," "The Doctrine of God," and a program on "Christ and Christmas." The material was prepared believing that there is need for content in our beliefs, we need to know why as well as what.

These program materials are prepared with the needs of young people in mind and the desire to provide them with thought-provoking material so that their programs can be lively and interesting and not dull. The youth leader or pastor, or both, in each church should have a copy of the "Program Helps." These are sent out as a service by the General Conference Young People's Union to the local church.

Y.P.U. Travels This Summer

This summer, members of the Y.P.U. Executive Committee will be traveling in the interests of the Young People's Union. Their travels will take them to conferences, retreats, and local churches. Their purpose is to interpret the new Y.P.U. organization and program and seek to assist local groups in forming organizations covering the full scope of work that a youth group should. This means the particular task will be to make meaningful the threefold emphasis of the Young People's Union, that of Christian Faith and Life, Christian Fellowship, and Christian Service.

Those who will travel this summer and the general areas in which they will travel is as follows: Dr. Erland Waltner, Pacific District; Kenneth Bauman, Western and Eastern Districts; David Schroeder, Northern District retreat; Europe, Gordon Dyck. In addition, Jakob Duerksen, student supported by the YPU from Paraguay, will travel through most of Canada.

Any local churches wanting any of these folk should get in touch with them at their home address or in care of 722 Main St., Newton, Kansas, asking that the letter be forwarded.

PLAYING THE GAME

(Continued from page 349)

BATTER UP

Baseball season is here again and with it comes the thrill of spring practice and the anticipation of making the first team. You can count on it, there is a lot of hard practice ahead and competition is is keen—but oh what fun! It's worth it!

"Batter up", yells the umpire, as you step up to the box. The crowd cheers on, especially dad and uncle John, who feel as proud as a peacock. Can it be true that you made the first team? There is no doubt about it when the umpire's voice booms out, "Strike one".

Baseball is but a part of a bigger game we all must play: the game of Christian Living. There is perhaps nothing that means so much to young people in their Christian life as the youth group in the church. It is there that they learn to know The Coach, Jesus Christ, and worship Him as their Savior. It is in the youth group also that discipline, leadership, Bible study and prayer, become a part of a young person's life. It is in a Christian youth group that personal problems should be discussed and solved.

There is far more to baseball than simply knowing the rules and obeying the coach. There is also more needed to meet the needs of youth than formal meetings for youth with topics, speaker, special music and prayer. Baseball is a game that requires teamwork and this is also true in the Christian Life. A youth group must become a fellowship of Christian young people around the Lordship of Jesus Christ. As ball players have a joy in playing together, so also should Christian young people enjoy the fellowship in worship, play and service.

The baseball player is not satisfied with strikes, foul balls or fellowship. He is up to bat for a purpose and that purpose is to hit the ball, make a run, and win the game. Likewise each youth group must move beyond being satisfied simply with Sunday evening programs or specified times of fellowship, to a purposeful program of service. The thrill of baseball can never compare with the joy young people have in serving Jesus Christ: by bringing others to Christ through individual and group witness, by helping those in physical need at home or through voluntary service, and by giving of their money toward the Lord's work.

Being on Christ's team in the local youth group in your church is hard work: consisting of worship, fellowship, and service—but oh what fun! It's worth it!

Let Our Church Be:

A LIVE CHURCH
Activity, Progressiveness, Growth
A WARM CHURCH
Sympathy, Cordiality, Friendliness
A HOPEFUL CHURCH
Optimism, Confidence, Courage
A SERVING CHURCH
Doing for Others at Home and Abroad

Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

All through the year our studies and activities have been supplemented by the inspirational chapel messages of our guest speakers, and certainly the past weeks have been no exception. Theodore Epp of the "Back to the Bible" broadcast was with us one morning and gave us an inspirational address on the Bible for spiritual benefit. Professor Wier, of the University of Manitoba, and president of the local Gideon Society, gave us an insight of the worth-while work being done by this society. Other speakers have been Don Schiller of the Gospel Missionary Union, Rev. Whealey of the Wycliffe Bible Translators, and Mr. Neaves of the Manitoba Temperance Society.

On April 20, the College Choir of 40 voices presented the oratorio "Das Suehnopfer," by Carl Lowe, in the southern Manitoba towns of Winkler and Morden.

During the week end of May 3-4, the College Octette under supervision of Pres. I. I. Friesen, made a tour of the following churches: Crystal City, Lena, and Whitewater. The group reported a very fine reception of their program in all of the churches.

With one eye on the final day of the term, many thoughts begin to turn to graduation, examinations, summer employment, and future service in the Lord's vineyard. We trust that the remaining days will be as worth-while as the past year has been.

BLUFFTON COLLEGE

Students and faculty members made 800 pounds of soap from used fat collected in the community and donated it for relief purposes. Bars of soap were also sold to students and donated for relief purposes. This drive was sponsored by the Social Action Committee of the SCA.

It has been a tradition of many years standing that the Vesper Choir sing "Sanctus" at the Baccalaureate service. This year all those who have ever helped sing it are invited to join the Vesper Choir for the service on June 1. A rehearsal will be held at two o'clock that afternoon in Founders Hall.

The Brotherhood of the Middle District Conference in session at the Eicher Church, Wayland, Iowa, endorsed the Friendship Group method of college financial support and called upon its members to assist in securing new members for this group. Members contribute at least $25.00 each annually to current fund. There are now 430 members of this group.

Seven Bluffton students will be engaged in summer service under the MCC during the summer months. Margaret Salzman, Nappanee, Indiana will work in the London, Ontario hospital unit. Eleanor Wismer, Hilltown, Pa.; Katherine Kaufman, Danvers, Illinois; Dorothy Ault, Lima, Ohio; and Betty Bauman, Champa, India will work with the unit in the Cleveland, Ohio, State Hospital. Kathryn Sauder, Grabill, Indiana and Mary Jean Ramseyer, Bluffton, Ohio will be in the Gulfport, Mississippi unit.

Dr. H. M. Gage, Cedar Rapids, Iowa visited the campus May 13 and 14, to serve as consultant in the self-survey now being conducted by the faculty and students.

MENNONITE BIBLICAL SEMINARY

Henry Poettcker brought the morning message at the First Mennonite Church at Berne, Indiana, last week with five other people teaching Sunday school classes there. These included Martin Schrag, Dorothy Witter, James Reusser, Helen Snyder, and Richard Ratzlaff.

The senior banquet will be held Friday, May 9; the All-Fellowship Picnic is planned for next Sunday, May 11; and the annual Clean-Up Day next Monday, May 12. In general the tempo of activities is stepped up now with commencement scheduled for Sunday, May 25.

The project for the Women's Fellowship for the month of May will be to collect clothing for relief. Recently word has come from Hanno Klassen, from Toronto, saying that he is leaving on May 15 to serve the Mennonite churches of Ibersheim, Eppstein, and Ludwigshaven in the Palatinate in Germany.

Twenty-five thousand colored Christians are in Chicago for the next three weeks attending the Inter-National Convention of the African Methodist Episcopal Church.

BETHEL COLLEGE

Memorial Hall was filled almost to capacity Friday evening, April 25, for the annual Booster Program which consisted of a brief concert by the A Cappella Choir and the presentation of the all-school play "Family Portrait." This play is a characterization of the family of Jesus and gives the forces that affected the various members in the family of Jesus, although the Master himself is not shown in the play. The play was repeated Saturday night.

Two men's dormitories, Goessel Hall and the White House, observed open house Sunday, April 27.

Miss Ruthabel Rickman of the college class of 1941, visited the campus Thursday, April 24, and sang several selections in chapel. She has just returned from Europe where she has studied at Paris and Milan. She is planning to return to New York to take up her teaching work.

Visiting the college April 22, was F. Floyd Herr of the state teacher's certification office. He addressed the faculty and prospective teachers.

Jottings

—**Bethel Church, Inman, Kansas:** Our pastor, P. J. Neufeld held a week of meetings in the Brudertal church. Mr. and Mrs. John K. Neufeld celebrated their 40th wedding anniversary on April 24. Andrew Shelly of Chicago brought the message Sunday morning, April 27, and in the evening he presented the work and needs of the Mennonite Biblical Seminary. May 1, Ernst Kuhlman, a former missionary to China spoke in our church. Mr. and Mrs. Henry E. Kroeker celebrated their silver wedding on May 4. Eight men from here were in Arkansas a week to help in the tornado stricken area. The wedding of Arthur Regehr and Helen Smith of McPherson took place in the First Christian Church in McPherson, on April 27.—Mrs. A. F. Enns, Corr.

—**Walton Church, Walton, Kansas:** In the absence of our pastor, who was at the Men's Retreat at Camp Mennoscah, Miss Wilhelmina Kuyf brought the message on Conference Sunday. In the evening the Men's Chorus presented a program in the Burrton Church. Jake Goering, counselor at Brook Lane Farm, spoke at one of our mid-week meetings and again the next Sunday. One week Arlo Voth helped in the Arkansas tornado area. The Men's Brotherhood is planning some minor repairs on the church building.—Harold Peters, Corr.

—**Lorarine Ave. Church, Wichita, Kansas:** April 7, at the Men's Brotherhood, Rutherford Drews of the State Highway Patrol showed pictures and lectured on highway safety. On Good Friday at an evening service our choir led our meditations by singing "Adormas Te" (We Adore Thee). Soloists were Alvin Franz from Burns, Kansas, and Martha Harms from our congregation. On Easter Sunday morning one of our youth sang in the Community Dawn Service. Following this service a Fellowship Breakfast was held in the parsonage basement. Several of our Friendship Circle ladies attended the Bethel College Church Mission meeting to hear Cornelius Dyck on April 15. On April 20, at 7:30 p.m., Sara Buller told of her work in African Sudan, illustrating with slides. She also talked to the Primary and Junior children in the morning. Many of our men and their sons attended the Men's Retreat at Camp Mennoscah, on April 26 and 27. The Bethel College choir presented a program of sacred music in our church on Sunday evening, April 27. A Christian Family Week service was held on May 4, at our church. This consisted of selections by volunteers. A play "Home Run," was also given by several of our Young People.—Mrs. John H. Gaeddert, Corr.

—**Eden Church, Inola, Oklahoma:** Sunday, April 27, was a day long to be remembered. In the morning two missionaries brought a wonderful message with appropriate songs. Brother Harry Neufeld from the Texas Mission and Brother Marvin Eck, at present from the Go Ye Mission at Choteau. In the afternoon we had our singing convention and Brother Neufeld spoke on the theme, "Singing." He brought out the thought that in Glory there will be different singing and that the 144,000 will sing a song that no one else can or will be able to sing. We have the promise that Missionary Helen Nickel will be in our midst May 30. If God will, we will have our children's day picnic.—Jacob Froese, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Correction in the jottings of the April 22 number; the Silver wedding anniversary March 11 of Mr. and Mrs. John G. Pankratz should be Mr. and Mrs. John G. Flaming. Passion week evening services were held April 7-9. Irwin Goering, H. B. Schmidt and J. R. Barkman were the speakers, also had special music. Morning messages on Good Friday and Easter were given by our pastor, P. A. Wedel. Easter Sunday, Orlin Frey gave the morning message. Our church choir presented the oratorio, "The Holy City," Easter Sunday evening. Margaret Jahnke, a Bethel College student, presented interesting pictures of her MCC work in Europe. H. K. Warkentine of India, spoke and showed slides on the evening of April 30. An offering was taken to purchase Bibles for India. The wedding of Neva Barton and Raymond Riemer took place April 20.—Corr.

—**Emmanuel Church, Moundridge, Kansas:** A Wurlitzer electric organ was recently purchased by the church. Sister Lena Mae Smith from the Bethel Deaconess Hospital, Newton, Kansas, was the guest speaker at the Mission Society meeting on May 6, in the church basement. A trio of student nurses sang two appropriate numbers of music. The Sunday school committee is again soliciting students for the Daily Vacation Bible School to be conducted in the church May 19 through May 29.—Mrs. Garman Wedel, Corr.

—**First Church, Geary, Oklahoma:** On February 10, in the evening, we were privileged to have Brother Eck, superintendent of the Go Ye Mission of Choteau, Okla., show us pictures of their camp and various groups of children with whom they work, and give us a better insight of the nature of their work. One evening Waldo Kaufman, pastor of the Bethel Church near Hydro, Okla., showed pictures taken at the retreat last August. On May 4, we dedicated our Hammond organ, which had been installed some months ago. Our pastor, Henry Hege, gave the dedicatory prayer. We had invited the Bethel Church as our guests and they dismissed their morning services and enjoyed the services with us. Our ladies prepared dinner for all those who cared to stay and served about one hundred for the noon meal.—Corr.

—**Zion Church, Donnellson, Iowa:** Good Friday evening, the two choirs presented an Easter program portraying the final week in the life of Jesus beginning with the triumphal entry and ending with the Resurrection. Two choir selections included in the program were "Hosannas," and "The Lord's prayer;" both were compositions of our minister, Vernon Neufeld. Adult choir was directed by Rev. Neufeld and Mrs. Chris Krauter assisted with the choir. New pulpit, missal, and Bible were given in memory of Rev. and Mrs. Christian Schowalter, by their children and grandchildren. Middle District Conference sessions were attended by several of our members at Eicher Church. We welcome Mr. and Mrs. Leron Myers and Barbara into the fellowship of our church. Sunday, April 27, Gospel Team of Bluffton College (of which Pat Lowenberg of our church is a member), had charge of our morning worship service. May 6, a Mother-Daughter get-together was held with over 100 present.—Mrs. Henry F. Krebill, Corr.

—**Bethel Congregation, Lancaster, Pa.:** Delegations from most of the Eastern District Congregations attended the dedication service of our new house of worship on May 11. Brother Walter Dick of the Richfield Congregation was the speaker for the Evangelistic Services during the week of May 11. Our pastor, Brother Ward Shelly, was elected president of the E. D. Conference at the recent session in Quakertown. Daily Vacation Bible School for the children of the congregation and community will be held from June 9 to 20.—Arthur A. Voth, Corr.

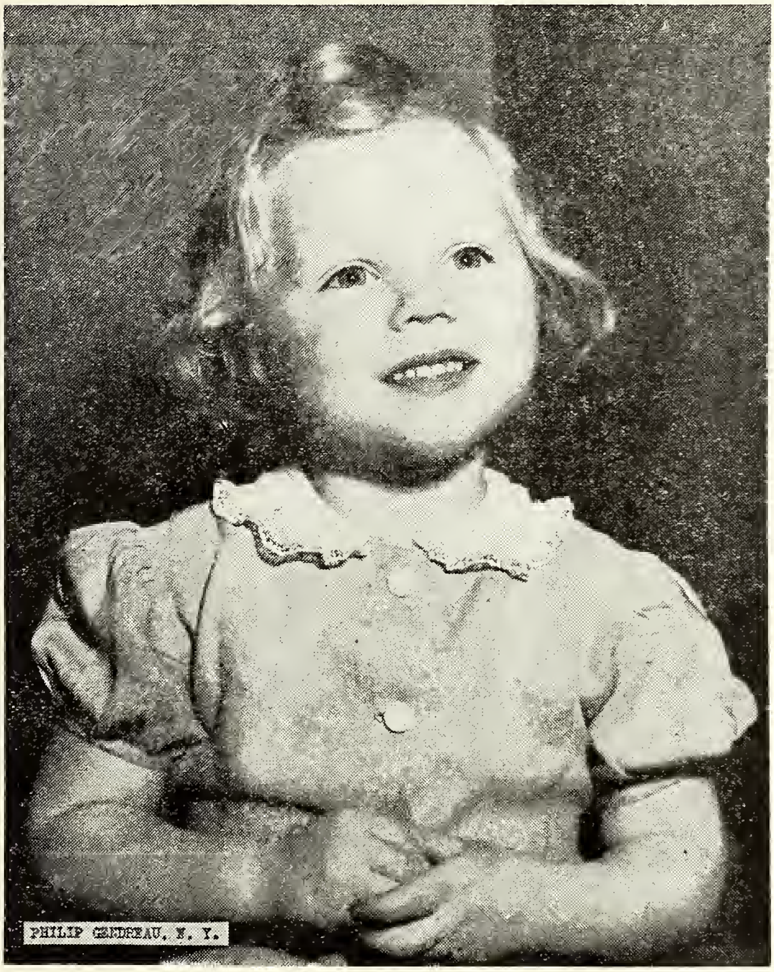
—**Zion Church, Souderton, Pa.:** On Sunday, April 20, the young people of the church met at 6:30 for a supper meeting with A. Stauffer Curry, Washington, D.C., and Orlo Kaufman, Akron, Pa., as speakers. Rev. Curry informed us of the draft situation for conscientious objectors and Rev. Kaufman challenged the young people to consider giving a short or long term to Voluntary Service. At the evening service both guest speakers gave challenging messages after which we had a discussion period. The Youth Choir, consisting of high school students in the congregation, gave a concert of sacred music at the West Swamp Mennonite Church near Quakertown, on Sunday, April 27. The Youth Fellowship sponsored a program on May 4, given by students of the Perkiomen School, Pennsburg. Eight boys from eight foreign countries told of the religious and social customs and problems of their native lands. Fellowship with them provided us with an unusual and happy experience with other races.—Corr.

—**Bethany Church, Quakertown, Pa.:** It was our pleasure to be host to the Eastern District Conference, May 1-4, for the first time in the history of our church. On April 24, the Ladies Aid and Missionary Society held "relief night," at which time clothes for relief were sorted and packed. Slides entitled "Clothes for Relief," depicting the distribution of clothes by MCC workers in Holland and Germany, were shown.—Mrs. Clyde Gano, Corr.

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.


PHILIP GENDREAU, N. Y.

Children's Day

June 8

Whoever receives one such child
In my name receives Me;
And whoever receives Me,
Receives not Me but Him that sent Me.
It is not the will of my Father who is in Heaven
That one of these little ones should perish.

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WESTERN DISTRICT CONFERENCE

Plans have been announced to hold the Western District Conference in the Memorial Hall of Bethel College, October 15-17. The Theme of the Conference will be "Holding Forth the Truth of Life." Paul Erb of Scottdale, Pa., editor of the GOSPEL HERALD, will be the guest speaker.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Disaster Relief Unit

The MCC in cooperation with the American Red Cross set up a Disaster Relief Unit in the Junsonia-Bald Knob, Arkansas area beginning May 5. Also working with the MCC is the local disaster relief committee of central Kansas of which Peter Dyck is chairman. W. F. Unruh, field secretary of the General Conference, is in charge of the project and plans to stay with the unit the entire three months of operation. Other men on the project are also from central Kansas working on the rotation pattern.

Brother Unruh related several touching incidents in a recent letter. "Our next project was to finish the work at the home of Mr. and Mrs. Willis McFadden. We completed the well and wash house and built a chicken house for them. Mr. McFadden was as happy as a lark and hummed meaningless tunes as he helped us. He is 73 years old and is handicapped by a stiff leg. When our work was finished and we said goodbye, he was so touched by our kindness and love that he could not talk for some time. He put his head on Brother Simon's arm and wept. When he finally could control his emotions he said that they could not tell us how much they appreciated what we had done for them.

"When the Eden boys had finished salvaging the lumber at the Mrs. Jennings house and were ready to leave she said, 'Your boys are the finest we have ever met.' It seems that this kind of service is a real witness to th kind of life our Master wants us to live. We are grateful also for the fact that Red Cross officials appreciate our service and the spirit in which we try to serve.. We are sure the Red Cross leaders will have a good word to say for this type of peace testimony.

"It strikes me as significant that people of various vocations can unite in this type of service. . . This will do something for our churches. In this type of service the Lord's blessing is evidently as much upon those who serve as upon those who are helped."

Voluntary Service Openings

Following is a list of openings which will occur between June 1 and August 15: Mental hospital aides, 6 male and 4 female; maintenance, 3 male (carpentry, mechanics, plumbing, etc.) 5 female (cooking, laundry); nurse or nurse's aide, 2; trucker, 1, (June 15); clothing center, Ephrata, Pa.; 1 (July 15); work with children (recreation, teaching, counseling, etc.) 3 male and 2 female. These are all in units now being operated. Many more units could be opened if more young people would respond to this opportunity.

Bartels and Yoders Arrive in Japan

The Jonathan Bartels and the Harold Yoders arrived in Japan on April 28, although on different ships. Harold Yoder will be the new director of the MCC unit in Osaka. Ruth and Rhoda Ressler who have served there for three years will leave June 1, with plans to stop at various places enroute.

Of Things to Come

May 27—Commencement, Freeman Jr. College

May 27—Commencement, Bethel College

June 2—Commencement, Bluffton College

June 12-15—Pacific Dist. Conference, Reedley, California.

June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.

July 5-9—Canadian Conference, Altona, Manitoba.

July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.

July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.

July 20-24—Intermediate Retreat, Murdock, Kansas.

July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.

July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.

July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

August 3-9—Young People's Retreat II, Murdock, Kansas.

August 8-10—Missions Retreat, Camp Friedenswald.

Aug. 10-15—Mennonite World Conference, Basel. Switzerland

August 15-17—Retreat on Peace, Camp Friedenswald.

Sept. 12-15—Central Conference, Topeka. Indiana.

October 15-17—Western District Conference, North Newton, Kansas.

EMERGENCY RELIEF NOW MEXICO MENNONITES

Crop failures, live stock dying from water shortage have brought critical needs among 20,000 Mennonites in Mexico. Local leader reports seventy Old Colony families on starvation diet. Daily requests for food are coming to the MCC house in Cuauhtemoc. Greatly needed also are seed oats (special variety) for sowing if June rains come this year. Rev. P. K. Regier, Conference Headquarters, and Rev. John Thissen of the Board of Missions and Orie Miller, MCC. have just investigated and set up immediate MCC relief and aid program to buy oats which is available.

The General Conference Board of Christian Service has already sent a small contribution but several thousand more are needed now. We trust our U. S. and Canadian congregations can help with this above-budget emergency. The Lord will give the increase!

—Elmer Ediger
General Conference Board of Christian Service

Editorials

A DAY FOR CHILDREN

The second Sunday in June is quite generally regarded as "Children's Day." It is observed in a variety of ways and with numerous types of programs. The purpose must always be higher than mere entertainment. The children should be made to feel that they are God's messengers bringing the truths of God before the people. The listeners should be refreshed in soul and be brought face to face with some of the simple but great truths of God.

It is important that we give children their due recognition. When we remember that Jesus said only the childlike may enter the kingdom of heaven we should let the children teach us some of their unspoiled characteristics.

Children are eager to learn. Their minds are not closed. They want to learn and enrich their understanding of life. They want to grow and develop into something bigger than they are at the present time.

Children have a contagious enthusiasm about life. There is an energy and fearlessness that may at times bring them difficulties, but at least they are not inactive and self-satisfied.

The child has a simple faith and trust in its parents. It is aware of its helplessness and its dependence upon others to whom it looks for sustenance and guidance.

The child normally shows no discrimination against others because of color or nationality or scale of life. It is open, frank and sincere. It makes no false pretenses.

Perhaps Children's Day can help us all to become more childlike; more eager to grow; more enthusiastic; more trustful in our Heavenly Father and more concerned about others. "For of such is the kingdom of heaven."

FEED MY LAMBS

The late Quaker leader, Rufus Jones, was once rebuked by a woman who thought he was using words too difficult for the average person to understand, and thus speaking above their heads. After a discourse the woman remarked solemnly, "Jesus said 'feed my lambs,' but not 'feed my giraffes.'"

From the other side there is a story told of a noted minister who was visiting a church where he had been highly advertised as a great man. After the address a little girl was heard to remark, "I don't think he is such a great man; why I understood every word he said." On learning of this, the noted minister remarked that it was the finest compliment he had ever received.

A college professor used to warn his students before examination not to try to conceal their ignorance in a long paragraph. How frequently the greatest truths are related in the simplest language. How few and yet how mighty are the words dealing with the great events recorded in the Bible. The parables and other teachings of Jesus are put in few and simple words.

Someone has noted that Lincoln's Gettysburg address contains 270 words; the Ten Commandments contain 300 words; the Declaration of Independence about 1,300 words. But a recent O.P.A. order to reduce the price of cabbage contains 26,911 words.

Most ministers would do well to keep their words fewer and simpler. It is their work to feed the lambs and the sheep; not the giraffes.

"I AM GOING FISHING"

So said Peter at a particularly difficult time in his life. Perhaps he felt some of his problems would be solved if he put himself to hard work. Nor was he mistaken, for the risen Lord appeared to Him and a touching reconciliation was effected. Peter was again set to the higher task of fishing for men.

There are many similarities between fishing for men and fishing for fish. Perhaps some of these liknesses were in the minds of Jesus as He called His disciples to follow Him and become fishers of men.

In both cases there must be a real interest in fishing and an earnest and intent desire to make a successful catch.

A good fisherman is careful about his preparation. He chooses the method according to the disposition of the fish he hopes to catch. His tackle and bait are selected with care.

He must go where the fish are; they will not come to him. Here we often make a big mistake in our feeble efforts at evangelism. It is not enough to go to our churches and expect others to follow us; we need to go where the people are.

The fisherman keeps himself quietly in the background. He tries to make the lure attractive enough to gain the attention of the fish, and at the psychological moment closes the transaction. We need always to remember that Jesus said "If I be lifted up, I will draw all men unto me."

It requires thought and preparation, coupled with enthusiasm and love to be a good fisher of men.

AS A MAN SOWETH

The question of war toys for children has troubled many parents. And well it might, when we see the extent to which it is carried and when we consider the fact that the law of reaping what we sow is a basic law of the universe.

To divert the attention of a child from a fascinating war toy or game requires patience, tact, and careful explaining. In this issue two fathers share some of their convictions on the matter.

Perhaps there have been study groups or discussions among parents who have come to real grips with this problem and found satisfatcory solutions. For the benefit of others who face the same problems we would invite a sharing of these experiences. What could be done to induce merchants not to deal in such questionable toys?

The instruction to "train up a child in the way he should go" would hardly mean that we are to bring them up with an enthusiasm for war weapons. That is not the way in which we would have them go.

The Child of a King

J. HERBERT FRETZ*

"Jesus said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." —MARK 10:14, 15.

There is an old gospel song which many of us remember, titled, "The Child of a King." It seems the main idea of that song was to emphasize the King and all his riches. This King, of course, is our Father in heaven:—

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands,
Of rubies and diamonds, of silver and gold,
His coffers are full—He has riches untold.
A tent or a cottage, why should I care?
They're building a palace for me over there.
Tho' exiled from home, yet still I may sing,
All glory to God, I'm the child of a King.

I would like to take this thought, "I'm a child of a King," and give it another interpretation. Instead of emphasizing the **King** and his riches, I would like to emphasize the **child** and his humility. When I do this I am standing on solid scriptural ground, for our Lord Himself gave us this truth.

Three months before he died, Jesus faced Jerusalem. As he slowly made his way southward crowds gathered around him again and again, and as his custom was he taught them. We can see the disciples grouped around the Savior eagerly asking questions. They are too busy to notice a few women with babies and children, who have quietly and bashfully entered the door. These women had waited long for this opportunity for they have a bold request to make as Jewish women. For a moment they stand at the wall hesitant and fearful. But Jesus always notices everybody. He looks past his clamoring disciples and reads the hearts of these women. It is as though they were saying, "Master, we have a new and strange request for you. The aged leaders of our synagogues often place their hands on our infants and bless them. You mean so much more to us. Would you, please, just touch our babies, would you?"

By this time the disciples notice that Jesus is not listening to them. They turn and see the mothers, babes in arms, the wriggling toddlers, the bashful boys and girls. The disciples are disgusted! Why is it that women and children can always so sweetly intrude at such important moments in a man's world?—Especially into a Jewish man's world! Jewish women and children were to be neither seen nor heard. (Right at this point while deep in the preparation of my sermon, my wife called me to come down and carry out the wash basket, and one of my little daughters clamored for a lollypop. I too, caught myself thinking like the disciples). Several of the disciples speak up, "Women, don't you see we're busy discussing important matters? Don't bother the Master, he's tired."

I

The women are ashamed and begin to draw back and leave. Jesus hasn't said a word, but now a flash of indignation fills him—that indignation which suddenly comes over us in the presence of injustice even in our friends—an indignation which always unloosens the heart but never loses the head. Our divine Lord sees what the poor disciples cannot see—here is the answer to the seeking soul! Here is the solution to marital problems and divorce—laughing, dancing children! The flash of righteous indignation has done its work. He leans forward and welcomes the toddlers, saying, "Let the little ones come to me—don't hinder them, for, you see, my kingdom belongs to them."

He continues, "And let your children come to me." How? **First,** we must welcome children into our homes. The divine commandments is still in effect; "Be fruitful and multiply and subdue the earth." If this is true, every young Christian couple in normal circumstances is obligated to have children—not as few as possible but as many as practical! If not naturally, then by careful and prayerful adoption. Let us not say, "The world is too sinful and dangerous for children today." Let us say, "This world has too much sin, it needs young Christians! This is my missionary challenge!" When children arrive the job's only begun. Woe to those parents, who live "respectable" lives but hinder their children from a full diet of Christian food, by their lack of Christian example, their selfishness, their pride, their lack of prayer and Bible reading in the home! The Savior said "Let the little ones come to me—don't hinder them—my kingdom belongs to them!"

II

But Our Lord does not stop with the children. He wanted them to come. But you see, he still loves his erring disciples. He wants the adults to come to him just as much as the little children.

Up to Jesus' day, everybody had always thought that children were only **childish.** Even the great philosophers like Plato considered women and children as tools and slaves. But Jesus was the first to see **child like** children. Everybody had said, "Let the children become grown-ups"; but Jesus said, "Let the grownups become children." Verily, I say to you, whosoever does not receive the Kingdom of God like a child receives it, he shall not enter into it." You must become the child of a King!

Our Lord didn't have to explain what he meant. Everyone of those mothers knew what he meant. Everyone of those disciples, who had played with his own child upon his knee, knew in an instant what he meant. Every father and mother, through the centuries has known what he meant. For all of us who have seen our infant in the cradle—so helpless, so dependent and yet so defying, now know what utter trust in God is like! All of us who have watched our small daughter come with pleading

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*Pastor, Deep Run Church, Bedminster, Pa.

Should Children Play with Guns

JOHN T. NEUFELD*

Rev. and Mrs. John T. Neufeld, our home missionaries in Chicago for these many years, have raised a large family in Chicago who clearly uphold the nonresistant attitude and position. When someone raised the above question with us we asked several parents to give us their attitude and experiences on this question. Rev. Neufeld writes, "We hope this will not be interpreted as a 'better than thou' attitude." —*E.M.E.*

Reason for avoiding gun playing. It would seem that one of the greatest reasons for keeping children from playing with toy guns would be the growing increase in crime among younger people. The step from a play gun to a real gun is taken so easily.

Teaching children. In a Christian home children are taught about God, about Christ, and about Salvation. This includes teaching Christian principles of living. We teach our children that it is better to give, to build, to create, to preserve life, to save life, and that a Christian should not destroy or kill. When children are taught the reason why certain things are better than other things they do not develop any inferiority complex but rather soon realize that they, together with their parents, are living on a higher level than others that may live around them.

It is also desirable that children learn in their youth to stand up for the right, even if it means suffering. This may seem a little hard, however, the earlier you learn this the better it is for you.

In our own experience we taught children these things as mentioned and we asked them not to play with toy guns, neither did we purchase these toys for them. We also used every opportunity we had, when other children came into the yard, to ask them to take their toy guns away. We also used this opportunity to explain to them why we did not want these toys. We were created by God to build and to save lives and not to destroy them.

In this connection we also provided as much opportunity as possible for other children to come and play in our yard rather than for our children to go to other people's houses where we could not control this situation.

Alternate playthings. In our experience several "Fire chief" hats received from an oil company, provided an alternate that was used very fittingly. With the "Fire chief" hats, the children could imagine all kinds of additional equipment needed for fire fighting. They built little wooden ladders; they built fire trucks; occasionally also they received such toys given to them, and they played with these for hours at a time fighting fires. Even the work of building fire fighting equipment took hours of time, which was valuable play for them.

Another alternate was the airplane. As we had a commercial airport near us the children thought of airplanes as used for passenger flying and not for war purposes. Therefore, when they built makeshift planes it was to carry passengers. Often times wooden crates were used to build a form of an airplane which had seats big enough for the children to sit in.

In our experience we also permitted the use of the bow and arrow. This for the children, was not a game of criminals or even a war game, but it had reference only to the target game, commonly known as archery. Some of our walls became quite "hole-y" and the yard full of crates.

In the world but not of the world. This is a principle clearly taught in the New Testament. We believe that it is entirely practical and even much better to teach it early in life and to let children know that they are in the world but not of the world. Together with this, of course, we must also teach them the reward for such a life as this and the hope of the Christian.

Children may at times develop a martyr complex, however, we believe it is better to develop a martyr complex than a criminal complex. At the same time it is not necessary for children to develop an inferiority complex because they cannot do all the things that other children do. If the teaching is carried out in the right way children will never feel that they are doing these things because parents commend them, but rather because it is a better way of life.

If something in the above seems inconsistent, let us however not discard the whole approach; it seems that it is not always possible to be 100 per cent consistent. Paul says in Ephesians six, "having done all, stand."

War Games and Toys

In approaching this very timely subject I have gone back to review some past experience as I recall it. Memory reminds me that when our boyish fun diet seemed to call for something more exciting than "'blackman," "old cat," "dare base," etc., we would play "Indian," in which one group would stealthily stalk and ultimately pounce upon the other. But all the "arms" we had were broomsticks or wooden pickets. If someone wanted to make it more realistic by means of an air rifle or the like, an adult voice would quickly order us to put it away, or its disposition would be done for us. Eventually we would tire of such sport also, and be ready for some other suggestion.

As I look back and appraise the matter I do not feel that we suffered any particular ill effects from such activity. It was little more than an imaginative device to lend excitement to our play. But, let it be noted, we then had no movies which displayed the actual use of firearms, to say nothing of TV; we had seen no war news features at which audiences roared approval as some allied airman or

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***Pastor, Grace Church, Chicago, Illinois. Bus. Manager, Mennonite Biblical Seminary.**

From the Nation's Capitol

From the Files

The following statements taken from letters received in the office of the National Service Board for Religious Objectors reveal some of the intense conflicts experienced by Christian youth in the Armed Services. Certainly we realize that many Christians who believe deeply and sincerely feel compelled to cooperate with the military effort. At the same time, it behooves us to think seriously and pray earnestly with the many young Christians, whose experiences in the Armed Forces has resulted in a deep conviction that Christ and the military—the Cross and the dagger—are in terrible conflict. Experience is a hard teacher, and escape from this situation, after induction, is almost impossible.

From a searching Christian—

"I am in the Navy, a member of the Church of Christ. I would like to know more about whether or not I... can live a Christian life in the Armed Services."

From an inductee in the Army who wishes he had known—

"I realize that one in my position is considered to have 'changed his mind.' I find myself doing that which I would not do. Had I known a better way at the time I wouldn't be in this mess, but the last is only a justification of my irrational actions, I guess."

From a Catholic enlisting in the Reserve Medical Corps—

"...because of personal indecision, I attempted the medical compromise... I went on the annual encampment with my unit... As a recruit with no previous military experience, I was assigned... for basic training. I refused the issue of a rifle, marching with troops to grenade practice, etc. Within three days, I was transferred back to the hospital... The result was that I came to the conclusion that the armed forces have no intention of really honoring a 1-A-O position, and also, that even if they did try to honor, the position was untenable in itself."

From a 1-A-O in the Medical Replacement Training Center—

"Many of us feel that we are being given definite combatant training, even though we are not obliged to bear arms. We are compelled to attend such classes... as squad tactics, minelaying, etc. Indeed, one of our objectors faces a special court martial next week because he refused to cover an infiltration course under 'mock battle conditions.'"

From a noncombatant inductee having difficulty with his officers—

"I am in the Army now and they won't honor my rights as a 1-A-O. They tell me there has been a change in laws..."

From a Marine who entered Service unwillingly after being denied CO classification—

"After three weeks of horrible training, I had a nervous collapse and was taken to the United States Naval Hospital... The first week at the hospital, I had another breakdown. After thirteen days of rest, I was released. The doctor diagnosed my case as a nervous condition resulting from emotional and religious feelings... It was at this time that I told him I was a Conscientious Objector."

From a registrant who originally accepted noncombatant service—

"I don't belong in the army. As a Christian, I cannot continue, and I shall not continue no matter what the cost, because we know what we do counts for life eternal... I don't believe that if (1) a man hands another a weapon, (2) gets or helps to get another man in condition, or (3) puts himself in the position where he must patch the man up should he get hurt, he is any less guilty than the man who does the actual killing; because I believe that in the case of the army especially, I would have to sanction the action. I'm passing neither the ammunition nor the health to any man so he may kill. May God help me!"

From an Air Force veteran inducted at an immature age—

"In 1942 I was 19 years of age... In those years, my convictions concerning military service, were dictated by my other friends, so typical of the teenage group. Since I have grown older, I have learned to think for myself, and my conviction concerning military service has reversed to a complete and unwavering decision of conscientious objection to participation in war in any form."

From a Mennonite unaware of the implications of enlisting—

"I enlisted in the United States Air Force. I must now confess that at the time of my enlistment I wasn't aware of the implications of my act... I can't hand out clothing to others and tell them its all right for them to go out and fight. I can't do the office work with a clear conscience and let someone else go out and kill. I can't cook the food that the men will eat who are serving in this program. I can't serve in the medical corps, which is such an important part of the military setup. My hands are tied and I can be of no use to the Service. All that war is has been brought before my eyes during these few months since I enlisted... I am a Christian. A Christian has nothing to offer to the world in the time of war except love and a desire for peace and most important—Christ."

From a Quaker who refused training and the uniform—

"I was processed in civilian clothes...and the Battalion Commander interviewed me, and told me if I would wear the uniform that they would make me assistant to the Chaplain. As soon as I compromised I was informed that on Monday...I would begin Basic Training. This was more than I could bear. I had already been in such a nervous state that my weight reduced from 156 to 134½ in 3 weeks so I nervously collapsed and was admitted to the hospital ward."

From an inductee placed in psychopathic ward for refusing to cooperate—

"I...have been in the Army 2½ months and refused any training that would lead to military activity. It seems the Military leaders don't put COs in Stockade any more but put them in Psycho Wards...I was ordered to...Psycho Section by the Commanding General...along with another CO... I did not have any exam by a doctor!"

From a World War II veteran who has found the courage to follow his convictions—

"The conviction I now hold, I also held in 1945, but then I couldn't find the courage to acclaim it... Since then I have received strength from prayer. Discussions with friends, studying the Bible at home and at school, and much reflective thinking have led me to believe more firmly in nonresistance and the power of love and forgiveness than ever before. These things have also given me the necessary strength to stand for what I believe to be right."

From a registrant with Mennonite background, converted after several years of military service—

"During the past few months my lost condition (Spiritually) became very apparent to me, and the consequences if I did not reconcile myself to the will of God. I prayed very seriously and fervently to the Lord to show me the right way, and for guidance. He answered my prayers in a very plain and simple way, giving me a full and complete forgiveness, but also enlightening me to the surroundings and position I am in at the present time. As a member of the Armed Forces, I feel and believe I cannot serve my Lord and Master Jesus Christ, as the Bible teaches, and as I also have been taught by the Church Doctrine."

From an Army Intelligence unit—

"...I have accepted Christ as my personal Savior, and in line with my total committment to Him feel compelled to resign from the Army Reserves regardless of consequences...I believe the designs of any army are devoted to overcoming men with violence, terror, and destruction, and must therefore be innately contrary to Christian love, faith, forgiveness, and blessings toward our enemies. I cannot at all serve the army. My first loyalty as a Christian is to God's commandments...The Christian is first a member of the Kingdom of God, and only secondly a citizen of his particular country in the world."

—Elmer Neufeld

THE CHILD OF A KING

(Continued from page 356)

eye and outstretched hand for help, now know what prayer is like! Or perhaps the tantrum of our son has shown us our own foolish pride and, at last, final forgiveness before our Father in Heaven!

But isn't there a practical lesson for us as parents in these words of Jesus? We want our children to someday fill our shoes in our home, our work, our congregation. But Jesus says to us: "Fill your children's shoes now!" Become as little children. Play with them, live with them, think with them, sympathize with them, reason with them, confide with them! Don't be domineering, and yet be earnest and energetic in rearing your children. Jesus said, "Become as little children!"

III

Jesus is finished speaking. Everyone is quiet. Even the romping boys have for a moment sensed the situation. Children can usually sense situations. They had shrunk from the disciples. Perhaps one little tow-head girl had noticed that one man was different. He was smiling and his kind face seemed so good. She was not afraid of him and so she leaned her head on his knee—the Masters knee. Now I am not sentimental enough to believe that Jesus used his deity in some magical, fairylike way to attract the children. No, it was that same divine love and kindness which he has promised to us. Nor am I sentimental enough to believe that the children wanted to flock to him as to an angel. Children can have such a disturbing, careless unconcern in the presence of greatness. They can giggle and talk with humiliating impudence. But all this doesn't bother Jesus!

What a sight! The sinewy, muscular arms of a carpenter gathering in the children! the tall, tired body of a Galilean bending over the little ones! The strong, kind face of a prophet and the smile of the Son of God! Could this have been what the old prophet Isaiah saw in the Spirit when he wrote:

"He shall feed his flock like a shepherd,
He shall gather the lambs with his arm
and carry them in his bosom."?

But Jesus isn't going to disappoint these mothers! He never disappoints fathers and mothers who bring their children to him! He softly lays those hands which were soon to be nailed—he lays them on their heads and blesses them. He was not baptizing them! He was not making angels out of them, nor giving them special powers over danger and evil! But he was showing his love for them; a love to be remembered by the mothers, the disciples, and by the children themselves years after, as they heard the story from the lips of their mothers.

As the mothers and children leave, it seems I can see the disciples, quietly and bashfully, smiling. They have received their answer!

—J. Herbert Fretz

Children need discipline, but discipline without love means overseverity. Love without discipline means over-indulgence.

—Homiletic and Pastoral Rev.

Eastern Dist

Meets for t

On May 1 through 4, the Eastern District of the General Conference Mennonite Church met for the 154th session (two sessions a year from 1847 through 1898) at the Bethany Meetinghouse in Quakertown, Pennsylvania.

Inspiration

A strain of Biblical enthusiasm and unity highlighted the meetings. An expanding ministry for our Lord was evident. Our conference speaker, Brother Paul Erb, editor of the GOSPEL HERALD of the (old) Mennonite Church contributed greatly to this conference spirit by his simple but solid, exegetical messages on the book of Ephesians. Taking a chapter each morning and afternoon, he gave us new meat from the Word for the religious and social problems of our Conference and Country.

Officers

Our business sessions were ably conducted by President Wilmer Shelly of the Hereford Congregation. He was assisted at times by the Vice President, Ward Shelly of Lancaster. Our Conference Secretary, Maynard Shelly of Allentown brought to the sessions a noteworthy book of the mimeographed reports and statistics which he had compiled with originality and exacting detail. Alvin Alderfer of Schwenksville, our faithful treasurer for over 13 years, was present, but ill health forced him to lay aside his duties.

The new president is Ward Shelly of Lancaster, and the new vice president is A. H. Schultz of East Swamp. Maynard Shelly of Allentown, continues as Secretary and Harry Detwiler of Souderton takes over the duties of Treasurer.

Budget

It was reported that during the past year over $8,000 was given by the congregations for the work of the Kingdom in our district conference. After careful and prayerful consideration of our stewardship the goal set for our coming year was placed at $9,450. More congregations met or exceeded their goal during the past year than ever before in our history.

Home Missions

The Home Mission Committee brought encouraging reports from our Roaring Spring and Napier missions in the mountains of Western Pennsylvania. The small Saucon and Perkasie Congregations with the leadership of new pastors have grown stronger. The interior renovation of the historic Germantown Meetinghouse sparked by the small but growing local congregation has helped to restore the colonial simplicity once present in the meetinghouse. A new meetinghouse in Lancaster (the first new mission building in many years!), the beginning of a mission survey in the mushrooming northeast section of Philadelphia, and the start calling of a regular, weekly Visitor at the Home for the Aged for counselling were all pioneering projects of the past year.

The Board of the Home for the Aged at Frederick (the oldest Mennonite Home for the Aged in

View of Conference leaders

Left to right—Paul Erb, Editor of GOSPEL HERALD and conference speaker; Wilmer Shelly, chairman of session, and retiring conference president; Ward Shelly, new conference president. Maynard Shelly, conference secretary. The gavel and board were made from ancient timbers in the oldest Mennonite Meetinghouse in America erected in 1770.

Conference

54th Time

America) displayed concrete plans for building an addition in the near future. Over the past years, $44,000 have been given for this expansion program.

Mission Home

A new Mission Home furnished for the use of traveling missionaries and church workers in our conference, is soon to be finished and dedicated on Sunday, May 25, near Lansdale. This home is the gift of William and Metta Smith of Lansdale and is under the supervision of a special Mission Home Committee. This is probably the first home of this type in the General Conference.

Other Reports

The Historical and Publication Committee reported on our Eastern District quarterly paper, THE MESSENGER. Reports from Bluffton College by President Lloyd Ramseyer, and the Mennonite Seminary by Andrew Shelly provided new information and challenges for our support. The Peace Committee disclosed the local draftee counsellors in the local congregations which was a part of its program for peace witnessing. The Educational Committee, Menolan Board and other special committees reported on their work. Brother Andrew Shelly expressed a deep concern for the indifferent stand many of our General Conference congregations and ministers take who claim to believe the Bible from cover to cover.

Revised Retreat Constitution

An important revision in our old Retreat Constitution was approved pending adoption by the summer retreats. This change would allow for a more balanced and workable retreat committee composed of retreat, conference and Menolan Board representatives.

New Pastors and Guests

New pastors in our Conference welcomed during the past year are: Lester Janzen of Perkasie, Leon Detwiler of Napier; Orlo Kauffman of Bowmansville; Samuel Sprunger of Saucon; Robert Landis of Springfield, and Helmuth Dyck of Fairfield.

Guests at our session included: Eleanor Schmidt, missionary to India; Lloyd Ramseyer, president of Bluffton College; J. Ross Goodall, of the House of Friendship, Kitchener, Ontario; J. J. Esau, field representative of Grace Bible Institute, and others.

Special Services

Evening sessions included the Communion Service, the Women's Program and the Men's Program. On Sunday afternoon the sessions closed with a joint Sunday School Union and Christian Endeavor Union program. This was the first conference to be held at Bethany. The small meetinghouse was filled at business sessions and overflowed at the special programs. The local brethren and sisters entertained us warmly as though we might be "angels unawares."

May the Lord take these good but feeble efforts and use them for the grandeur of His gospel and glory!

—J. Herbert Fretz

View taken during session.

Ellis Graber (seated) of the Resolutions Committee reporting. Wilmer Shelly, conference chairman, standing. Lester Janzen, secretarial assistant at the table, and Maynard Shelly, conference secretary at the table.

A Neglected Approach to Evangelism

Why is it that with all the efforts that are being made to bring people to Jesus Christ, only so few, camparatively, accept Him? Why are there not greater in-gatherings? May one of the reasons for this be that the life of the usual church member is so ordinary and unattractive that people fail to see how becoming a Christian makes any difference?

People usually think of salvation in two aspects. One is the saving of the soul for life after death; the other is salvation for this life. Jesus saves for both this life and the life to come. It is our high privilege to present Jesus Christ to people as a Savior in Whom we may find a present experience of forgiveness, a daily joy in the consciousness of His presence as well as a hope and security for eternity.

As we think of our usual preaching of the Gospel must many of us not confess that our chief emphasis has been on being saved from hell? Have we neglected to emphasize the difference Christ makes in everyday life? Possibly we hesitate to emphasize this because we find it somewhat difficult to point to lives that illustrate convincingly that Christ does make life new. Perhaps we need a new approach by life for our witness as a background for our witness by word of mouth in our total evangelistic program.

What might happen if a congregation that contemplates a series of evangelistic meetings, would in preparation for the evangelistic campaign send out, say, two dozen men and women for two weeks to serve in unfeigned Christian love to the needs of struggling families within driving distance of the church? If the congregation would supply the materials which these voluntary service workers would need to help the struggling families we could expect profound and transforming experiences to come to people. We could expect to find these experiences in the congregation as well as in the lives of people who are outside of Christ because love is a transforming power.

The evangelistic potential in this type of service is great. It should, of course, be clearly understood that this service is not in itself evangelism. It is only the background for an effective evangelistic appeal. Our disaster relief work in Topeka, Kansas, and in Judsonia and Bald Knob, Arkansas, has shown us some of its possibilities. As our men worked in flood and tornado disaster relief, people repeatedly made remarks like this: "There are the finest men we have ever met." Others have said something like this: "If you Mennonites would start a church in our town most of our people would join your church." In such words we can recognize an open door for the Gospel. Not the praise, but the open door for the Gospel is the important thing.

We marvel at the rapid growth of the early Apostolic church where "the Lord added to them day by day those that were saved." The Acts report that the believers cared for the needy among them at great sacrifice and by a well-planned relief service. It is not difficult to imagine how this must have appealed to people who felt insecure in their sinful life. It must have given them the hope of being loved and wanted by good people as well as being saved from sin by the Redeemer.

Would it not be well for a number of our congregations to venture out in this direction the next time they plan an evangelistic effort? It will involve careful planning and real sacrifice, but we believe a church would experience what is reported about the early Apostolic Church, "and they went forth and preached everywhere, the Lord working with them." —W.F.U.

Crime Still on the Increase

Crime was up 5.1 per cent throughout the Nation, with cities registering a 5.2 per cent increase and rural areas a 5.0 per cent increase. A Nationwide increase of 15.3 per cent in auto thefts and 7.1 per cent in larcenies occurred. Manslaughter and rapes showed rises of 3.4 per cent and 1.3 per cent respectively. Age 23 predominated in the frequency of arrests followed by the ages 22, 21, 24, and 26 in this order. Females arrested increased 7.3 per cent. 12,335 individuals were murdered in the United States in 1951. These figures, together with the alarming conditions of dishonesty in government, should spur us along to united efforts in evangelism.

It is true that America has opportunity to hear the gospel and that great efforts are being made. However, I believe we would all agree that if our own homes were burning, no effort would be too great to try and save our homes. The same thing holds true when conditions like these exist in our own land where our own welfare is at stake and also for the sake of the thousands who are dying without Christ. We must double our efforts to win men for Christ. —J.T.N.

WAR GAMES AND TOYS

(Continued from page 357)

sniper got his man; we had no comic (?) books which schooled us in violence and crime; we did not have about us the hardened sensibility of a generation with two global wars in its experience, and the eagerness of toymakers to cash in on the situation by concentrating on toys which instil the idea and glorify the techniques of war.

The problem today is rendered even more difficult by the easy compliance of other parents, who, with seeming unconcern, bend to the trend or the times and place simulated versions of all kinds of instruments of violence in the hands of their children who in turn are the playmates of the children of the concerned parents. —**R. L. Hartzler**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Evangelism in Germany-Goettingen Trumpet Choir

WERNER DIERKS

Surely you know men who blow trumpets!
Surely your churches have towers!
Have you heard men playing chorales from these towers?

Trombones have been played during all ages for sacred ceremonies. In the Old Testament we read of it, and historians have written of it. In the Middle Ages up to the time of J. S. Bach many German towns employed "piper bands" who were ordered to play chorales from the towers each hour or in the morning, at noon, and at night. They were not allowed to blow trumpets, that was a privilege for the sovereign trumpeters. But they had trombones and wooden pipes called "Zinken." Very little of their music has come down to us because the piper guilds guarded it as their own secret.

In the first half of the 19th century a German pastor named Kuhlo arranged "trombone-choruses," as they have been called since that time. He used no trumpets but horns, and had very few trombones but used more French horns and tubas. His ideal of tone was the human voice. This type of chorus is now spread over all of Germany, and there are about 10,000 players in such groups today.

One of these is the "Goettingen Posaunen Mission." It was established in 1945 at the University of Goettingen and only students belong to it. I don't know if it is necessary to accent that not only theology students belong to it. Each morning since 1945 one of the members would climb a church tower to play some hymns from the top. Many people who heard this were thankful, others were angry. Some were troubled; they did not know what it meant. During the last semester I played from the tower of a Catholic Church which stands near a hospital. Afterward we were asked: "What does this mean? Is it a form of penance?"

We received invitations from villages around Goettingen to come and play at their church festivals. One pastor told us: "My church is too small for your instruments. Your task is to bring the Gospel into the streets.'" For this task we could not use the horns of Kuhlo. We sold our instruments and bought only trumpets and trombones. We had heard of these piper-bands and of the bright-sounding trumpet music they played. People listened to it when we played in the streets and on the market-places, in Goettingen and in the surrounding villages, and then later in other towns and villages of Germany. For we cycled with our instruments through northern and western Germany during our holidays. So that people would know what it all meant we also played chorales, hymns, and sang the hymns. Then one of us would speak to the people: "We are students from Goettingen. I, for instance, study agriculture. We have heard of Christ. And our life together with His is a joyful life. You hear the music we play is joyful music. Of Christ and the life with Him we shall tell, sing, and play this evening in the parish hall. You may all come. It will not cost you a penny, because we have this joy as a gift and don't buy it to gain money for our study."

Sometimes we had these "evenings" in an inn or on the street. We found that many more people came when they did not need to enter a room but could stand in the darkness and listen. Then, too, they did not need to change their working clothes.

Other students joined us for this—students who could not play these instruments, or girls who sang with us in the hymns and chorales. One of us realized that it should be so and said, "Those who cannot blow can sing, those who cannot sing can speak, but everybody can pray!" And prayer became important for our work. In order to tell men of Christ, to help them find a sense in all doubts and troubles of life your own life must be strengthened by Him. So we formed a small Bible-study group which met every Tuesday evening as one of the study-groups of the Studentengemeinde. After reading the text we would have time for half an hour, while nobody spoke, to think on it and ask questions. After this short time we exchanged what we had thought and found. Most of the time it happened that what one had not understood the other had found. And so we shared without much discussion. Then we always went home in groups of two. It became a form of cure for our souls, and we were bound together by being able to share our burdens and sorrows.

In this same way we began each morning when on our trips. One year we cycled through the villages of the Palatinate for a fortnight. We were twelve students: 7 boys and 5 girls. In one town we spent an afternoon in the slums, speaking to the people and trying to bring them joy with our singing and playing.

We had no program when cycling from village to village. After arrival at a parish the pastor would tell us a little of the people, their troubles, and then we would decide with him what theme we might use. We would then sit together quietly for fifteen minutes and each would reflect. What shall I do this evening? One might think of the verse of a hymn to speak about, another would find a word of the Bible. Then this would be gathered together and arranged for the evening with the people.

(Continued on page 366)

Youth Fellowship Building Faith

HARRIS WALTNER*

Paul tells the Thessalonian Christians to "encourage one another and build one another up" in the faith of the Lord Jesus Christ. (I Thess. 5:11 RSV) Isn't this one of the primary concerns of a local youth fellowship? Some youth groups have a Faith and Life Commission with a special chairman and committee of young people that are especially interested in fostering the Christian faith and life of the young people in their local church and community. Your group may not be organized like that, but whether or not it has an organized Faith and Life Commission, every member in it should feel a personal responsibility for "encouraging" and "building up" the faith of the others.

One of the first steps as you see this responsibility is to think through your own Christian life as it is related to the rest of the group. Prayerfully think through the following questions. They will serve as a guide in making an evaluation of your own Christian life. They will help you to see where you need encouragement and building up. They will show you how you can and need to contribute to the building up of your group.

1. What has been your experience with Christ? Have you made a definite commitment to follow Him? Have you ever shared this experience with your friends? Do you have some friends now who have not had this true experience with Christ? In what ways could you personally encourage them?

2. What does the salvation experience mean? What difference does it make in your personal daily living? Could you clearly tell someone how to become saved?

3. What does it mean to be a Mennonite Christian? What does our Church believe? Are we different from other Christians?

4. What does it mean to be a member of the Church of Jesus Christ? As a young Christian, what responsibilities do you have to the church? What responsibilities do you have to your young people's group? In what ways have you contributed to that group?

5. What is prayer? Do you maintain a healthy prayer life? How do you maintain meaningful private devotions in your schedule of the day? Have you ever shared your prayer experiences with your friends?

6. What is the Bible? Why or why not do you read it? What different methods might you use in Bible study with the others of your group?

7. Do you have opportunity to meet as a youth group to share in the study of the Bible? Do you have opportunity to share in such a fellowship of prayer? Have you ever offered a spontaneous prayer in public?

8. What does it mean to worship? Do you feel that through your young people's programs you have been drawn to worship God? If not, how might you improve such worship services?

"Meditate upon these things; give thyself wholly to them; that thy profitting may appear to all." (I Timothy 4:15)

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*Harris Waltner is a student at Mennonite Biblical Seminary and chairman of the Christian Faith and Life division of the Young People's Union. He is one of the executive committee, each of whom is contributing material to "Mennonite Youth."

Y.P.U. Financial Report

It can be seen by this report that the Y.P.U. has gone beyond its budget by nearly $1,000. The deficit the Y.P.U. faces is not because the Districts are failing to raise the budget. They are. They will go beyond the budget at the present rate for there remain two months until the fiscal year ends on June 30, and 93 per cent of the budget has been raised.

The difficulty the Y.P.U. faces is that this budget was adopted at the Council meeting one and a half years ago. The expenses incurred during the year were not forseen. The time for adopting the budget and the time for raising and expending the money was too far apart. The Y.P.U. expects to remedy this at the next annual Council meeting in November.

A plea has been sent to the churches asking for contributions beyond that regularly given to the Y.P.U. in order to raise needed funds. The funds will be used to support the Jacob Duerksen family studying at Winnipeg at the Canadian Mennonite Bible College. The Duerksens are from Paraguay and are preparing to return and serve their people. The Program Helps published each year will be paid out of funds received. Every church receives copies of these Program Helps which are planned to aid local church youth groups in building programs. Executive travel will be paid and the only way an organization can function is through meetings of its officers. Your support of youth is needed and will be gratefully used.

FINANCIAL REPORT FOR APRIL

Balance April 1, 1952		$(1355.08)
Receipts in April		599.60
Total amount from July 1—May 1		3744.96
Percentage of budget of $4000		93.6%
Balance April 30, 1952 (deficit)		(1219.87)
General Fund	(1873.02)	
Missionary Education Fund	(40.32)	
Notes Payable	600.00	
Voluntary Service	93.47	
	$(1219.87)	

Book Review - The Moffats

THE MOFFATS,* by Ethel Daniels Hubbard. Missionary Education Movement, 1917. 191 pages, illustrated. $1.25.

Afrikaner was the most feared and most talked about man in all of South Africa. The prosperous Dutch farmers in Cape Colony warned Robert Moffat not to enter the outlaw's territory. He went anyway.

Two years later, in 1819, when this courageous 23-year-old Scotsman decided to return to Cape Town for supplies, he had dramatic proof of the transforming power of Jesus Christ; Afrikaner was a Christian.

As he passed through the country of the Dutch farmers he could amaze them by telling them that the former outlaw had been serving as peacemaker between warring tribes.

In Cape Town, Robert learned that his bride-to-be, Mary Smith, had finally secured permission from her parents to become a missionary too. Mary's parents were Christians, and in their home they welcomed missionaries from all over the globe. Nevertheless it was hard for them to think of Mary's facing hardships 10,000 miles away. They must have been greatly encouraged later by Mary's letters which revealed her optimistic attitude toward these hardships.

Representatives of the London Missionary Society in Cape Town assisted at Robert and Mary's wedding, and gave them their first assignment. This was in a more prosperous district where presumably they would have quicker numerical successes. However, they often found their patience sorely tried by the childish whims and petty thievery of the natives.

In spite of this, they maintained their confidence in final victories with God. A friend wrote Mary and asked what gift they needed most. They had not yet a single convert at the new station, but Mary replied that a Communion service would be needed sometime.

It was two years more before they baptized their first six converts. But then, "Examination revealed a simple faith in Jesus Christ, particularly in His atoning death, and an understanding remarkably accurate in comparison with their former ignorance."

Although he was not always consistent, Robert Moffat did practice nonresistance with happy results. Once a delegation threatened him with violence if he did not leave. He answered that his heart was in Africa, and if they killed him he trusted they would not harm his wife and children. The delegation turned away saying the missionary must have ten lives or there must be something to eternal life.

—Harold Peters

***The Book on loan at Western District Library.**

Youth Activity in India

April 24, 1952

Dear Editor:

Before me I have the very interesting "Youth Issue" (Feb. 27) of **The Mennonite.** I am studying it to use much of the information in my talks to our young people here as to what the American young people are doing. Tomorrow evening we start our series of Youth Rallies and Retreats. A two-day Youth Rally has been planned for Korba, Janjgir, Champa and Jagdeeshpur—a plan by which we hope to reach all of our young people. Then, in addition, a Retreat is planned for the young people of our whole mission, and this is to be held at Mauhadih. I'm really excited to be able to take part in all these activities. For the Retreat I am to prepare messages on what the American and Canadian youth are doing, and from them learn lessons applicable to the young people here. It is a big topic, but one which gives me much joy, for I am very happy to share what I know, and thereby, with the Lord's help, challenge the young people here to fully dedicate their lives and talents to our God.

In reading the various articles in this "Youth Issue" I came across the announcement that a Youth Manual is ready, and I'm wondering if you would have one more available for us here. You see, I have been entrusted with the Portfolio on Youth Work by our Missionary Conference, and I am eager for any help and advice I can get. The National Christian Council is preparing one for the Indian Christian youth, but it is not ready as yet. I do not know if it will be published in English—although it is quite possible that it will—but should it come out in English, I'd be glad to send you one from here in exchange for one of yours. How about it?

Our youth activities in our mission for this hot season are to close May 14—ending a period of almost three weeks. However, since I'm staying here for the hot season, I plan to take in the Young People's Retreat in Dhamtari, too. Then later in June I want to be present at a Teachers' Retreat. It will be a busy summer, but one that will bring many spiritual returns.

I'm, oh, so thankful for the opportunities I had in College to learn about youth work in the U.S.A. and could spend one summer in Voluntary Service. It has greatly enlarged my vision and has given me a new outlook in life.

Join us in prayer for the Youth Work in India, that the Church of Christ through them may be firmly established and the message of Christ may be preached to all.

Yours for Christ in India,
Helen Kornelsen

Our Colleges

BLUFFTON COLLEGE

Mary Rich, a junior from Washington, Illinois, and Miss Alma Ater, a member of the teaching staff of the music department will tour Europe this summer with a group sponsored by the Council of Mennonite and Affiliated Colleges. In addition the tour members of the group will spend a month in voluntary service in Europe and attend the World Mennonite Conference in Basel, Switzerland. President and Mrs. Ramseyer expect to go to Europe to attend the World Conference, leaving in late July and returning about three weeks later.

Dr. Paul Shelly will be engaged full time this summer in student solicitation work. Those as yet undecided as to whether to make Bluffton their college home should get in touch with Dr. Shelly.

Summer school will open the day after commencement, June 3. It will again be operated on the intensive course plan, with a student taking one course at a time, each course to run three weeks.

The Vesper Choir will leave June 3, for a trip through Pennsylvania, New York, and Ontario. They will return on June 18.

EVANGELISM IN GERMANY

(Continued from page 363)

After this fortnight three of the group cycled down to Austria where we met three other trumpeters of our group. We had been invited to come and visit the scattered Protestant congregations by a group of Austrian students. In three weeks we visited about twenty parishes and four refugee camps.

About 50 per cent of the 130,000 refugees in Austria today live in camps having five square feet of room per person. Sixty per cent of all refugees are Protestant while only 2 per cent of the Austrian people are Protestant. You may imagine the distances and the hard work of the pastors when I tell you that Innsbruck with one Protestant parish is 150 miles long; that a pastor traveled 45 miles away to a small group of his parishioners; that he must gather his refugee congregation at 30 different places for services of worship and study; that with two teachers he must give religious instruction to the children in 70 schools.

For those of us on this trip it was ten weeks of serving. At places people walked 2-4 hours to attend a service. These ten weeks were no holiday even though we spent a part of them in the Alps Mountains. Some people laughed and thought us crazy when they heard we had been in the Alps and would ask: Have you seen this mountain or that famous city? and we would answer them: we have been there but we saw only the parishes and their people. Nevertheless we would not hesitate a moment to start again another time and serve our Lord this way if somebody called us to come.

A New Committee

How do families pray together? What is vital in the home? What can one do to make devotions interesting to all? Who has not asked these questions?

No conference board or committee has ever been charged with the responsibility of answering these questions and many others which are similar. Under the new constitution adopted at Freeman, South Dakota, a new committee bearing the name, "Committee on Education in Church, Home, and Community" was created. This committee is charged with definite responsibilities in the constitution. The committee shall promote: 1. Christian education in the home, church, and community; 2. children's work; 3. young people's work; 4. leadership training; 5. retreats (except ministers' retreats); It shall also promote education in Mennonite Principles, doctrine and conduct.

It is thus apparent that the responsibilities of this committee are more inclusive than those of answering the questions raised in the first paragraph. The committee has already begun the tasks with which it has been charged. Some attention has been given to family devotions as well as children's work. Right now a questionnaire is being circulated which will help the committee in planning the work for children. The committee is seeking to find an answer to the need of a leaflet which will set forth the basic beliefs, and the way of life of Mennonites. More specific attention is given to leadership training and retreat programs.

The new committee holds promise for the future. Under God's blessing it will enrich our conference work and the cause of Christ's kingdom will grow.

Into the Beyond

GLEN MOSER, of Dalton, Ohio, and member of the Salem Mennonite Church, was born September 14, 1905, and died after an illness of one week, March 14, 1952.

AMOS YODER of Nappanee, Indiana, and member of the First Mennonite Church at that place, was born August 28, 1879, and died March 21, 1952.

MRS. JOHN R. GRABER (LIZZIE STUCKY), of Pretty Prairie, Kansas, and member of the First Church of Pretty Prairie, was born October 1, 1877, and died May 10, 1952.

JAMES ROGER STUTZMAN, of Carlock, Ill., son of Mr. and Mrs. Earl Stutzman, was a member of the Carlock Mennonite Church. He was born June 22, 1935, and died May 8, 1952.

MENNONITE at Work for Christ MEN

The men in the Friends Fellowship (Quakers) are also organizing, both locally and on the national and international levels.

The objectives, as stated in **The American Friend,** are: "1. To seek daily Christ's way of life; to bear witness to his way of life in business dealings and in social contacts; to engage in definite Christian service.

2. To study and become familiar with the Society of Friends, its organization and its doctrine; and to cooperate in its program.

3. To challenge the men and boys to a personal commitment to Christ.

4. To develop Christian fellowship among men in the Society of Friends, by promoting Christian understanding.

5. To cooperate with other units of Quaker men in the promotion of local, yearly meetings, and general projects of Christian service."

They also, like Mennonite Men, face the problem of membership—shall it be open or closed? The Quakers have decided that "all men and boys who desire to join in a program of Christian concern in the local meeting, community, state, nation and world," are eligible as stated by their constitution. Elsewhere in the same issue they give considerable space to telling about the organization of Quaker Men in the various local brotherhoods.

Jottings

—**Bethany Church, near Kingman, Kansas:** Our men's chorus has been giving programs at various churches recently. Other groups have sung for us and more are scheduled for future programs. During the special services on Mother's Day, six children were consecrated unto the Lord by their parents. Daily Vacation Bible School will be held again, from May 19 through 30. Our pastor, F. W. Loewen, plans to attend school this coming year and his notified the congregation that he intends to terminate his service here by the end of July. Rev. and Mrs. Carl Flickner are on their way to India where they will serve as missionaries. A Homecoming Day is being planned by the church for May 25. All former members and ministers are invited to share the special programs on that day.—Corr.

—**First Church, McPherson, Kansas:** W. W. Adams of the Central Baptist Theological Seminary was the speaker for the Union Holy Week Services. "Portals Everlasting" directed by Mrs. Roland Juhnke was presented by the choir Palm Sunday. The Easter Sunrise Service was held at Lakeside Park. Roland R. Goering presented Devotional Services over Radio Station KNEX, McPherson, April 7-11. A number of laymen attended the Retreat at Camp Mennoscah, April 27.—Corr.

—**Meadow Church, Colby, Kansas:** The collection on Good Friday went to the Walter Goassens, who are missionaries in Arizona. The film "King of Kings" was shown in our new church building on Easter. The Bethel College Choir rendered a program of sacred music on April 9, Easter Sunday. J. J. Esau and a quartet from Grace Bible Institute brought us the message in word and song. The Hesston College Choir also presented a program of sacred music on May 1. Both Hesston and Bethel choirs are on tour and we were privileged to have them as our guests. Sunday May 4, a group from the Vona Mennonite Church presented a program in the afternoon. Their pastor, Leonard Emert, delivered the message that morning and a fellowship basket lunch was enjoyed at noon. On Mothers' Day, A. G. Schmidt and a quartet from O.B.A. brought us the word.—Mrs. Homer R. Goertzen, Corr.

—**Apostolic Church, Trenton, Ohio:** Miss Leona Cressman, Kitchener, Ontario. visited the church and spoke on India during the worship hour. Mothers' Day was observed. A solo "My God and I," by Tom Reed, "The Lord's Prayer" by the choir was greatly appreciated. Pastor Amstutz spoke on Mary the Mother of Jesus as the highest exemplification of motherhood. Reports from the Conference at Wayland, Iowa, were given by Mrs. Earl Gingerich and Mrs. Clarence Gingerich at the women's meeting at the Christian Service group, and by pastor Amstutz and Earl Gingerich during the worship hour on May 4. Recently Sonia Gingerich, on her twelfth birthday, presided at the organ during the worship hour.—Edna Kinsinger, Corr.

—**First Church of Pretty Prairie, Kansas:** Two groups of men have helped with reconstruction work in the storm area of Arkansas. Miss Mary Schrag and Miss Elsie Winsinger have been accepted as missionary candidates. Miss Winsinger will be ordained as missionary June 15, at 2:30 p.m. Fifteen infants were consecrated on Mothers' Day. Baptismal services will be held on June 1. Two weeks of Summer Bible School will be held in the church basement.—Corr.

—**Grace Church, Chicago, Illinois:** A missionary thanksgiving service was held Sunday, May 18, commemorating Mrs. Oscar Anderson's (Miss Sarah Kroeker) 40 years of service in the Belgian Congo. Mrs. Anderson has recently returned from Sweden where she and her husband have resided for the past several years. Mrs. Anderson first went to Africa under the Congo Inland Mission and since her marriage to Mr. Anderson has been working under the Swedish Baptist Board. It has been their privilege to do pioneer work in Africa, opening quite a number of new stations.—Corr.

—**Hereford Church, Bally, Penna.:** Preparatory Services were held on Sunday morning, April 20. At this time Mrs. James Stauffer and Mrs. Sara Clemmer and Mr. Roger Weinsteiger united with our church. On Saturday evening, May 10, the men of the church prepared and served a meal to the women of the church. Mrs. Russell Bechtel had started the presentation of "Living Hymns" at the April meeting of our Women's Missionary Meeting and it was completed at the time of this meal. Mrs. Nevin Yost gave a Pennsylvania Dutch reading. The first Sunday of each month is Missionary Sunday for our Sunday school. Each month a different project or need is presented to our members by some capable person and the contribution goes for that purpose. Mrs. Harvey Schell gave a very appropriate talk on Mothers' Day in our Sunday school.—Mae Latshaw, Corr.

—**First Church, Wadsworth, Ohio:** Recent highlights were the splendid concert given by the Bluffton College Choir on May 10; reports on the Middle District Conference by Rev. and Mrs. Neuenschwander were given on May 18 at the evening services, and coming on May 23, open house for all parents and pupils of the Junior Sunday school. A good program is being made for the 100th Anniversary, June 12-15.—Geo. McBride, Corr.

—**Carlock Church, Carlock, Illinois:** On April 1, Lotus Troyer and family moved to their new pastorate in Meadows, Ill. Rev. Troyer returned to conduct the Easter services at which time Kenneth Belair. Jerry Hoffman, Richard Schmidt and Marvin Dovel were received into our church membership. Our new pastor, David Habegger, and family were formally welcomed at a church reception on April 16. The Bluffton College Peace Club presented the play, "Peace I Give Unto You," at our evening service on April 13. The Women's Organization sent 110 lbs. of clothing for relief. We are studying the Book of Acts at our Sunday evening services. Funeral services for James Roger Stutzman, who was crushed to death under a tractor on May 8, were held May 11. The community was deeply moved by this tragedy. He was the son of Earl and Clara Ummel Stutzman.—Corr.

—**Bethel Church, Winton, California:** April 6, we were privileged to have Rev. and Mrs. P. J. Boehr, returned missionaries from Communist China, with us. A Jr. Bible Memory Verse contest was held between the seven California churches. Each Junior was required to memorize 25 Bible verses with references. This contest closed March 1. The Second Mennonite Church of Paso Robles, California, received the first award and the First Church of Paso Robles, received the second award. Wendolyn Hilty, who is attending the Pacific Bible Insitute at Fresno, California, was a visitor in our church Easter morning. Rev. Elmer Basinger is planning to attend the Fifth Mennonite World Conference at Basel, Switzerland.—Levern Heppner, Corr.

—**Herold Church, Bessie, Oklahoma.** Funeral services were held April 27, for Brother Herman Horn, who passed away April 24. He is survived by his wife, a daughter and son, both married and three grandchildren. Services were in charge of our pastor, Richard Tschetter, assisted by Elmo Warkentine, pastor of the neighboring M. B. Church. A teachers' training class was started recently with about 20 members taking the course. Rev. Tschetter is the teacher. Eddie Schmidt, son of Mr. and Mrs. Edd Schmidt, returned home on April 30, after a year of voluntary service, doing carpenter work at the mission field in Arizona.—Mrs. Ferd. Harms, Corr.

—**Bergthal Church, Pawnee Rock, Kansas:** The congregation has accepted the resignation of pastor John E. Kaufman, who has suffered from ill health in recent months. Our well wishes and prayers go with him. Rev. and Mrs. J. J. Voth were with us April 6, telling us of the relief work in Europe. The funeral of Mrs. Henry Schultz was held in our church April 26. The "Mennonite Men" held their election April 28, and elected Allen Smith as president, Frank Smith as vice-president, and Earl Schmidt as secretary-treasurer. "The Family," was the topic of the May meeting of the Mission Society on May 7.—Corr.

—**Salem Church, Dalton, Ohio:** Friday evening, May 9, the forty-two voice Bluffton College Vesper choir presented a sacred concert at our church. Works by Bach, Niedt and Mendelssohn were heard by a large and appreciative audience. Our pastor has been granted a four-weeks absence from his duties. Personal business is taking him to California while his family is visiting with Mrs. Richert's parents in Pennsylvania. Delegates to the Middle District Conference were Pastor Richert, Mr. and Mrs. Lewellyn Badertscher, Mrs. Caroline Lehman and Ward Hofstetter. On Sunday, May 11, reports of the conference were given by Ward Hofstetter at the morning service and L. Badertscher at the evening service. The children of the Junior Christian Endeavor Society entertained their mothers with a lovely Mother's Day program of recitations, readings and music at their evening meeting. Each mother was presented with a flower corsage that the children had made. Special events and speakers to visit the church these past several months were Bluffton College Women's Gospel Team; Miss Leona Cressman from Kitchener, Ontario, a missionary to India, now on furlough and studying at Bluffton College; Stewart Lehman, Field Secretary of the Middle District Young People's Union; a one act play, "Peace I Give Unto You," by the Peace Action Club of Bluffton College; Charles E. Lamale of Wooster, who served in the absence of the pastor. William Stauffer of the Sugarcreek Mennonite Church and A. J. Neuenschwander of the Wadsworth church conducted Holy Week services on Monday and Thursday evenings, respectively. Ivan Badertscher and Ivan Gerber are doing a splendid job of beautifying the church grounds with trees and shrubbery.—Mrs. Merl Lehman, Corr.

—**Grace Church, Enid, Oklahoma:** The Oklahoma Bible Academy surprised us on the evening of April 20, with a very good program followed by a few brief and timely words by Rev. Gerbrandt. April 27, Ernest Kuhlman brought the message enlightening us on enemy opposition in Mission fields where he had been. The zeal of such aged warriors should spur us to greater service for Him. We were also favored by a C. E. program from the West New Hopedale church which was very well done and hearts were blessed. The collection received will go to the interpreter to our missionaries in Japan. Sunday p.m., May 4, Richard Froese, son of Mr. and Mrs. Carl Froese of Enid, was married to Miss Velma Cronk of Laverne, Oklahoma.—Mrs. Fred Koehn, Corr.

—**Faith Church, Greensburg, Kans.:** May 4, it was the happy privilege of the Faith church to have the Western churches of our district: The Bethel, Waco, Texas, Friedensfeld, Turpin, Oklahoma; Ebenfeld, Montezuma, Kansas; and the Pleasant Valley Church, Kismet, Kansas, in a Sunday school fellowship program, together with our W. D. Field worker, W. F. Unruh. This was also our first service in our new church building. A message was given by Gerhard Neufeld, pastor of the Bethel Church. Also each S. S. Supt. was allotted a five minute talk on the subject "My Vision of What the S. S. Should Accomplish." The S. S. teachers then spoke on the subjects, "How I Look at My Opportunity as a S. S. Teacher." Afternoon five minute talks were given by the pastors of these churches stated above, on the subject, "What I Consider the Outstanding Opportunities of the Church Today and What We Must Do About It." Our Deacons and Church Board members then spoke on the subject, "What Should be the Responsibility of the Deacon or Church Board and How Can This Responsibility Be Best Met." A final message was brought by W. F. Unruh, "A Challenge to Us as a Church." —Corr.

—**First Church, Mt. Lake, Minnesota:** On March 16 Missionary Elmer Dick showed us his pictures of Africa. On the evenings of April 2 and 3 members of the church and the church board went out in teams of two to visit various needy homes in the community. Approximately 30 homes were contacted. Elmer Ediger brought us the morning message on March 30. The "King's Men" quartet from Taylor University brought us special numbers in song Sunday morning, April 6. Paul Tschetter and M. M. Lehmann of Butterfield brought us the Pre-Easter services. The Mission societies of our church gave an Easter Program at the Home for the Aged on April 8. The Freeman Jr. College choir gave a program in the High School auditorium April 27. The Men's brotherhood of the church sponsored a farewell for Harry Harder on April 10. He left for South America to operate the bulldozer sent there by the men of the Northern District Conference.—Mrs. Sam A. Quiring, Corr.

—**Topeka Church, Topeka, Indiana:** Thursday evening, April 10, Holy Communion was observed. This church joined in a Good Friday service from 12:00 to 3:00 at the Church of God. Good Friday evening "The Crucifixion" by Stainer was given by the Topeka Choral Society in this church. Mrs. Doris Snyder, who spent most of her life in Argentina, South America, and is at present a student at Goshen College, was speaker at the Women's Missionary Society on the evening of April 16. Other Missionary speakers were Miss Elenore Schmidt, missionary to the General Conference mission field in India, who spoke and showed pictures Sunday evening, April 20, and Miss Frieda Guengrich, missionary to the Belgian Congo, who spoke Sunday morning, April 27. Pastor Loewen attended the Middle District Conference at Wayland, Iowa, April 24 to 27.—Opal King, Corr.

—**Bethany Church, Freeman, South Dakota:** Since the resignation of Hugo Mierau as pastor on August 1, 1951, Harold Gross, Ronald von Riesen and Orlando Gering have been conducting the Sunday morning services at the Bethany Church. On April 20 Harry Yoder of the Calvary Church, Washington, Illinois, was the preacher. Beginning with June 1 we hope to have with us Rev. Lester Hostetler of North Newton, Kansas, who was elected as our next pastor. The entire membership of our church is anxiously looking forward to his coming. May God richly bless his work at Bethany. Our new church building is slowly nearing completion. New benches have been added and a Moiller Pipe Organ has been installed and was dedicated March 16. Mr. Eugene Doutt of Huron, S. D. gave the concert. Mrs. Orville Wipf is the organist. On May 11, the new church building is to be dedicated. At a recent congregational meeting it was decided to sell the old parsonage building and build a new one just to the South of the church. Construction of the new building is to commence at the earliest possible time and we hope to see it completed by Fall. Mr. and Mrs. William Kleinsasser's daughter, Patsy Ann, was married to Earl Keller March 23. A reception was held after the wedding in the church parlors. The Young People of the Huttertahl Church gave an exchange program at Bethany which was enjoyed by all.—J. M. Hofer, Corr.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

First Mennonite Church

Wadsworth, Ohio

(See page 375)

How amiable are Thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth
For the courts of the Lord.
My heart and my flesh crieth out
For the living God.
Blessed are they that dwell in Thy house;
They will be still praising Thee.

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FARM FOR SALE

Adjoining Belleview Mennonite Church

This is a 200 acre farm, less the plot on which the church stands, having some meadow and a few acres of pasture. All the rest is tillable land. Buildings consist of an eight-room house, large granary, dairy barn and horse barn, each with driveway.

This was the farm homestead of Rev. John Naffziger who for many years served as pastor of the Belleview Church. Here is an opportunity for a Mennonite family to secure a farm home and at the same time lend encouragement and assistance to the small flock at this place who have been carrying on the work these many years.

If interested or desirous of further details, write soon to Miss Martha Naffziger, R.R. 3, Columbus, Kansas.

—Elmer M. Ediger

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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NEW APPOINTMENTS TO BOARDS

Since the last session of the General Conference three vacancies have occurred in the membership of Conference Boards. The Executive Committee of the Conference has now filled these vacancies and they are as follows. Dr. John R. Schmidt resigned from the Board of Trus- signed from the Biard of Trustees and Finance when he changed his residence from Mountain Lake, Minnesota, to South America. Mr. Earl I. Eymann of Reedley, California, has been appointed to take his place on this Board.

Rev. D. C. Wedel resigned from the Board of Education and Publication in order to become the Executive Secretary. Mrs. Harry Yoder of Washington, Illinois, has been appointed to this Board. Another change has taken place in this Board recently in that Rev. D. C. Wedel resigned as Executive Secretary, and the Board has appointed Rev. Willard K. Claassen of Freeman, S. D., to take his place.

Rev. J. M. Regier of North Newton resigned from the Seminary Board because of the condition of his health. In his place the Executive Committee has appointed Rev. John Wichert, Pastor of the Vineland United Mennonite Church of Vineland, Ont.

Of Things to Come

June 12-15—Pacific Dist. Conference, Reedley, California.

June 14-18—Northern District Conference, Bethel Mennonite Church, Mountain Lake, Minnesota.

July 5-9—Canadian Conference, Altona, Manitoba.

July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.

July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.

July 20-24—Intermediate Retreat, Murdock, Kansas.

July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.

July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.

July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

August 3-9—Young People's Retreat II, Murdock, Kansas.

August 8-10—Missions Retreat, Camp Friedenswald.

Aug. 10-15—Mennonite World Conference, Basel, Switzerland

August 15-17—Retreat on Peace, Camp Friedenswald.

Sept. 12-15—Central Conference, Topeka, Indiana.

A farewell service for Rev. and Mrs. Laverne Rutschman has been arranged by the Swiss Mennonite and the Emmaus congregations. It is to be held on the evening of June 11th at 8 p.m. at the Emmaus church in Whitewater, Kansas. The Rutschmans are returning to Colombia, to our work at Cachipay, for their second term of missionary service. They sail from New Orleans on June 19, to Cartagena, Colombia, and fly the rest of the way. We ask for the prayers of the home churches for these, our representatives, who are truly going into the "thick of the battle" for the souls of those with whom they work.

Since this picture was taken, they have added a third son, Thomas, on March 13.

Editorials

GUARDING OUR SPEECH

Why do we bear false witness or speak disrespectfully of others? It may be that we are trying to save ourselves. We may feel guilty and so try to pull others down to our own level. Or it may be that there is something wrong within us; we may neglect our relationship with God. Fault-finding is really a sympton of a spiritual sickness.

Bearing a false witness is injurious to the fault-finder, the listener, and the victim. For the offender it hardens his heart and makes him unmerciful. It produces spiritual blindness. It drives out love and creates a wall between him and God.

To the listener of a false report or malicious gossip it is like a subtle poison seeping into his soul. He comes to enjoy hearing ill of others and so degrades himself. He loses his zest for goodness and looks for mud.

But the innocent victim is deeply wronged. He becomes discouraged. His reputation may become ruined and he is apt to lose faith in man and God. The mental torture he must endure may be far more severe than any physical pain.

We have a deep obligation to be truthful. We should overcome the evil tendency to speak ill of others by thinking of something good to say. When the heart is flooded with the love of God it is not likely that we will speak ill of others. Out of the abundance of the heart, the mouth speaketh.

CHRISTIAN FELLOWSHIP ACROSS DENOMINATIONS

Recently it was our privilege to share with a group of the Church of the Brethren in their Love Feast. It was a high spiritual experience and one long to be remembered.

We first assembled in the church sanctuary for a brief meditation, then, the men and women separating, we gathered quietly around the covered tables. Here were periods of singing, meditation, Scripture, and prayer. Then in simple humility each washed the feet of the one besides him. How real seemed the Gospel story of the Master washing his disciples' feet.

The tables were then uncovered and in complete silence we partook of the simple meal. Then, the words of the Communion were read, a few remarks made, after which we literally "broke bread" together; the bread-wafer was shared with the one sitting across the table, holding it together during prayer, then the bread was broken and each partook of his portion. The small cups were grouped in clusters of four and each took up his cup as we drank together.

It was different from our accustomed observance of the Communion. It seemed patterned much more closely to the original first Lord's Supper. It was all done so humbly and reverently that the bonds of Christian fellowship across denominational lines drew us close together. The details of observing this service may vary, but the spiritual bond and blessing that comes from its sincere observance can be a source of deep spiritual strength.

THOUGHTS FOR FATHERS

The annual Fathers' Day is a good time for fathers to take stock of themselves. The world tomorrow is largely what fathers are today. "Like father, like son" has a great truth. Are fathers giving the right pattern for the building of the child's life?

The father should meet well his responsibilities in the home. He should be a good husband, setting a high ideal for the children. He should be a good father, giving careful thought to the development of the child's Christian character, both by precept and example.

The father should also lead the way in a deep interest in the Church. To support the minister, to take an enthusiastic part in the activities of the church and to implant in the heart of the child a love for God and His kingdom is to prepare the child for a rich spiritual experience through the church.

The father can also make a great impression upon the child by the manner in which he goes about his daily work. His work should be accepted as a call of God and followed out as done unto Him. He uses his daily work as a laboratory to work out his Christian principles and thereby shows their practical worth and value to the child.

The father is a teacher and molder of the child's character whether he wishes to assume that responsibility or not. His is a big job, but, with the support of a faithful wife and the help of God, he can do much to produce better children and a better world in which his children may grow up. The secret is the complete dedication and commitment to the Heavenly Father.

SOWING THE SEED

It is heartening to note how many churches are concentrating on several weeks of Christian teaching in Daily Vacation Bible schools. To compete with radio and television and "comics," we must redouble our efforts to bring the Word of Life to bear upon the children; to prepare them for its growth, to sow well the seed, and to nurture its development.

The standards must be kept high. Excellent material is now available for this kind of work. Teachers themselves must be of a high Christian standard. When it is realized that teachers are in a position to mould the character of the child for good or ill, it is well to remember that here they may do their finest work.

So let us keep up and improve the good work. Holy forth the Words of eternal life. Plant the seed and trust the harvest to God.

Other Gods

MELVIN F. FUNK*

It is possible for the Sunday school lessons of this quarter to have a very practical application since they are based on the Decalogue. In a day when our consciences are fuddled and there is a great deal of moral wavering it is important to go back and begin, as do the Ten Commandments, with an understanding of God. If we can clarify our faith we can firmly ground our spiritual and moral life.

God's commandment to the Hebrews through Moses was clear. "Thou shalt have no other gods before me." But for our day when we obviously do not believe in the existence of other gods such a commandment seems a dead issue. Yet the spiritual and moral confusion of our day reminds us that we have a plurality of gods **or at least a variety of concepts about our God.** Furthermore, we are discovering that our plurality of concepts seems to be as disastrous as the many graven images the Hebrews faced. Our beliefs differ so that we who call ourselves Christian are separated by creeds, color of skin and national boundaries. There seems to be no unity of the spirit under Christ. If not in actuality, yet in appearance we seem to have "other gods."

Even though Moses clearly stated God's commandment and Joshua dramatically called for a decision (Joshua 24:15) the Israelites frequently let the pressure from national enemies and the attractiveness of their neighbor's gods lead them astray. The breakdown of their national life at the time of the Babylonian captivity in 586 B.C. finally purged them of idolatry for all time. Even today Christianity is constantly following the beckoning more attractive but sub-Christian standards and giving in to the threats of a secular and war-like age. The problems of our day are more subtle but very similar to those of the Hebrews.

Our God is Universal

One difficulty for the Hebrews was the presence of local gods among the neighbors. Each city had a deity. Tribes such as the Philistines had Dagan, the Amomnites their Molech and the Babylonians, Marduk, a god of war. How often the Hebrews must have envied their neighbors since a nation victoriout in battle proved that it had the stronger god. It was hard for them to see that Jehovah was really ruling over all the nations.

We Christians also often act as if our god is local, that is, just for us who are in this country, of a certain color and creed. We expect God to bless our land and yet it spends three-fourths of its budget for military purposes. Thereby we somehow lose sight of the fact that ours is a God who loves the world and wants us to express this holy love to all men. Today the Christian Church is trying hard to express the universal love of God to an entire world but church men from various countries feel the other person is speaking as a citizen of a nation rather than as a citizen of heaven. Our efforts, sincere as they are, seem dominated by culture, economic point of view, and political leanings.

Even in the realm of Christian art, the English paintings show Christ as a Nordic while the Chinese portray Him as a Chinese. Paul reminded the Athenians who were trying to collect local gods on Mars Hill that the true God, "who made the world," is not "served by men's hands, seeing he himself giveth to all life." (Acts 17:24). We Christians need to cease trying to mold the nature of God to suit our fancies and rather let Him who "hath made of one blood all nations of men" to shine through the accumulations of men's hate and misunderstanding of God. A simple yet thrilling way has been in the sending of food packages in relief to later get a letter of appreciation and discover in it that another culture and tongue is also a Christian hope.

Our God is Reliable

The gods of the pagans were also ruled by unpredictable passions as were humans. Any moment a god might show his displeasure through a storm or expression of nature, a sickness or even death, without any moral cause. Molech demanded the sacrifice of infants when aroused and Diana of the Ephesians required wanton sexual immorality as a form of worship. The gods were not governed by virtues. Therefore, they were unpredictable and human life was a vast uncertainty. A Babylonian prayer ended with, "May both the god I know and the god I do not know be appeased." This expressed the unreasonableness of their gods and hope for mercy.

In less obvious manner we Christians act as if our God is unpredictable. We worry and fume over the future. We express love and justice at one time and then change to prejudice and anger. We do not allow Him who holds our future to guide us. To us comes the reminder of Jesus that our Father is reliable and loving. He will not give a stone if His children ask for bread. (Matt. 7:9) That for which we ask and can reasonably expect He gives. If our Father is "perfect" it is imperative for us to be perfect also. "Other gods" of uncertainty cannot rob the Christian of his sense of salvation through Christ.

Our God is Spiritual

In addition to local gods and their unreliability were those humans who had been made gods. In Jesus' time the Jews faced death rather than participate in Emperor worship as demanded by the Romans. They even resented the presence of the Roman legions whose banners had an image of Caesar whom they worshiped.

Although men today do not openly make another person God, many tend to do so by their faith in mankind in general, or in some certain human skill, with the result that God has little place in their lives. The faith in man to overcome drudgery and sickness with technology and gadgets eliminates the need for God to many. Social sciences help man-

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*Pastor, Boynton Church, Hopedale, Illinois.

Old Rubbers for Christ

(a true story of Christian Stewardship)

The pastor's telephone rang.

"I have a couple of pairs of old rubbers I was going to throw out," said a woman's voice, "but before I do, I thought I would ask if the church can use them."

The Rev. Homer K. Rhinesmith—on the receiving end of this message—had been pastor of the Methodist Church in Westbury, Long Island, for more than a year—after seven years training in college and seminary to become a prophet of the Lord and a shepherd of the flock. But in that year, as he said afterward, he had "become the finest junk dealer in all Westbury."

The church was in an old residential community of 4,000 people. In 1941-42 it had an active membership of 125 families. Its budget was $3100 per year, of which only a small amount was in pledges.

When met, the budget was raised by what Lay Leader Paul E. Hopkins called a "never-ending swirl of rummage sales and bake sales by the women's Organizations, and paper and scrap-metal collections by the men of the church and by the Boy Scouts." And in the midst of all this hubbub, and driving the collection truck, was Rev. Mr. Rhinesmith.

In spite of all this activity, there was continued deficit. By 1942 the pastor's salary was three months behind schedule. The members were working so hard in sales and collections, apparently, that some had forgotten or failed to pay their pledges.

And then the pastor's phone rang... and he was offered the discarded rubbers "for the Lord's work."

At that offer something "clicked" within Mr. Rhinesmith that made him a new man—and made the Methodist Church of Westbury a new and transformed church.

"Mr. Rhinesmith called the Board of Trustees together the next day," says Mr. Hopkins who attended the meeting. "He was earnest and he seemed inspired. He told us there would be no more collections, no more energy-consuming sales and suppers for the women; that henceforth the budget of the church would be raised by pledges—and by pledges alone; that any money-raising activity any group wished to put on would be for additional things the church might want, but not for the current expense budget. 'And I mean this, even if for a time I have to go from kitchen to kitchen of the members of this congregation to get my meals,' he told a rather stunned meeting. "

Well, Mr. Hopkins relates, the Trustees took Mr. Rhinesmith at his word—there didn't seem any respectable alternative left. And they themselves began the pledging to the current expense budget.

That was in 1942. By 1945 the regular budget had doubled and the pastor's salary had doubled those of 1942—and it was all pledged. In the interim the pastor had not had to visit the parish kitchens.

By 1950 the post-war industrial and home expansion program had enveloped Westbury. The church facilities proved wholly inadequate for the influx of people. But this pledge-conscious congregation met the situation. Aided by further pledging by members and friends ,it built and now occupies a spacious and beautiful new church, equipped with classrooms, parsonage, parking lots, and other modern facilities. The church structure itself has been called the most beautiful of Methodism's 150 edifices on Long Island.

The new building and equipment and an increase in the pastor's salary in 1951 increased the current budget 75 per cent above that of 1950. But the end of the year saw the books closed without a penny deficit.

"Christian stewardship has done all this for us," says Mr. Hopkins.

—**The Pastor's Journal**

Easy Religion

YOU SAY, "Religion is a good thing—everyone should have some. But don't give me any of that pious, stuffy kind. I want a religion I can enjoy.

To help you here are some suggestions:

1. DON'T TAKE IT TOO SERIOUSLY—the majority of people don't and they seem to get along well enough. Know something about God—there may come a time when you may need His help. But don't worry about your sins or those of others. There is no sense taking Jesus' teachings too seriously—they are impractical and no one has ever been able to live up to them anyway.

2. BELONG TO A CHURCH—It adds to your reputation and prestige. But don't waste time, efforts or money there. You can worship at home. Why be concerned about spreading the gospel? Don't tithe—civic clubs and other organizations do charitable work also and they get more publicity.

3. AVOID BEING TOO PIOUS—Don't drag your religion into your social, business, or political life. Don't oppose anything, or if you do, just keep quiet about it. Standing for your principles just makes you appear narrow and sets you off from the crowd.

4. DON'T WORRY ABOUT YOUR DEVOTIONAL LIFE—It is hard to find time for daily Bible reading and prayer. It is enough if the children return thanks at the table. Pray when necessary. When in trouble or in need of something, go to God and ask Him to help you out. Pray only for yourself. Let others pray for themselves. Don't speak to anyone about your faith and don't bother to help anyone in theirs. Religion is a personal matter.

If you follow these suggestions carefully your religion is certain not to cause you much hardship or concern. But then—

5. DON'T BE SURPRISED—

—if your religion doesn't work.

—if you often find yourself spiritually empty and hungry.

(Continued on page 374)

Northern District Conference Program

NORTHERN DISTRICT CONFERENCE

to be held at the Bethel Mennonite Church,
Mountain Lake, Minnesota
June 14-18, 1952
(condensed program)

Conference Theme—"Holy Spirit, faithful Guide; Ever near the Christian's side..."

Saturday evening—June 14
Message—"The Inspiration and Interpretation of the Scriptures ____________ Albert Ewert
Appointment of temporary committees

Sunday morning—June 15
To be arranged by the host church

Sunday afternoon
Conference Sermon _______________ Walter Gering
President of Conference

Sunday evening
Message—"The Younger Churches in India"
Helen Nickel

Monday morning—June 16
Reading of minutes; reading of delegates certificates.
Report of Executive Committee
Presentation of new churches
Report of Statistician
Report of Education Committee
Election of Conference Officers
Message—"The Personality of the Holy Spirit"
Lyman Springer

Monday afternoon
Report of Peace Committee
Message by Wilhelmina Kuyf
Report of Examining Committee
Report of Home Mission Committee
Election: Education Com., Peace Com., Examining Com.
Message—"The Work of the Holy Spirit in Relation to the Unsaved"

Monday evening
Message—"Sins Against the Holy Spirit"
Arthur Ortmann
Message—"The Work of the Holy Spirit in Relation to Believers"

Tuesday morning—June 17
Memorial Service, in charge of Arnold Nickel
Election: Home Mission Committee, General Conference Nominating Committee
Report of Resolutions Committee
Message—"The Baptism and Power of the Holy Spirit" __________________ Ronald von Riesen

Tuesday afternoon—Mission Society program
Missionary Message—a Conference Missionary

Tuesday evening
Voluntary Service (slides)—Edith Claassen
Message on Young People's Work—John Berg

Wednesday morning—Young Peoples' Day—June 18
Message—Helen Nickel
Communion Meditation—H. J. Brown
Communion Service—directed by Walter Gering

Wednesday afternoon
Business Meeting
Voluntary Service Reports

Wednesday evening
Special Music—Freeman Junior College A Cappella Choir
Message—Harris Waltner
(Special music during most sessions)

New Voluntary Service Director

Leola Schultz, Bloomfield, Montana, has recently been appointed by the Board of Christian Service to serve as General Conference director of Voluntary Service. She will be replacing Edith Claassen who has been serving in this capacity for two years.

Leola will begin her assignment on June 1st. During the summer months she will be giving full-time to this work spending some time with the General Conference VS units in Arizona, Oklahoma, North Topeka, Chicago, Pennsylvania, New York, Michigan and Montana. During the winter months, she will be on a part-time basis for the Voluntary Service Committee of the Board of Christian Service.

General Conference Voluntary Service units are largely summer service and in projects related rather closely to our regular conference projects. These, together with the MCC summer and one-year projects, give our young people a wide choice of challenging projects. It truly is wonderful the way the Lord has opened these many doors of service to our young people and all those "young in spirit" who are able to make themselves available for such service.

—Elmer M. Ediger

EASY RELIGION

(Continued from page 373)

—if you feel a great need for inner reserve, strength and power.

—if that "narrow" Christian has something you wish you had.

—if your influence in the community isn't uplifting and one for real good.

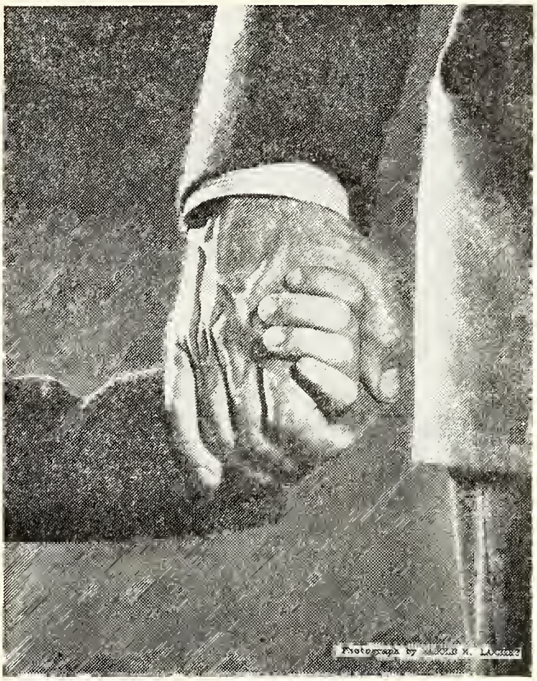
—if when you are in trouble and need God you won't know how to reach Him.

—if life doesn't hold for you much satisfaction, meaning, or purpose.

—if you really DON'T enjoy your religion.

—Ellis Graber in Church Bulletin

Just Like Dad



Photograph by [illegible]

"Well what are you going to be, my boy,
  When you have reached manhood's years;
A doctor, or lawyer, or actor great,
  Moving throngs to laughter and tears?"
But he shook his head, as he gave reply
  In a serious way he said:
"I don't think I'd care to be any of them;
  I want to be like my Dad!"

He wants to be like his Dad! You men,
  Did you ever think, as you pause,
That the boy who watches your every move
  Is building a set of laws?
He's molding a life you're the model for,
  And whether it's good or bad
Depends on the kind of example set
  To the boy who'd be like his dad.

Would you have him go everywhere you go?
  Have him do just the things you do?
And see everything that your eyes behold,
  And woo all the gods you woo?
When you see the worship that shines in the eyes
  Of your lovable little lad.
Could you rest content if he gets his wish
  And grows to be like his dad?

It's a job that none but yourself can fill;
  It's a charge you must answer for;
It's a duty to show him the road to tread
  Ere he reaches his manhood's door.
It's a debt you owe for the greatest joy
  On this old earth to be had;
This pleasure of having a boy to raise
  Who wants to be like his dad!

—Author Unknown

One Hundred Years At Wadsworth

On June 12-15, First Church at Wadsworth, Ohio, will celebrate its one hundredth anniversary, with six of the ten former pastors present to bring messages and share in the reminiscences. These include Rev. Warren S. Shelly (1909-1918) who returns as pastor of the Second Presbyterian Church of Saginaw, Michigan; Rev. Menno M. Lehman (1919-1922) who recently resigned as pastor at Butterfield, Minnesota; Rev. L. L. Miller (1922-1927) district worker in the Temperance League of Illinois; Rev. Wilmer S. Shelly (1928-1941) now pastor of his home church at Bally, Pennsylvania—and this is also the home church of the founder of the Wadsworth congregation, Ephraim Hunsberger; Prof. Don Smucker (1942-1945) from the Mennonite Biblical Seminary, Chicago; and Rev. Russell Mast (1945-1949) now pastor of the Salem-Zion Church at Freeman, South Dakota. Messages are also expected from Rev. Elmer F. Grubb (1903-1909), oldest of the former pastors and living in retirement in California, also from Rev. Vernon Sprunger, only missionary from our church, now in the Belgian Congo. The evening services will be divided among the speakers named above, and on Sunday morning, Rev. Wilmer Shelly will preach and the others assist at the communion service, followed by a fellowship basket dinner and the afternoon given to visiting.

In 1851 four families from Montgomery-Berks County area moved by wagon, an 18 day trip, and settled in Holmes Brook Valley a mile west of Wadsworth Center. In 1852 Ephraim Hunsberger, an assistant pastor of the Hereford Church in Pennsylvania came to Medina County with his father to visit the latter's sister, Mrs. John Kindig in Montville Township. He also stopped to see his friends at Holmes Brook, holding services in their homes and in the schoolhouse. This put the idea of regular services into their minds, so after he returned to Pennsylvania they sent him a call to come and organize a church.

Declining at first, he later accepted and was ordained as bishop on October 10 by Rev. John Oberholzer, leader of the liberal faction in the recent schism in the Franconia conference, and that same month Rev. Hunsberger moved his family to Wadsworth and began church services. With the aid of their Pennsylvania brethren the five families were able to erect a simple frame meeting house nearby and dedicate it free from debt on October 9, 1853, at which time 12 people were baptized. By 1854 a Sunday school was organized, the first Mennonite Sunday school in Ohio. Rev. A. J. Neuenschwander, serving as pastor since 1949, came to the church with a long experience in the work of the General Conference. His ministry to the sick and aged has been outstanding, taking the newly purchased tape recorder with him to many homes he has averaged

(Continued on page 377)

The Road to Sarguja

P. A. WENGER*

The trip to Sarguja, to say the least, is always looked forward to as one of adventure and excitement.

We started by taking the most direct route north of Korba through our Indian Church home mission field into Sarguja. The distance from Korba to the capital city of Ambikapur is 106 miles. The party consisted of fifteen people; the conveyance, two army-surplus jeeps and trailers. You can imagine that our load of tents, baggage and people was up to and beyond the limit.

After casting their vote in India's historic first election, the workers gathered at Korba. The following morning, January 26, we committed the trip to our Father in prayer, and we were on our way.

Cart-Track Road—

The first seventeen miles were through more or less familiar territory, so we arrived at the foot of the mountains for our noon meal. We had prepared for the road ahead by taking along a pick-axe, crowbar, sledge hammer and an Indian shovel. The road is really an old cart track up through the forest and the rocky side of the mountains. Carts can quite easily pass over big boulders and through deep ruts because of their big wheels, but our jeeps have a definite limit. For the next five or six miles we crawled along, and often had to stop to roll the boulders off the road or break down the solid rock high centers. Sometimes we misjudged, and found ourselves high and dry, with the wheels spinning in the air. At some places it was easier to fill the ruts up with stones than to break down the high centers. Sharp stumps along the edge of the road added to the hazards.

It was a relief to get through this bottleneck and out into the open country of fields for a time. The road led from one pass to the next; here and there through villages. After a time, the road no longer looked familiar, though well-used by carts. Just as we thought that we should be arriving at Jilda, the first home mission outstation, we were informed that we were at the village of Garh, and that we had gotten off the road. Returning as directed, we went back four miles and found our "road," practically unused, and appearing to be merely a footpath.

Frost in India—

About 5:00 p.m. we arrived at Jilda, 35 miles north of Korba. We rested here all day Sunday, enjoying the church and Sunday school services with the Christians at the place. Early the next morning we prepared to pack up. It was cold.... frost had gathered on the trailer canvas; but the activity of folding cots, carrying trunks and packing the trailer, soon warmed us up.

The crossing of the Chornai river about three miles ahead was our first obstacle. We got down into the river bed quite easily, but the long stretch of sand was so fine and dry that it took hours to arrive at the waters edge. Even our faithful jeeps in compound-low gear just dug themselves down into the sand. We then tried crossing the water; only to find ourselves in more trouble because of the shifting sands. The first jeep dug down to its axles and the trailer sank so deep into the water that our book trunk got all wet.

Twelve Miles in a day—

After feverish working, the trailer was finally gotten back on shore. Then we tried again, with two jeeps pulling one trailer—but with no success. Finally, most of the trailer baggage was carried across on heads and shoulders. Then, with both motors roaring, we got the first trailer on the other shore. The second trailer gave just as much trouble as the first, so it too had to be unloaded before it could be pulled across. At 2:00 we looked back to the other shore where we had started four hours before—breathed a sigh of relief—and took time out for a bite to eat. The thermometer now registered 80. There was more rugged road ahead, but by 4:00 we had arrived at Kendai, the second home mission outstation. Even though the day's journey had only brought us twelve miles, everybody voted to stay at the mission house for the night, rather than go on.

Thinking of our past experiences, we wondered where we would be by the end of the following day. How much road repair would we have to do? How many times would we lose our way in the jungles? To our surprise the rest of the way to Ambikapur was very good. In the place where we had gotten lost on previous trips we found the jungle road as clean as if swept. Why? The former king of Sarguja had been in the area for hunting, and had the road prepared. Inside Sarguja itself the road had been improved by the Forest Department, so that in places we could sail along at 20 to 25 m.p.h. (quite a speed in India!)

1100 Miles of Jeeping—

By late afternoon we were selecting our camping place in a mango grove near Jedga village, which is somewhat a center for a group of Uraon villages. This camp was about sixteen miles southwest of Ambikapur. After ten days, we moved six miles south of Ambikapur for the second camp. Here we found even more Uraons in the surrounding villages. Many trips were made to villages round about, so that our final combined motor mileage of the two jeeps was nearly 1100 miles.

On Wednesday, February 20, we broke camp and started our homeward journey. This time we traveled by the "first-class" highway via Kharsia, circling around back through Champa. Because of the threatening rain which could literally have changed our road into a muddy river, we kept on driving until we reached Korba. By 9:30 p.m. we were home, having traveled 173 miles in twelve hours.

We praise God for His wonderful care and protection. Our only motor trouble was a broken leaf of a spring and a bit of generator trouble.

Pray the Lord of the Harvest that He will send forth laborers into His harvest field.

—India Calling

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*Missionary to India.

Witnessing in Congo Through Printing

V. J. SPRUNGER*

"That's it, that's what Lumbale has. How much is it?" asked Kinaka, looking at the New Testament he was wanting to purchase.

"The price is thirty cents," says George.

Kinaka pays the sum of thirty cents, and starts to leaf through his new book. Just then Lumbale comes along and questions him.

"Did you get one now? I told you they have them at the Mission."

"Yes, and now I am going to hunt somebody to read it to me."

They walk off together, Kinaka leafing through the book.

These incidents only happen when the books are available for distribution. Because of gifts received for the Bible and Christian Literature Memorial Fund, over 1,500 Kipende New Testaments have gone out since December, 1950, that is in fifteen months. We have only about one half of the supply left that we purchased at that time from the British and Foreign Bible Society in London. In less than two years our stock will be exhausted, unless in the meantime we can afford a new edition. Bible Societies cannot afford to print small editions, because they are too expensive.

Here is an incident a little different but common. As we arrive at a work camp, the Christians come around the car and greet us with the question, "Did you bring some songbooks along?" Then we answer, "No, they haven't come yet. They are just being printed now. We hope to have them in another six months." But we get the answer from the group, "We've waited a long time now and still you do not bring us any."

Why do such incidents happen? A lack of funds to invest in a stock sufficiently large to carry us through a number of years means that we must wait until the edition is sold out in order to have as much cash available as possible to pay for the new edition.

Everybody of the younger age group feels that they must have a book or booklet of some kind as their own, for that in itself is a sign of "culture." Whether they are able to read is not the most important to them, for they will find someone who can and will read to them the contents of the printed pages they have.

It is very common to see a group of young people together looking at the same booklet, especially if it is a long-waited for edition; or if it is a new book they have not yet seen. Since the Congo languages are written phonetically, an African who has learned to read not only reads his own language but also that of other tribes. They love particularly to get songbooks of a different tribal language and sing in another language the same tune they learned in their own hymnbook, that too is a mark of an education.

Many times as we stop at a ferry or at a village, the first and frequent question will be, "Do you have any books?" Then we answer, "We'll try to bring some along the next time."

The young African is hungry for reading material. A new Africa is emerging. About one-tenth of the entire Congo population is Protestant and needs to be fed with the Word. One-third of the school pupils in the Congo attend Protestant schools, and here we need literature (Christian literature) to be used as readers and supplementary reading materials.

At the present time we are distributing (selling not giving away) on the average 2,000 pages of reading material a day in the Congo Inland Mission area alone. In the past fifteen months we have sold 1,500 Kipende New Testaments, 1,200 Tshiluba Bibles, 1,200 Kipende Hymnbooks, over 2,000 Memory Verse booklets, over 1,000 Catechism booklets.

For such distribution it takes enormous stocks, and for the supplying of such stocks it takes large editions, and for large editions it takes much capital investment. Here is where you, who are reading this, can lend us a hand. A large fund is necessary to keep the stocks from becoming depleted.

Just now we must tell the Africans that the Tschiluba New Testament is out of print. They ask when will the Kipende Bible be available? It is translated and about ready for the printers.

Our stock of Tshiluba hymnbooks is exhausted.

Catechism and Memory Verse booklets go out of print as fast as they appear.

Half the Kipende New Testament stock is sold.

At least one-fourth of the Kipende edition of the hymnbook is sold, and it was considered a large edition, (6,000).

The Tshiluba Bible stock is fast disappearing.

We need to produce more on our own press at Charlesville, we need to get more printing done at the large Protestant owned and operated press at Leopoldville, called LECO (Librairie Evangelique du Congo), and we need more printing done by the Bible Societies.

How can these African people read and be nourished except there is literature in quantity; how can there be a sufficient supply unless we carry a stock; how can we carry a stock of literature unless we have funds; how can there be funds unless Christians contribute?

Have you contributed?

Support the Bible and Christian Literature Memorial Fund with your prayers and gifts.

Mukedi, Congo Belge

ONE HUNDRED YEARS AT WADSWORTH

(Continued from page 375)

433 calls per year to the homes of members and others interested in this church. As the congregation moves into its second century may the members be inspired by the message from Exodus—"Speak unto the children of Israel that they go forward."

—George McBride

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*Missionary to Africa.

Report of a Trip to Mexico

JOHN THIESSEN*

Rev. P. K. Regier and I left Newton May 7 for the purpose of visiting and studying our Mennonite work in Old Mexico. Neither one of us had ever been there, yet we had both studied the field somewhat. Our journey led us via El Paso, Texas, and across the Rio Grande River into Mexico. To El Paso we went by train; then by bus to Chihuahua, some 235 miles into Mexico from El Paso.

In Chihuahua, Rev. and Mrs. B. H. Janzen and a brother Jacob Wiebe met us, to take us the remaining 75 miles to Cuauhtemoc where one of our Mennonite Church groups is located. We were amazed at the good black-top highway from El Paso to Chihuahua, and on to over half the distance from Chihuahua to Cuauhtemoc. Mr. Wiebe, the driver, and Rev. and Mrs. Janzen sat in the front seat, and Rev. Regier and I sat in the back seat. It seemed to us that Mr. Wiebe drove rather fast, so we looked over his shoulder and saw the speedometer at 90, and then 95, and on to 100, and even 105. Then we began to express ourselves. The reply to our surprise, was that the speedometer registered kilometers, not miles! Some 30 miles from Cuauhtemoc we hit upon real Mexican road—full of dust and cobblestone. Tho road is almost too rough for an ordinary car, and our mission worker in the area should use a jeep or small truck which is built more sturdily than a car.

The People

As soon as we crossed the Rio Grande, we realized we were in a different country. To me, it seemed as though I was in the Orient again. To Brother Regier, it seemed completely different than what he had ever observed before. I felt rather at home;—seeing mud houses; starving cattle; dry, desert-like fields; a display of food exposed to dust and flies, with people who have never heard of the germ theory eagerly eating this food; children whose hands and faces had not experienced water nor soap for many a day; clothing whose original color was covered with several layers of mother earth; barefoot youngsters wearing heavy ragged sweaters; and many, many other sights so common in India. When Brother Regier asked me the "why" of all this, I had only one answer, viz. "South of the Rio Grande." But the above tells only the superficial aspect of the people. Underneath all, there is the kindly and friendly Mexican soul. People everywhere were friendly to us and tried to tell us in Spanish what they thought we needed to know; and of course we looked blank, and were blank because neither one of us knows Spanish.

As far as our casual observation went, few Mexican people work themselves to death. There is a leisure and a sort of "happy-go-lucky" attitude toward work,—very much as in India.

Our Conference Work in Mexico

Our Mennonite people first came to Mexico in 1922, largely from Canada. These first Mennonite settlers were the so-called Old Colonists and Sommerfelder, who were seeking a new home in order to live their convictions without outside interference. But there have always been some families who found the requirements of these church groups "too straight," and they broke away from the old fold. Then, also, because of the strange conditions, climatic and otherwise, they could not adjust themselves to the new land, and they fell into poverty. To relieve such and other needs, the General Conference sent workers to Mexico to help them. In time, the MCC also sent workers, especially during the war, to bring a better life to our Mennonite and Mexican people; both spiritually and materially.

Our work in Mexico is at two places, or at each end of a long valley of some 80 miles in length, where some 20 thousand of our Mennonite people have settled interspersed by a goodly number of Mexican people and Indian tribe people. These two places of work are Cuauhtemoc at the south end of the valley, and in Santa Clara county at the north end. At both of these places, it has been recognized that if we want to build substantially, we must start with children. So schools have been established at both places. At the outskirts of Cuauhtemoc city (a city of 9,000 inhabitants) is a school of 19 children, and in the school in Santa Clara county are 15 children. These children mainly come from homes where parents are not members of either Old Colony or Sommerfelder groups. The German language is the main language used. But some English is also taught. The aim is also to teach some Spanish as soon as teachers can be procured who can teach that language. Scripture teaching is the main function of both schools; but general knowledge is not neglected.

Incidentally these schools serve as an inspiration and a challenge to the **Dorfsschule** of the Old Colonists which are in the main very mediocre in learning attainment.

At present Brother Floyd Bartel of Hillsboro, Kansas, is the teacher in the school at the outskirts of Cuauhtemoc, and Rev. and Mrs. H. T. Neufeld of Enid, Oklahoma, are in the school in Santa Clara county.

The other chief work at the two places is church and evangelistic work. In Cuauhtemoc, we have a church building, and there are some 80 worshipers, including children. In Santa Clara county, we do not have a church building, but services are being held in the school room with some 40 worshipers, including children. In both church areas, are more than a dozen families of Mennonite heritage who are uprooted as far as a "church home" is concerned, and need to be sought out and brought into the fold if possible.

In Cuauhtemoc and surrounding area, Rev. and Mrs. B. H. Janzen do the church and shepherding work. Brother P. K. Regier and I found that they have done a very creditable work the two years they have been there. In Santa Clara county, Rev. and Mrs. H. T. Neufeld do as much church and

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*General Secretary, Board of Missions.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Kind of Missionaries Needed

No missionary is ever fully qualified for the high task which is his—that of being an ambassador of Christ, a steward of the mystery of God's grace. He never knows enough; he never has enough; he never is enough. He always carries his treasure in an earthen vessel. Confronted with all that should be done and his own limited resources, even the best missionary is forced to think of himself as an unprofitable servant. Even so, the unprofitableness should be a relative matter, and every missionary should have a consuming desire to be as profitable as possible to his Lord.

Health requirements are high, and the prescribed physical examinations are thorough. Only men and women physically sound and with more than average emotional and mental stability can be used. In addition, such qualifications as the following are necessary for appointment: genuineness; capacity for growth; a cooperative spirit; tolerance; a kindling personality; a sense of mission; a vital and growing Christian experience; a knowledge of the Bible; and an ability to state clearly and convincingly the teaching of the Christian faith.

The Madras Conference said:

"There are certain basic or universal qualifications which must characterize the missionary. He must be physically fit to adjust himself to life in a new land. He must be intellectually qualified by thorough and broad education, have the capacity to learn a language, have a thorough knowledge of the Bible, and possess the appropriate professional skill. He must be marked for his Christian character; that is, he must have above all things love; and also a growing Christian experience, a sure grasp of the Christian faith, sense of mission from his Master, the gift of interpreting and communicating his faith, the capacity to appreciate and cooperate with, and the ability to identify himself with, the best interests of other people."

A letter written by Ann Judson to Luther Rice, and quoted in a memoir dated 1843, sets forth some desirable traits in missionaries which are as much needed in our day as in hers:

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrongheaded, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place; to be the least of all, and the servants of all; men who enjoy much closet religion—who live near God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need."

Academic and Professional Training

General Missionaries—Both college and theological degrees.

Medical Missionaries—Doctors: M.D. from a class A medical school, and in internship. Nurses: R.N. or equivalent, with experience especially administrative; and for some appointments a college degree, including courses in pedagogy, is also required.

Educational Missionaries—Both college and graduate degrees and some experience in teaching. For women, courses in home economics are highly desirable, because of the new emphasis on all our fields on better training for home and family life.

Technical Missionaries—Standard technical training in one's specialty; agriculture, building, vocational training, printing.

For educational, medical, and technical missionaries, a year or more in a theological seminary or missionary training school is desirable, and in some instances is required.

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experiences and blessing in the Lord's work at home.
A healthy body and a vigorous mind.

—J. Hudson Taylor

Why Don't They Read The BIBLE?

The Bible is the best seller of all books. But, it is likely the least read of best sellers! It is so oft an adornment and not a book greatly read. Here are some practical suggestions for you to follow in your reading of the Bible. Remember it is a book full of history, biography, poetry, stories, prophecy, philosophy, and religious truth. Make it your book!

We mean church people.

Thousands of them frankly admit that the only Bible reading they get is when they hear the Good Book read at church services and at funerals.

There are two principal reasons why people do not read the Bible.

Too many other Things

The chief reason is lack of interest. Hosts of Americans, unfortunately, are indisposed to taking life seriously, are unwilling to face life's real issues except under pressure, or are preoccupied with other reading or other activities which crowd the Bible out. Some of these people are in our churches. There is little for their spiritual growth apart from a new conversion to Christ.

They can't understand the Bible

But this cannot be said of the great majority of our church members. It is not lack of interest in the Bible, but discouragement, that leaves so many Bibles catching dust in our church homes. Thousands of loyal church people who feel the need of regular Bible reading, and who have from time to time tried to install it in their daily lives, have given up in despair because they find that they cannot understand what they are reading, or because the Good Book seems so unlike other books; or it seems to have so little contact with the rest of their lives.

Can we help them

What shall be done for these people? Obviously, they should be taught how to read the Bible. Most churches have no plan for teaching their members how to read the Bible. They have Sunday schools, of course. But most Sunday-school curricula do not include a course in how to read the Bible. Vast numbers of young Christians who grew up in Sunday school have never developed a love for Bible reading that carries over into life after Sunday-school days have passed.

A plan for helping

Every church ought to develop, either through its Sunday school or somewhere else, a plan for helping its people to become regular Bible readers. Such a plan should include the following as basic elements:

a) A readable Bible for every church member

First of all, the church member should be helped to equip himself with a good, readable, helpful edition of the Bible. Many Bibles are kept for sentimental reasons, that are not suitable for a thorough-going program of daily reading. In many of these books the print is too fine and there are no helps. Some person or group in the church should be responsible for making a study of the available editions of the Bible and of recommending to the members such editions as will be of most help to each one. Such a Bible should first of all present an attractive page of good, clear type. It should have helps, such as a concordance, a brief Bible history, and maps.

Although there is quite properly a great affection for the King James Version, there are hundreds of people whose interest in Bible reading has been awakened by using one of the modern translations, maybe not independently but along with the King James text. There are available two books with the same title, "The Parallel New Testament," in which the King James text is found on one column of each page, with the other column presenting, in one case, the Moffat translation, and in the other, the Goodspeed. With such a book the reader may follow the beloved King James till he comes to some word or phrase that is not clear; then all he needs to do is glance across the column to the newer translation, with the likelihood that he will find the matter made clear in the modern rendering.

This is only one suggestion. Basically, what is needed in every church is a source of information about all available English Bibles—Bibles with pictures; Bibles with the chapters broken up into divisions, with subtitles, as it true in the Montgomery New Testament; Bibles suitable for children; Bibles published in small separate volumes for carrying in the pocket or purse for reading on the train, streetcar or bus, or when waiting some place —somebody in every church should know this whole field and serve the membership in its Bible needs.

b) A regular time for Bible reading

The second thing that should be cultivated in every church is the necessity for setting aside a regular time for Bible reading on the part of every member. It will help, to do this in a concerted way. Announcements from the pulpit and Sunday-school platform; or better, where it is possible, by including it among the reminders in the church's Sunday bulletin, will help. Physical health requires regularity in eating, sleeping, bathing, and taking exercise. Likewise, spiritual health requires regular, unfailing periods for personal and close communion with God.

The time set apart for daily Bible reading need not be long, neither should it be forced or hurried. Ten minutes is long enough to read a chapter or two slowly enough to meditate as one reads. Longer periods should be set for Sundays and holidays.

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Youth Activity More Than Programs

DAVID SCHROEDER

David Schroeder is pastor of the Bethel Mission Church in Winnipeg. He is chairman of the Faith and Life division of the Young People's Union. He seeks through his work in Faith and Life to present one part of the Fellowship plan being sponsored by the Y.P.U. The other divisions are Christian Service and Christian Fellowship. Under these three divisions, the Y.P.U. believes a total program of youth activity can be carried on in the local church.

Programs are simply made. With a few questions, such as, Who is going to be chairman? Whom can we get to give a reading, recite a poem, or render a song? Whom will we ask to speak? and who will make the closing remarks, and the program is finished. But will it be a successful program? Yes, as far as the actual program is concerned it could be a success. But we need much more than just successful programs or program nights. The real success of our weekly and monthly programs depends on what happens after they have been heard. These programs ought to lead us into a deeper fellowship with Christ, our Savior and create in us a desire to serve Him and to do His will.

If the programs have helped us to become grounded in the faith, this new found faith will seek expression in all that we say or do or think. The faith that is ours must find its expression in service. Christ said that He had not come to be served but to serve (Matt. 20:28). Christ expects us to be "doers of the Word" and not hearers only (James 1:22). He has entrusted to His people the spreading of the gospel and has made even the young people who believe in Him His ambassadors.

A call goes out today to the Young people to be active in Christian work. There are hundreds of things to be done in the community, in the church, or wherever we may be. Everywhere there are opportunities for us to be shining lights, to offer helping hands and to witness for the Lord.

It will take more than just the inspiration of a program to translate our faith into actual life situations. It will take earnest effort, much prayer, and a willingness to obey the truth of the Word no matter where it may lead. Let us be open to the leading of the Spirit of Christ and He will direct our path into fields of Christian endeavor. Let us go beyond the rendering of programs and be practical about what we believe. Let us put our faith into action in every occupation and work in which we are active.

WHY DON'T THEY READ THE BIBLE?

(Continued from page 380)

Many people have found great stimulus in reading whole books of the Bible at a time. Seventeen of the twenty-seven Books of the New Testament can be read in a half hour or less; six of these in five to ten minutes apiece. Likewise, in the Old Testament there are sixteen Books that can be read in very brief periods. The reading and rereading of these shorter Books has proven a most rewarding experience to many people.

For those who can find longer reading periods, the biographical sketches in the Bible are excellent for stimulating interest. Read the last fourteen chapters of Genesis, which cover the life of Joseph, or the first fourteen of the very next Book, Exodus, which tell the story of Moses' early life.

c) Prayer and Meditation must accompany Bible reading

But there is one essential that must never be forgotten. Thousands of church people have bogged down in their zest for Bible reading because they have approached the Bible as they would any other book. The Bible is not to be read primarily, as other books are, merely for information, entertainment, or cultural advancement. What makes the Bible the world's incomparable Book is that from it God may speak to the human heart. Reading the Bible is a religious rather than an intellectual pursuit. Bible reading should always be accompanied by prayer. Prayer induces the mood which lets God speak to the reader from His Book. The most rewarding Bible reading is done slowly. The reader should stop to put himself in the place of the characters about whom he may be reading. When he reads a verse or passage that strikes a responsive note in his own soul, that is a good passage to meditate upon or to memorize. Every moment given to Bible reading should be invested with the hope that some part of the Bible may become forever his own—a living, spiritual force at work thereafter always in his life.

Well, this is a very sketchy outline. It is offered in the hope that not a few churches will realize that a part of their responsibility is to encourage their members to adopt a practice of daily Bible reading, which has in so many instances been abandoned in discouragement because no one has undertaken to give guidance in what is admittedly a problem fraught with real difficulties. But the rewards obtained are far beyond the efforts expended.

—Editorial in **Bible Society Record.**

Lord, through changing days, unchanging,
  Thou the Light our fathers knew;
Through our widening ways, far ranging,
  Let Thy splendor claim us, too;
Go beside us, lead and guide us
  To whatever things are true.

Our Colleges

BETHEL COLLEGE

A paper on "The Young People's Union of the General Conference Mennonite Church," by Grace Miller, a junior from Freeman, South Dakota, was awarded first prize in the Julius and Olga L. Stucky Mennonite Contributions contest at Bethel College, as announced by the office of the president.

Miss Miller's treatment of the work and history of the Young People's Union won her the cash award of $25 as first prize.

Second prize was won by Cornelius J. Dyck, also a junior with a paper entitled, "The Effects of the Mennonite Central Committee Program on the German Population." Mr Dyck, now pastor of the Zion Mennonite Church, Elbing, spent several years in relief activities in Europe and South America prior to his enrollment at Bethel College. Second place award carried with it a prize of $15.

Third place winner in the contest was Carol R. Andreas of the campus with her "Life Story of Uncle Davy," a biography of D. H. Richert, Emeritus Professor of Mathematics and Astronomy at Bethel College. Mrs. Andreas is a daughter of Mr. and Mrs. Willis Rich of North Newton.

Miss Leola Schultz, of Bloomfield, Montana, was given honorable mention for her charts on "Mennonite Developments," which traced the origin and growth of various Mennonite groups.

The Mennonite Contributions Contest was established five years ago by Julius and Olga L. Stucky to stimulate student research and interest in various phases of Mennonite culture and history. Some of the winning papers in the past have been published in **Mennonite Life.**

Dr. Roland H. Bainton, professor of church history at Yale University, has accepted an invitation to be the first speaker on the Menno Simon's Lectureship at Bethel College, as announced by Pres. E. G. Kaufman.

Dr. Bainton's recent book, "Here I Stand," a biography of Martin Luther, won for Mr. Bainton the $7,500 Abingdon-Cokesbury Prize. A specialist in Reformation history, Dr. Bainton has been a member of the Yale faculty since 1920.

According to present plans Dr. Bainton will be at Bethel College during the next school year March 8-10, giving three lectures a day. His subject will be, "The Anabaptist Movement in the 16th Century." In addition to his biography on Martin Luther, Bainton is the author of several books, including, "Concerning Heretics," and "The Life of George Lincoln Burr." Another of his books, "The Church of Our Fathers," was orginally written for children, but has since become popular with adults as well.

The Menno Simons Lectureship, which is endowed by a fund of approximately $12,000, is to provide for research in ancient and modern Mennonite history, thought, and culture and the wider implications of these to the whole of human society. The results of his research are to be presented to the public through periodic series of lectures at Bethel College.

Book Review

Strawberry Girl written and illustrated by Lois Lenski: Lippincott, 1945, 194 pp., $2.50.*

"What we gonna do," Jeff Slater asked Birdie Boyer, "so they don't git to shootin?" They were discussing an unsigned threatening note which Jeff admitted was from his father to her father. Birdie hardly knew what to say. She had thought that Jeff was just like his father, Sam. Sam Slater hated fences! He wanted to maintain the open range that existed in the lakewoods region of northern Florida before the early 1900's. As soon as his new neighbors, the Boyers, started intensive farming, bickerings began. When Sam was drunk he was just plain mean, when he was sober he planned deliberately to provoke an incident that would justify his use of force to drive the Boyers out of the country. Mr. Boyer was determined to stay and prove that oranges and stawberries could be raised successfully. After the Slater hogs invaded his strawberry patch the second time he stampeded them back—one with the corners of its ears chopped off. That resulted in the threatening note which worried Jeff.

Finally Birdie suggested that Jeff feed the hogs so they stay home. He was much more enthusiastic about his own idea of patrolling the fences on horseback and roping any straying livestock. He also liked to hunt and fish and brag about his exploits.

As the Boyer-Slater relations worsened, Mrs. Boyer began to suggest that differences could be settled more peaceably. She had learned what trying ordeals Mrs. Slater was enduring so she began to take advantage of opportunities to help her neighbor. When Sam returned from his last "lost weekend" he found that Mrs. Boyer's nursing had saved the lives of his wife and children. This softened his heart, and some setbacks in his own health changed his mental attitude so that he was willing to listen to the message of the camp meeting preacher.

***On loan at the Western District Library.**

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REPORT OF TRIP TO MEXICO

(Continued from page 378)

shepherding work as they can besides their regular teaching work.

As I have already said, besides the thousands of Mennonite people in this 80-mile-long valely, there are many Mexicans and Indians who need shepherding and instruction.

The total task of our workers in the two places in Mexico is far too heavy for the present working staff. Let us bear them up in our intercessions and pray that our Lord may send more laborers into His harvest field.

I should yet add that the whole 80-mile-long valley is experiencing a very severe drought. The harvest last year ranged from absolutely nothing to a very small one. In case the rains, which normally come during June, July and August, fail again this year, there will be very many families actually starving, and the cattle will disappear. Far-reaching relief will then be a must. Let us help them pray for rain.

OTHER GODS

(Continued from page 372)

kind understand self and even dabble with its improvement.

However, as these troubled days show how precarious the fate of our civilization is, despite our skills, let us as Christians come before God with a genuine humility. We cannot determine our own future. It is for God to show our purpose in life and thereby to glorify Him. Let us cease making man into God. True enough, these skills may aid us, but let us never lose sight of God our creator who has a concern that mankind may be one under the banner of Christ. Other gods must decrease so God may increase in the hearts of men.

CONSCIENTIOUS OBJECTORS

As of February, 1952, the latest date for which figures are available, there were 7,776 men in the I-O classification. This includes all men so classified. Below are listed some states whose figures would include a large number of Mennonites:

California	579
Idaho	52
Illinois	273
Indiana	749
Iowa	244
Kansas	513
Minnesota	99
Missouri	166
Montana	79
Nebraska	139
North Dakota	28
Ohio	1,236
Oklahoma	165
Oregon	212
Pennsylvania	1,095
South Dakota	53
Texas	163
Washington	151

—from **The Reporter**

Jottings

—**Buhler Church, Buhler, Kansas:** Ten men of our church recently went to help in the tornado stricken area of Arkansas. Our congregation is actively engaged in raising funds for a Sunday school addition. Last year $15,000 was raised for this purpose. The goal is to collect a similar amount this year. John J. Regier of Wichita has been secured as architect. We are again planning to have Daily Vacation Bible School together with the Mennonite Brethren Church. The local grade school is used for class rooms. Nearly 200 pupils enroll in this Bible School each year.—Mrs. Wilbur Neufeld, Corr.

—**United Church, Wolf Point, Montana:** Our Mothers' Day services were very impressive. A good message by our pastor, F. H. Ewert, a duet by the pastor and Karl Dick. In the evening our missionary society gave a program: several numbers in song; a play, "Sara changes her mind," a reading and a missionary report. Offering was $45.; one-third for missionary Wedels, one-third for D.V.B.S. supplies, and one-third for new benches for our church. The jail services are still a source of joyful service for our church. The service is held each Monday evening. The men are kept in good order, listen attentively, and quite often respond by showing a need for prayer. We often do not see the visible results that we would like to see but we are trusting the Lord to bless His Word, songs, and testimonies.—Mrs. A. E. Nickel, Corr.

—**Zion Church, Souderton, Pa.:** The oratorio "Elijah" was given on Sunday evening, May 18, by singers of our congregation and of the community under the direction of Delpha W. Graber. Solo parts were all sung by local talent with our pastor, Ellis Graber, singing the role of Elijah. The annual mother-daughter banquet was held recently with Miss Marjorie Penny, director of Fellowship House, Philadelphia, as the speaker. She greatly inspired the 200 mothers and daughters in attendance with her understanding of the need for fellowship between all peoples. Our Jr. High Fellowship and Youth Fellowship are both active. On May 5, they held their 17th paper collection and with the help of adults 75 people collected 22,050 pounds of paper in about three hours. The unique experience in cooperation as well as the proceeds of $100 are much appreciated. On May 17 we had the privilege of having J. E. Hartzler in our midst to show the pictures of the Oberammergau Passion Play. He filled the pulpit May 18, and preached on "The Christian Messiah." —Corr.

—**Grace Church, Pandora, Ohio:** Our church in cooperation with the other churches in this community sponsored a Daily Vacation Bible School for two weeks. Our pastor, E. J. Bohn, is planning to attend the Mennonite World Conference in Switzerland this summer. Mrs. Verna Rouse, a member of our church, is also planning to attend and take a trip to Palestine. May 8 the Dorcas and Merry Maids Missionary Societies entertained the Mary-Martha and Women's Missionary Societies in the church basement. The program included Lela Figge, a German student in our high school as speaker. Some other recent events were J. W. Fretz with his pictures of Paraguay, the Wayne County male chorus, Men's Fellowship with Raymond Hilty of Dayton as guest speaker, baptismal services on Palm Sunday, Communion services on Easter Sunday, "Seven Last Words of Christ" concert, by our church choir under the direction of our choir director, Laurence Burkhalter, our pre-Easter services with D. C. Wedel of Bethel College as our speaker; his theme being "God's Great Gift—Forgiveness."—Susan Steiner, Corr.

—**Imamnuel Church, Delft, Minn.:** Walter H. McDowell of Zionsville, Pa., has accepted the call for the pastorate of our church. He with his family will arrive about the middle of July. The Sunday school will observe its annual children's day by giving a program on June 8. New rest rooms have been installed in the church. The young people helped with finishing the wood-work. Miss Adeline Fast, missionary to Africa sent word that she has arrived in this country safely, but will visit in the east before coming to her home in

Delft. Mr. and Mrs. John E. Kroeker observed their 25th wedding anniversary by holding open house on May 29.—Mrs. Theo. W. Nickel, Corr.

—**Garden Twp. Church, Hesston, Kansas:** Our congregation had a fellowship dinner April 27, honoring Mr. and Mrs. Victor Harms and family, who moved away from the community recently. Missionary Laverne Rutchman of Colombia, South America, showed pictures in our church, May 9. Sunday, May 11, Missionary P. W. Penners had charge of the services which were a great blessing. The young folks enjoyed wearing Indian apparel at the evening service. The Daily Vacation Bible School closed with a program May 30. School commenced May 19. There were five Christian teachers with our pastor as superintendent. Seventy-five children attended.—Corr.

—**Bethel Church, Inman, Kansas:** The home of Mr. and Mrs. Willie Friesen was blessed with a third son May 6, whom they have named Otis. Harvey Driver of Chicago, sec.-treas. of the Congo Inland Mission Board, spoke and showed pictures on May 7. Mr. Driver recently returned from a trip where he visited the various Mission fields. Four children were presented by their parents in a child consecration service on Mothers' Day, May 11. Mr. and Mrs. Herb Neufeld have returned from Chicago where they were both working for the Mennonite Biblical Seminary during the winter months. They are now living on the farm of his parents, our Pastor and Mrs. P. T. Neufeld. The Neufelds and their youngest son have now made their home in Inman.—Mrs. A. F. Enns, Corr.

—**Brudertal Church, Hillsboro, Kansas:** On March 16, the adult group of our church sponsored a very interesting program concerning the current U. M. T. question. D. C. Wedel of Bethel College gave a short talk on Biblical resistance; Eldon Graber reported on his recent trip to Washington, D.C., because of U. M. T., and J. W. Fretz talked on alternative and voluntary service. Ben Sawatzky gave the sermon on March 30; he and Mrs. Sawatzky are under appointment by the Mission Board to go to India in the near future. Our men's chorus took part at the Bethel College Memorial Hall, March 30. P. T. Neufeld brought the messages during Passion Week. The themes for the week were: Forgiving; Caring; Bearing sin; Suffering; Trusting; and Finishing Victoriously. On Good Friday evening Miss Helen Nickel from India spoke to us about her experiences.—Corr.

—**Lehigh Church, Lehigh, Kansas:** Miss Wilhelmina Kuyf spoke and showed pictures of the mission work in China on Palm Sunday evening. The program was sponsored by the Women's Christian Service organization. Communion services were conducted in the German language Thursday evening before Good Friday at the Henry Weinbrenner home. This service was held especially for the ill and aged. Services were held Good Friday morning. The Springfield K.M.B. Church presented a C. E. program here on April 20. We presented a return program there on May 18.—Mrs. Alvin Goertz, Corr.

—**Burrton Church, Burrton, Kansas:** The Lord has been very gracious to us. On May 11, it was our blessed privilege to baptize 11 young people into the church of Christ and our fellowship, and accept one member by the hand of fellowship. Through good cooperation and the help of God the congregation has added two rooms to the north side of the parsonage. All the labor was donated by the members. The church is again cooperating in the summer union services with the other two churches of the town, Christian and Methodist. The young married couples' Sunday school class is making an outside bulletin board. Our Daily Vacation Bible School took place May 26 to June 6, with Mr. and Mrs. Abe H. Peters and Miss Lorraine Regier as teachers.—Corr.

—**First Church, Fredonia, Kansas:** On May 18, children consecration services were held in our church. Mr. and Mrs. Alfred Thiessen are the parents of a son, Larry Joe, born April 3, 1952. On April 20, John Thiessen of Newton gave talks and showed slides on mission work being done here and in India. On May 25, Rev. Burton of the Pilgrim Holiness Church had charge of the morning services.—Mrs. Abe Frey, Corr.

—**United Mennonite Church, Omaha, Nebraska:** As our heading states, it is our delightful privilege to work as one. Isn't it wonderful, though, to think that some day we will become together with Him whom we love and worship. Our mission society gave its annual program in the school chapel, serving refreshments to those attending. The offering was sent to the Billy Graham campaign and the work in Formosa. Our monthly meetings have been well attended and we have enjoyed many truths gleaned from God's Word. The missionary reports have been a great blessing. After the program we usually have a work period, having made pinafores and sent to needy places, and preparing bandages. We appreciate our senior choir which is serving us with special music every Sunday. Preparations are being made for baptismal services for 12 candidates. Those desiring baptism by immersion will have their services in the Grace Baptist Church. We appreciate the friendliness and cooperation of our Baptist neighbors. We had a consecration service for babies and small children Sunday, May 11, with the observance of the Holy Communion the following Sunday. The young peoples' group and Junior Choir are also busy with their programs, rehearsal and serving the church with an occasional number.—Mrs. E. P. Krehbiel, Corr.

BOOK REVIEW

(Continued from page 382)

The story ends with Mr. Slater happily converted. He has become a good husband and father to his family and accepted the idea that fences have come to stay. And the children in the two families are playmates again.

The author is a good storyteller and keeps the reader guessing whether Mr. Boyer will incite a new wave of retaliations or accept his wife's peacemaking suggestions. Miss Lenski avoids giving closeup descriptions of the fistfights and abuses to livestock by telling the story from the viewpoint of Birdie who is not present at these incidents. In 1946 librarians selected **Strawberry Girl** as the year's outstanding children's book.

—Harold Peters

PRESS RELEASE

THE MENNONITE ENCYCLOPEDIA

GOSHEN, INDIANA, APRIL 15, 1952

ANABAPTIST MARTYRS TO BE FEATURED

Short biographies of more than 2000 Anabaptist-Mennonite martyrs will appear in the forthcoming four-volume MENNONITE ENCYCLOPEDIA, now being published by a committee representing the major Mennonite groups of America. Among the 2000 martyrs are those of Dutch, German, Swiss, Austrian, and Moravian backgrounds, thus representing three major wings of the Anabaptist movement ,namely the Swiss, Dutch, Hutterite. A thorough combing of the MARTYRS' MIRROR and all other Dutch and Flemish sources by H. van der Zijpp, Rotterdam, Holland, and Dutch assistant of the MENNONITE ENCYCLOPEDIA, has produced a long list of martyrs not previously named in the MENNONITISCHES LEXIKON.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Baptismal service, Colombia, South America.

A COLOMBIA MISSION NUMBER

Word of Life, most pure most strong,
Lo, for Thee the nations long;
Spread, till from its dreary night
All the world awakes to light.
Lo, the ripening fields we see,
Mighty shall the harvest be;
But the reapers still are few,
Great the work they have to do.

Volume 67 **Number 25** **June 17, 1952**

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FARM AVAILABLE

160 acres—Union City, Oklahoma. 8 miles south of El Reno. 13 miles from church. Three-fourths miles off Hi. 81. 7 room house, electricity, dairy barn on milk route. Cash or crop rent. 5 year lease possible on cash rent. On school bus route to consolidated school.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

For Intercession

Our Heavenly Father has inspired our Board of Missions to venture out in great faith. Faith in God's power, faith in Jesus Christ and His command, "Go ye into all the world and preach the gospel," and faith in our two hundred and forty General Conference Churches that every church will back the venture of the Board of Missions with goodwill, intercession, and material support.

Here follow the ordination dates of the missionaries who have been called to go out to the fields in 1952.

Rev. and Mrs. Leland Harder, called to Chicago First Mennonite Church and City Missions, ordained May 25, in Woodlawn Mennonite Church at our Seminary in Chicago.

Rev. Rudolph and Dr. Elvina Martens called to Africa, ordination June 1, in Waterloo, Ontario, Canada.

Rev. and Mrs. Benjamin Sawatzky, called to India, ordination June 15, in the Bethel Mennonite Church, Mountain Lake, Minnesota.

Rev. and Mrs. Peter P. Falk, called to Africa, ordination June 22, in Winkler, Manitoba, Canada.

Miss Irena Liechty, called to Africa, ordination July 6, in Berne, Indiana.

Rev. and Mrs. Bernard Thiessen, called to Japan, ordination July 13, in Emmaus Church, Whitewater, Kansas.

Dr. and Mrs. Arthur Thiessen, called to India, ordination July 20, in Bethel Church, Inman, Kansas.

Mr. Jacob Giesbrecht, called to India, ordination at the Waldheim, Sask., Canada church.

Miss Mary Schrag, called to India, ordination, August 31, in Pretty Prairie, Kansas.

Rev. and Mrs. Ferd Ediger, called to Japan, ordination toward the later part of the year, the place will be announced later.

Mr. Herbert Peters and Miss Justina Wiens, called to Oraibi, Arizona, Hopi Mission field, ordination place and date will be announced later.

Miss Vernelle Yoder, called to Colombia, South America, ordination at Berne, Indiana.

OUR NEW MISSIONARIES

"We are happy to announce that brother and sister Ben Sawatzky have been appointed to serve as missionaries under our General Conference Board of Missions, sailing for India some time this fall. An ordination service will be held for them Sunday forenoon, June 15, as a part of the Northern District Conference sessions to be held in Mt. Lake, Minn. We covet the prayers of the Conference in behalf of these young people as they go forth to serve the Lord."

Bethel Mennonite Church
Mt. Lake, Minnesota

Of Things to Come

July 5-9—Canadian Conference, Altona, Manitoba.

July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.

July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.

July 20-24—Intermediate Retreat, Murdock, Kansas.

July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.

July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.

July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

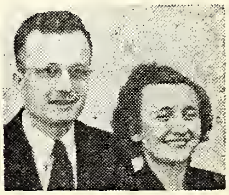
August 3-9—Young People's Retreat II, Murdock, Kansas.

August 8-10—Missions Retreat, Camp Friedenswald.

Aug. 10-15—Mennonite World Conference, Basel, Switzerland

August 15-17—Retreat on Peace, Camp Friedenswald.

Sept. 12-15—Central Conference, Topeka, Indiana.



We are herewith introducing Brother and Sister Leland Harder of Chicago to our Mennonite readers. They were ordained for mission work on May 25th, in the Woodlawn Mennonite Church at the Seminary Chapel in Chicago. The Harders have been called to be the shepherds of our First church in Chicago, and to do city mission work in the southwestern area of the city. May we all bear them up in our intercessions, and give them our goodwill. They are really missionaries, and will have as hard a task as any missionary in another field of the world.

Editorials

J. HERBERT FRETZ, Guest Writer

MUSTARD SEED EVANGELISM

Jesus once said that the Church is like a grain of mustard seed. Mustard seed is so tiny that a man must handle it carefully lest he lose it. If he sows it in a field he is tempted to say to himself, "Now it is gone and lost forever among the clods." But it lives! And not only does it live, but it grows and grows and grows until the orientals call it a "tree"—a tree large enough for the birds to rest upon and build their nests among its branches.

Our Lord's lesson is a simple one; almost too simple for us Mennonites! It is this: **God's Church on earth shall grow outwardly in a marvelous way.** The lowly seed of Abraham, Jesus Christ, fell upon the earth and died to bring forth much fruit for eternal life. This is the Parable of Evangelism.

Mission offerings, revival meetings and visitation evangelism have their place. But the greatest evangelism of all is "mustard seed evangelism"—the everyday words of everyday Christians sown for Jesus Christ in the home, at the auction, or by the bedside. Paul preached at the synagogues every Saturday, but he won lives for Jesus mending tents and singing in prison. Jesus taught the multitudes and was transformed in beauty, but his greatest works were done "as he passed by." Why don't we talk about God and what he has done for us as we live with our children, ride trains, or take part in the P.T.A.? Let us put in a good word for Jesus Christ! —J. H. F.

LEAVEN NURTURE

Jesus also said the Church is like leaven. Some Christians have had all sorts of trouble with this parable as though Jesus made a mistake. They have falsely reasoned that because leaven symbolizes evil or unbelief in many places in the Bible, it must symbolize evil and unbelief here. They say, "Jesus didn't mean to say, 'The Kingdom of Heaven is like leaven hid in three measures of meal'; He really wanted to say 'The Kingdom of Heaven is like three measures of meal into which this evil, apostate leaven came.'" Of course, this is a flat contradiction of what Jesus said. Let us not complicate the simple lesson. It is this: **God's Church on earth shall grow inwardly in a marvelous way.** This is the Parable of Nurture.

Sunday schools, Vacation schools, Leadership schools have their place. But the greatest nurture of all is "leaven nurture"—the nurture of "the personal touch" especially in the home. A Christian home should be a miniature church, but the church can never be a home. Instead of the local congregations struggling to keep everybody "busy" with meetings and projects, why shouldn't our congregations train the homes to carry more of the work of leavening nurture? Every Christian home should have family worship, family consultations, family instruction in salvation, stewardship, social sins and sex. Every congregation should challenge the homes with conferences or classes on the family, Lord's Acre and Lord's Hour projects, planned visits among the homes, etc. Every minister should visit every home regularly to feel needs, answer questions and offer advice. Sometimes I wonder if there are any problems in the world that can really baffle a home where parents and children have learned to pray and plan together. I gasp when I realize the tremendous powers of "leaven nurture." —J. H. F.

GRASPING THE PAST

If I were a sculptor I would someday plan my masterpiece. It would be a statue of a man standing in the present with his hands behind him grasping the wisdom of the past and his face turned eagerly toward the future. This statue could symbolize many things. It could symbolize the Church of Jesus Christ on earth. It could symbolize the General Conference Mennonite Church.

Wise Christians always want to grasp the past and understand it. But some today say, "Mennonite history is dangerous!" For fear of "denominationalism" and "Mennonitism" they tread softly around our mission fields, our colleges, and conscientious objectors. Others for fear of "fundamentalism" would shun the great teachings of the Bible on grace and prophecy. But its all our heritage—God's Word and God's work! The inspired Scriptures are our guide. Mennonite history is our guard. Both are "our past." Let us grasp our past as we stand in the present day and let us turn our faces toward the rising sun. —J. H. F.

PRESENT RELIGIOUS PERSECUTIONS

In this "Colombia issue" of **THE MENNONITE** we find a varied picture of our mission work in Colombia, South America. This country has been much in the religious news of late because of the persecutions the Protestants are suffering at the hands of those who also call themselves Christians. It is a strange situation when one so-called Christian group attacks another and deliberately hinders the spiritual work it is trying to do.

Prsecution frequently acts as a refining fire. Those followers of a faith who are insincere and weak give way under it, while those wholeheartedly given over to God, stand fast and are even strengthened by severe tests. The familiar saying, "The blood of the martyrs is the seed of the church" indicates how the very attempt to stamp out Christianity by violence may but spread the Gospel and strengthen those who believe.

We should not only pray the Lord of the harvest that He send out laborers into the field, but also pray that these workers may be directed and protected in their work. Perhaps our prayers should not be so much that there be no persectuion, but that those who endure persecutions may be strengthened by them and endure to the end. Here is where we all may have an important part. Let us not fail our missionaries nor those who have been won by them. —J. N. S.

Trading for Christ

H. N. HARDER*

(Pacific District Conference Sermon, Condensed)

"He said therefore, "A nobleman went into a far country to receive kingly power and then return. Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these till I come!" Luke 19:12, 13 (RSV)

This parable was spoken at Jericho, on our Lord's last journey to Jerusalem. The shadows of the cross were hanging low and Calvary was only a week ahead. An unusual tension of spirit marked our Lord's behavior. His disciples saw it and were deeply impressed. More and more people joined the Master and His disciples on their journey to the Passover. Luke says they "thought that the kingdom of God should immediately appear." To damp down this feeling of expectation which could easily flash up into the flame of rebellion, Christ spoke this parable and therewith declared that the Kingdom of God will appear, but not yet. He must first go to the Father and receive the Kingdom from Him. Until then the motto of His followers must be: **"Trade with these till I come!"**

As we seek to apply this parable of the pounds to our conference, we shall first call our attention

I. To the CAPITAL that Christ's servants receive to trade with.

The nobleman of our parable gave unto each of his ten servants one pound. It was a small amount. But he expected them to do something with it. Every servant had a like amount; every servant had an equal opportunity, and a common responsibility.

Although Jesus did not define the pound, yet we know what it is. It is undoubtedly the witness to Him which is committed to everyone of us. As living stones of the militant and forward-going Church of Christ, each individual, each member of the Church of Jesus Christ, is a sharer of the endowment of the Church. The Lord Jesus Christ has entrusted us, His followers, with the precious Gospel of Redemption. We should understand it to apply to God's commission to the Church. "Trade (or occupy) till I come," is still the mandate.

The Lord is hidden from the eyes of the world. There is no definite clear manifestation of the Kingdom of God in all its majesty on earth. It never has been in nineteen-hundred-fifty two years, **but He is King.** Until He come again, there is no discharge and it is our business to carry on His enterprise in the world. Every child of God is in some measure responsible in this world to do business for Jesus with the great deposit of truth—with the Gospel, of all that Jesus came into the world to accomplish. We all stand upon an equal platform there regardless of how differently we are endowed in respect to capacities of talents. All that a Christian has—his time, money, opportunities, talents, or learning—is Christ's. If we are Christ's it is His and entrusted to us not for custody, but to trade with and make it count the most for the Master. We are to use it for the furtherance of the progress of the Kingdom. We are to proclaim salvation through His name; we are to be His witnesses. That is our Lord's charge to every individual Christian.

I need not tell you that we are living in serious times. Our sinful world needs nothing more urgently than the glad tidings that God through Christ has reconciled the world unto Himself. It must be made known over and over again that every lost sinner can receive forgiveness of sin through faith in the shed blood of Christ and have the peace of God in his heart. Our message to a lost world is salvation through His name. We must point the lost to the crucified, risen, and returning Christ. This message has been entrusted to us, that is the "pound" given to you and me.

All who bear His name have a direct part in Christian evangelism. A man that puts away his pound, and never goes out and says, "Come, share with me in the wealth that I have found in Jesus Christ," will be like a miser that puts his money into the ground to hide it and later finds that it has been stolen. Many people would be happier Christians if they went out and traded with their pound.

Can we truthfully say that we have done all we could to make the pound gain ten pounds more or five pounds more? Have we as individual Christians, as a Conference done all we could? Is there room for improvement. Could we perhaps return to our respective churches and with renewed zeal and devotion present Christ more earnestly and faithfully to lost sinners.

II. Our Lord has given us the CAPITAL wherewith to do business for Him. But He has also given us a definite TRADING AREA.

The nobleman who went into a far country to receive himself a kingdom gave unto his ten servants an area in which they were to trade. Our Lord has done that, too. The servants of the parable were to trade in the territory which the nobleman expected to receive as his kingdom.

Christ Jesus has given us a place where we are to do business for Him. He Himself was active in it. He has gone to receive it for His Kingdom from His Father's hand. The world is the field where we are to do business for Him. God has entrusted us with a certain portion in which to trade for Him. We are thinking of the other districts where our General Conference churches are located. We are thinking of the different branches of our conference activities. We are to do business for Him in these areas and through these committees and boards that we elect at our conferences.

Through our **Evangelization Committee** we are

(Continued on page 393)

***President, Pacific District Conference.**
Pastor, First Church, Aberdeen, Idaho.

Planting Time

GERALD STUCKY

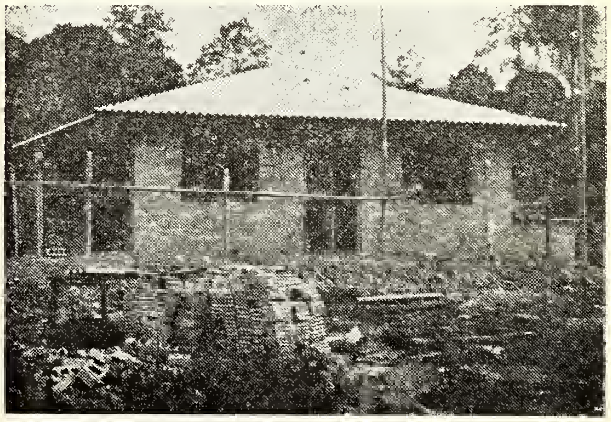
Colombia, in the tropics, is the land of eternal spring—and as such it is always time to plant and to sew. Spiritually speaking, our six years in Colombia have also been a time of planting and sowing, cultivating and hoping. Sometimes the seed sown looks as if it is going to bear very good fruit. I remember the seed sown in a young man that seemed so fine and clear cut. He was so interested and spent as much time as possible with us. He began to give out literature, sold Bibles, and gospels, and even made a profession of faith and said that he wanted to train for the service of the Lord—and then, bitter temptations, a sad fall, and bitter disappointment. Again the seed was sown in the heart of a young girl. and it began to grow and it looked as if she was going to be a beautiful flower in the garden of the Lord. She went to the Bible Institute and then began to teach—but then came the weeds and the rocks that chocked the lifeline of the flower. She married a non-believer, began to smoke and the flower withered. The ground is full of rocks, and the weeds grow with such rapidity that they have choked out so much of the good seed and the little plants that began to grow. It seems that there have been so many plants that have withered and have never borne fruit. One would kind of like to forget them for they represent tragedies, mistakes, lack of sufficient prayer, and perhaps lack of sufficient cultivation. But one doesn't forget. While the seed was being sown, some fell into some good ground too. For a long time some of it remained dormant, but then came the sunshine of His love, more workers that have added more seed and have helped to cultivate the seed. One seed fell in to the heart of a young man who has responded well to the gospel. Soon his mother too received the gospel and both were baptized. She has now dedicated her son to the cause of Christ, and he is in school preparing for the ministry. He helped to bring about a time of reaping in Cachipay—in which about a score and a half have received baptism. Now Cachipay has an organized church, a lot on which to build a permanent church building, and it has already built a temporary structure. In Anolaima the fierce storms of opposition have not been able to do away with the valiant believers. Some would-be believers were frightened away, it is true, but those who have been well grounded have grown and are bearing a good testimony. The blind man and his family that were among the first to take Christ, have lost their business and have suffered severe financial loss—but their testimony remains firm. Miss Bachert who has been ministering to this group has now gone to San Javier to sow some more seed, praying that the Lord will cause it to grow.

What about the untainted children of leper parents? Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And He laid His hands on them." In their hearts and lives the seed is being sown and in many of them it has sprouted and taken roots. But then come the parents of some who are not believers and take them out of the home and school and discourage the children in their Christian lives. And seemingly, the teachings that these children have received are forgotten and go unpracticed. But perhaps the seed is only dormant. Others of the children, have grown, and are even now bearing fruit to life everlasting. Their characters have flowered and we see evidences of genuine consecration to the Lord.

Undoubtedly the success of a mission depends largely on the prayers of God's people—and the prayers of the missionaries on the field. It is not money, property, or buildings that make a mission—but it is the souls gathered into the fold of Christ. We are glad for the joyful support of our churches, and we trust that God will bring to Colombia a great harvest of souls.

Joy is more divine than sorrow, for joy is bread and sorrow is medicine. —H. W. Beecher

Two girl converts that are helping the missionaries in their work with the children.



The new dining hall that is under construction. It will seat over 100 people.

Religious Persecution

GERALD STUCKY

INTRODUCTION: After reading this article, please read Hebrews, Chapter 11, and also such passages as John 15:18-20 and Matt. 5:11-12. Then also ask oneself the question: "If I should be called upon to suffer what this brother Jacob Perdomo has suffered, would my faith be strong enough to hold?" —J. T.

The story of the persecutions of Evangelical Protestants in Colombia during the last few years reads like pages out of the history of the reformation. Persecutions in history are sad chapters because they reveal the bigotry, selfishness, intolerance and self-righteousness of man, and his intense need of the love of God. Case after case, all authenticated, has been investigated by the Evangelical Confederation of Colombia. There is an average of about 15 to 20 incidents per month since last December. Although every case is naturally different, yet there is a kind of common current that runs through them all. Here is a typical case:

"Thursday evening,... I was in a regularly scheduled prayer meeting in the Protestant Church of Neiva.... We heard a band approaching and I looked out to see a religious procession drawing near to the Church. It was led by a missionary priest of the Catholic Church, the one called 'El Mono de Naetaga' who had been in the city for about a month with a statue of the Virgin de las Mercedes, raising money for a priests' school in Naetaga.

"The procession was carrying the image of the Virgin and shouting, 'Long live the Virgin!' and 'Down with the Protestants!' The sacristan and others who were carrying the image shouted 'Down with the Protestants, children of whores, who are opening a breach in the center of the Catholic Church!' The priest and the sacristan together shouted, "The holy Virgin de las Mercedes does not want to leave the city without seeing the things which oppose her!'...

"There were about 300 persons in the procession. Some women shouted, 'This is the house of the heretics, the evil house. It would be good to burn it!' Others shouted 'Vivas' and 'Abajos!' The priest began to preach a sermon in which he warned the Catholic people against us. He told them that the Protestants were bringing the religion of Martin Luther and that they wanted to cause a division through the center of the Catholic Church.

Two of the older girls from leper background.

"The priest then shouted, 'Are we going to let them or not?' The procession shouted back, 'No!' The priest cried again, 'Can we let them go ahead deceiving the people?' Again the crowd shouted, 'No!' A third time the priest shouted, 'If they try to have services in this chapel again are we going to let them continue?' 'No!' roared the crowd.

"As this was going on in front of the church, a policeman entered the Church yard and asked me what I was doing there. I replied that I was there for a prayer meeting. 'So you are a Protestant?' he said. When I replied that I was, he made me put my hands up while he searched my pockets, taking a small pen-knife from me. Then he stayed by me, in the Church yard, until the priest finished his sermon and left.

"After the priest and most of the crowd had gone away, taking the image with them, the policeman took me by the collar and said, 'So you're a Protestant?' When I answered that I was, he struck me in the face with his fist. Five times he asked me the question, and five times he struck me in the face. Then he left me.

"At once a civilian entered and said to me, 'So you're one of the Protestants, son of a whore?' I replied, 'I am a Christian, and I am ready to die for Christ.' This man then attacked me, with fistblows and kicks, knocking off my glasses and the crystal from my wrist watch.

"After the second attacker went out of the Church yard, others of the procession shouted, 'Bring him outside!' and the civilian returned to get me. By that time, I had reached the Church door and was knocking for admittance. The civilian followed me, kicking and striking me and questioning me further. Again I replied that I was a Christian and was prepared to die for Christ. At that point the door was opened and I went inside the sanctuary.

"For some five minutes after I went into the Chapel, the people who had come in the religious procession threw rocks at the doors and windows..."

—Jacob Perdomo.

In the same vein go many other stories. At the present time, there is an active effort being made to restore peace and order to the country, and we must fervently pray to God that success will meet the efforts that the country may be spared civil revolution. Liberty of public propaganda for the evangelical faith has to all practical purposes been completely suppressed. Worship in chapels is being allowed in general, but many of these have been disturbed as well.

Persecution has scattered the evangelicals, and many are without adequate food and shelter. Many have lost their work because of discrimination and are at wits end to know what to do. Some of the weaker brethren have forsaken the congregation, but thank God, others have been strengthened and made brave for the cause of Christ.

The Latest --

ALICE BACHERT

From Suffering to Service

"They that were scattered abroad, upon the persecution... travelled preaching the Word." Acts 2:19

It was hard to understand why persecution should be inflicted upon the believers after finding the greatest joy and reality of their lives, in their new-found Savior. It was not in their plan to be scattered. But it seemed good to the Lord, then, even as now, to let the Christians suffer for Him, that their faith might be tested. The process, though painful, brought out the gold, rid them of the dross, and placed their feet more firmly on the Rock which is Christ Himself.

The Anolaima flock has been sifted during a long period of time, and called to bear reproach for Christ and His cause on many occasions. When pressure was brought to bear upon them and injustice, many began to wonder whether it would be worth the sacrifice of standing against the multitude. Threatenings and imprisonment made it constantly harder for new believers to decide to follow the Lord. Terror struck at the heart of some in spite of their conviction of the truth of the gospel. But the price was too great for them. One family was driven out, and a few others planned to go. During all this time prayer ascended to the Throne day and night. During the small hours, before daybreak, strength and guidance was implored for the problems of that day; and it was always granted. Sometimes prayer was in the form that somehow the Lord would rescue His own from suffering.

The miracle was even greater than the prayers! Instead of saving from the difficulties, we saw a case of saving in and through the difficulties. As we fixed our eyes on the Savior the things of earth grew strangely dim, and there was a deepening of spiritual experience. I could see a wonderful developing of the Christ life and love in the adults and children alike, as we studied regularly the Word. Another wonderful development was noted in the constant interest to bring back into fellowship those who had weakened and were afraid to attend. Steadfastly, continuing in prayer, and helping one another, and inviting (especially among the children) any and all, many were contacted. But the shifting and the hardships have not abated. Yes, the Lord had a plan and a purpose in all this! He wanted to prepare our hearts and increase our vision for further service.

We are all of one accord, that His leading now is to reach out and beyond our immediate borders, to seek those "other sheep" who are still in the cold. A small portion of the group has purposed to go forth while the others will sustain us in prayer and every way possible. The Lord has already given us many new contacts in other towns, but has not yet provided a house where our evangelistic efforts can be concentrated. But "He who has begun the good work will also perfect it until the day of Jesus Christ." Join us in your prayer that our service for Him might bring forth much fruit. The children as well as the adults are raising funds to open up a new town, and we often repeat our favorite chorus, "I know that Christ will open up the way for me." For us it is a call to follow Him wherever He might lead. "Saved to Serve," is our motto!

A Little Child Shall Lead Them

How sad and tragic are many of the homes that have not Christ as their Savior. Writes a mother to her little girl in school: "My dear little daughter: I did not write to you last week because I thought that maybe I could come to see you, but now a week has passed. Your father left me ten days ago and I don't know where he is. He has been drinking so much lately, and then he began to treat me very badly. It has been so ugly, and it seems to me that the whole town knows about it. I am praying that the Lord may give me strength to carry on. Please pray for Daddy." The little girl scarcely ten years old received the letter and read it quietly. As she sat there reading it, big tears rolled down her cheeks. Later she wrote her mother the following letter: "Dear Mammy: I do not have words to tell you how sorry I am that Daddy has gone. When did he go? I hope that he will come back again soon so that we may have a Christian home. I will pray every night that the Lord will bring him back to my mammy." On the side, in the margin, the little girl put a Bible verse that she had learned in school: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

—**Gerald Stucky**

A sample of the weaving that is done by the children of our school in Cachipay.

Food for Body and Soul

JANET SOLDNER

INTRODUCTION: We sometimes wonder how "the other half" of humanity lives. Miss Soldner gives us a little glimpse here. We are told that fully half of the total humanity lives in need. What is our conclusion? —J. T.

While on my way home from Cachipay, I had the opportunity to converse with one of the little girls who regularly attends the Saturday afternoon Child Evangelism classes. It takes about half an hour to walk from Cachipay down to the Mission. This girl makes the trip two or three times a day carrying dinner or Medias Nueves (mid-morning lunch) or Onces (afternoon lunch) to her father who works on the new building we are constructing. Here workers do not carry their lunch in a dinner pail but rather some member of the family always brings them a hot meal which may consist of soup, rice, yuca and platano, all starchy foods.

Isabel remarked that often her feet hurt from walking barefooted over the cobblestone road so many times a day. "My mother is angry with Daddy because he didn't bring her the potatoes she wanted from the market the other day." "What do you usually bring your father for lunch?" I asked her. "For Medias Nueves or Onces, he just drinks garapo. (This is a drink made out of fermented sugar cane). At noon he eats soup made out of ground corn. At home we eat soup made from corn every day. Once in a while we have rice and platano." I thought to myself, no wonder the family looks undernourished and sickly. Even when the father does have work, the parents send the children to the Mission to beg. Much of the money the father earns undoubtedly goes into alcoholic drinks.

You should take a look into Isabel's home. She lives in a one-room hut with a lean-on kitchen. The whole family sleeps in one room, six or seven of them. A year ago Isabel had malaria and before that her brother was also sick with the same disease. On other occasions I had to visit some sick member of the family. It seems strange that people living in such a hut hid away among the coffee and banana trees should spend so much time on flowers and potted plants. Yet frequently they bring us flowers or some plant of which they are very proud.

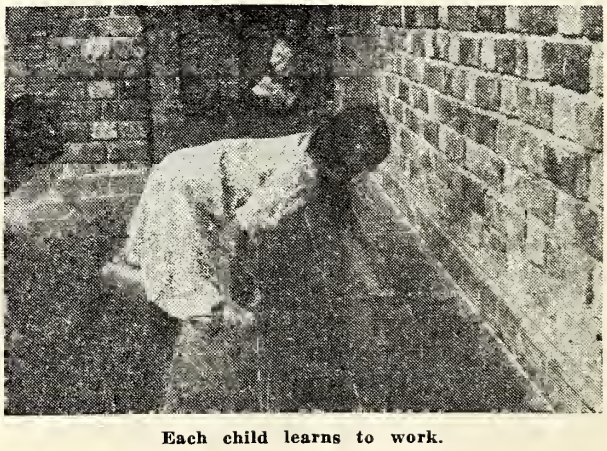
The day that Isabel was talking with me, I had the opportunity to speak with her about our Savior. She and her smaller brothers attend the children's classes faithfully. For some time I noticed that she wanted to make a decision, but she was always hesitant. Now that I was alone with her, I felt that I should speak with here about accepting the Lord. She said that she had often felt that she wanted to accept Christ. I made the way of salvation as clear to her as possible. The following Saturday at the meeting she said that she had given her heart to the Lord. Even though she can hardly read she is faithful in memorizing the Bible verses every week and she also teaches her little brothers the verses although they have never gone to school. Yes, they are in need of food for their bodies, but they are in even greater need of spiritual food. Please pray for this family that each one might come to know Him who is the Bread of Life.

How Shall They Believe If . . .

INTRODUCTION: What does the Bible mean to us? Let us all, young and older, read this article and then ask ourselves the question, "Do I really appreciate this open Bible to which I have access at will? —J. T.

Mary Louise was a curious and thoughtful child. If something was forbidden to her, she always wanted to know, "why?" If she was told that she could not read a certain book, that was all the incentive needed to make her use every means to secure that book and read it. So it was that when she heard the Bible proclaimed an evil book and forbidden by the Catholic Church, her curiosity was aroused and she decided that she was not only going to try to find a Bible to read, but also going to buy one so that it would be her very own.

With that determination she began her search. In the first bookstore she entered she was told, "No, we have no Bibles." So she went to another, and the answer was, "It is a forbidden Book! We have none." But Mary Louise wasn't discouraged... in fact this just made her more determined than ever to buy a Bible; so she continued her search. From one bookstore to another she went, but always the answer was the same: "We have no Bibles!" and "We have none!"



Each child learns to work.

It seemed as if she would never find a Bible. But she knew of one person who should know about it, and perhaps he could tell her where she could buy one. When she went to the doctrine class at church the next week, she said to the priest: "I want to read the Bible. Please, will you tell me where I may buy one?" But the priest became angry with her, and shouted, "That is a forbidden book! The Church herself forbids you to read it! If you disobey the law of the Church and read it, you will become crazy!" Then he slapped her face. But Mary Louise was as bold and determined as she was curious, and she courageously replied: "I didn't come here to be beaten, and if you are going to act that way and not tell me where I can get a Bible, I'm not going to come back to doctrine classes." And she never did.

That yearning to read God's Word continued all through her life, but try as she would, she could never buy the Book. She married and went to live in another community, and her son there grew into a fine young man. One day he became associated with the Evangelicals and heard the Gospel of Christ proclaimed. He accepted Christ as his Savior and began to live in the fullness of joy and to testify of his Redeemer. Just one year ago he was to receive baptism on Easter Sunday. A few days before, Mary Louise, (now Mrs. Rodriquez) came to the mission and said that she had come to learn exactly what this step her son was taking meant, for at last after a lifetime of searching, she had read her son's Bible, and wanted it explained to her. She was at the baptismal service on Easter Day too, and a short time later indicated her desire to become a Christian. She had longed for this Book for many years, and her longing was repaid by her entrance into the Way of Life through Jesus Christ.

But that isn't the end of the story of Mary Louise Rodriquez. She was called upon to make a sacrifice, and she made it. Her son, Luis, who testified to her of Christ and gave her his Bible, is now 21 years old, and wanted to become a minister. He was her only child, and she well knew what suffering he would endure as an Evangelical minister in a fanatical country. But with the same courageousness that she displayed as a young girl, she said: "He is my son... my only son. But God gave him to me, and I cannot refuse to give him back to God." Just a month ago Luis went away to school to begin his preparation to serve the Kingdom of God as a minister. And his mother has begun a service for Christ at home too, for a few weeks ago she was elected as one of the first officers of the newly organized church in Cachipay, and the testimony that she gives in the community is bright.

For many years she longed for a Bible; she yearned to know its message; she needed the knowledge of Jesus Christ. But "how shall they believe in Him of whom they have not heard?" And how shall they believe in the Son of God if the Word of God is denied to them? For only the Word of God can dispel the darkness and give the people the opportunity to walk in the Light of Life.

—**Helen M. Keiser**

TRADING FOR CHRIST

(Continued from page 388)

endeavoring to trade with the pound of **Evangelism** as brethren are appointed to minister in certain churches and their surrounding communities with the Gospel.

Our **Education Committee** is also endeavoring to do its share in making the one "pound" bring more pounds for the Master. To encourage our churches to bring up their children in the fear and admonition of God is no mean task. In our day of ungodliness and indifference we must be found faithful to establish Christian homes. If we want to build for the future then we must do intensive "trading for Christ" in this area. Neither must we fail to support our Christian institutions of learning with prayers and gifts. We need them and they need us. They are something like a supply line to our churches and mission fields.

In the past year our **"Peace Committee"** has put forth special effort to bring back to life that doctrine of our church which is solidly based upon the Word of God. To further the cause of peace grounded in Christ, the Prince of Peace, is trading for Christ. There is only one peace and that is peace through Christ. "He is our peace," says Paul. In this area there remains much to be done. Because with many Christian churches and church leaders this doctrine of non-resistance is not popular, Mennonite ministers have often been reluctant to speak up and teach and preach our Biblical basis for nonresistance. Our own members have complained at our lack of preaching sermons on this doctrine. Some are beginning to question the position of militant fundamentalists in our own groups and other groups. The militarists cry for war and the world around us cries, "Peace, peace, when there is no peace." Already for more than 400 years our church has emphasized the doctrine of non-resistance and the sanctity of human life. Shouldn't we do more in this trading area, be more active in this and preach that peace which Christ alone can bring?

Then there is the area of **Mental Health.** Our churches have made a very fine beginning in this. A joint effort of Mennonite churches of various

(Continued on page 398)

We all like the mission school in Cachipay.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Word in New Words

FRANCES DUNLAP HERON

On September 30 of this year, the entire Bible will appear in the Revised Standard Version. This is a long awaited event. Here are some reasons for the new translation soon to appear.

From Langauge to Language

The time is 1,000 B.C. Out on the hills of Palestine shepherds gather round their campfire. The stars shine down and God seems close. It is the hour for stories; one of the group begins them while the others listen raptly—stories of Abraham and Moses and of the greatness of God. told in words the shepherds know and love.

The centuries pass. In Nazareth, schoolboys—among them a friendly, thoughtful lad—are busy writing on their clay tablets words that their teacher reads from long leather rolls: "Hear, O Israel: The Lord our God is one Lord."

It is a memorable Lord's Day in A.D. 100. In the courtyard of a home in Asia Minor worshipers hear a visiting speaker read from a precious scroll sayings of Jesus—words that the Master spoke in Aramaic, now recorded in the Greek vernacular of these people.

It is A.D. 1526. A devout English family, at risk of severe punishment, hides within the walls of its home a copy of the forbidden Tyndale New Testament, produced on that amazing invention—the printing press—in English!

A.D. 1611, persecution over, and the English-speaking world hails the new King James Version of the Bible, "appointed to be read in churches."

Thus the Word of God through the ages manifested itself to His people in order that they might hear and read, understand and follow. Always the one who preserved God's message wrote in whatever language his people would understand—Hebrew, Aramaic, Greek. From language to language the Word has spread until today it appears in more than a thousand tongues.

And now this year, A.D. 1952, sees the newest milestone in the story of man's longing to comprehend the Word for his own day. On September 30, the citizens of the United States and Canada will have their first chance to see and obtain the recently completed **Revised Standard Version of the Holy Bible.** Here in language clear and meaningful to readers of today is the result of long years of devoted labor by thirty-two Bible scholars.

The Standard Bible Committee, of which Dean-emeritus Luther A. Weigle of Yale Divinity School is chairman, was appointed **in 1930 by the International** Council of Religious Education (now part of the Division of Christan Education of the National Council of Churches of Christ in the U.S.A.) On behalf of forty Protestant denominations, the International Council authorized the committee to produce a translation designed for public and private worship, making use of the best available Biblical research, manuscript discoveries and archeological findings. Intensive work began in 1937. The first part of the task—the New Testament—appeared in 1946.

The issuance of the completed Bible this year will coincide with Christian Education Week, September 28 to October 5, and will be the occasion of nation-wide celebration. Simultaneous observances on Tuesday evening, September 30, are being planned in 3,000 communities. Not merely is the **Revised Standard Version** making religious and literary history. With a first printing of almost one million volumes, it is establishing itself as the biggest project in book publishing history.

Why a Revised Translation?

Bringing out a revised translation of the Bible is not a new idea. Two versions authorized by the Church of England preceded the King James—all three within a period of seventy-two years!

The remarkable thing is that within the following 341 years, only two authorized revisions of the English Bible have been made. The first was the English Revised Version of 1885, followed in 1901 by our American variant the American Standard Version. The second is the **Revised Standard Version of 1952.** Both versions are revisions of the King James.

It is one of the ironies of history that even before the revision scholars of the 1870's and 80's had finished the last page of Revelation, other scholars and archeologists were busy turning up masses of old manuscripts, monuments and ruins that would shed new light on translation problems over which they had labored. In fact, within the last seventy-fve years more discoveries bearing on the text and meaning of the Bible have emerged than in all the previous centuries!

Certainly the time has come for a revision that takes advantage of all this body of resources that the King James Version committee didn't know existed.

The King James Version served our forefathers well. It was a memorable point in history. But to hold to it now as the final form of expression for the Word of God would be to turn our backs upon the truth as we now know it.

Let us take a quick look at three reasons why the King James Version needs to be revised.

First, the King James translation had only a dozen or so late medieval manuscripts of the New Testament, too few and too far from the originals to insure accuracy. The Greek text on which they based their New Testament was full of the accumulated errors of many centuries of manuscript copying by hand. Today's scholars can count more than five-thousand mistakes in the Greek! Furthermore, the King James group had no aids for understanding the Hebrew text of the Old Testament such as Biblical scholarship now possesses.

Only a few years ago older Greek manuscripts began to turn up. Out of the East in 1627 came a Greek version of the Bible dating back to the fifth century.

Rescued from a monastery wastebasket in 1844 were pages from the oldest Greek Bible known, and later almost the whole manuscript was recovered. Within very recent years, the Chester Beatty manuscripts of 1930 and the Dead Sea scrolls of 1943 have pushed our knowledge of the text of the Bible back nearer and nearer to original writings.

Second, the translators of 1611 and even of the 1870's did not have the present-day contributions of archeology to help them understand the vocabulary, idioms and grammar of New Testament Greek. A workman digging near the Nile one day flung a mummified crocodile onto the rocks and opened up a whole new world of research for New Testament scholars. Within the crocodile—and his brothers around him—were ancient papyrus documents, written in the same Greek as the New Testament. Researchers found to their amazement that this was the everyday Greek of housewives and schoolboys and that the rules of classic Greek translation they had applied to the New Testament did not always convey the right meaning.

Old Testament scholars also are profiting by the findings in the age-old mounds of cities in Palestine, Syria, Egypt and Mesopotamia. The deciphering of some fourteenth century B.C. documents unearthed in Syria in 1928 revealed a language similar to Hebrew. Many obscurities in the Old Testament, particularly in Psalms, are cleared up as a result.

In the third place, many English words have changed meaning since the days of the Elizabethan language in which the King James Version is preserved. To be exact, more than three hundred English words in King James, accurately translated in 1611, have now so changed in meaning that they are misleading. Grandfather, Aunt Mary, Junior, Junior's Sunday school teacher, and maybe even the preacher, think they know those words because they're familiar. That's the trouble. The words are familiar, but they aren't what they used to be!

To take a few examples: "Conversation" in 1611 was not a lot of talking but "behavior"; "comprehend" then is "overcome" now; "mansion"—"abiding place"; "prevent"—"precede"; "carriage"—"baggage," "Take no thought for the morrow" (Matthew 6:34) really means "Do not be anxious about tomorrow." "Suffer" is now translated "let"—a change that will save a generation an unhappy concept of the verse, "Suffer the little children..." A middle-aged woman confesses that all during childhood she wondered why Jesus wished small boys and girls to suffer.

Many a Sunday school pupil who has wisecracked about the "first fruits of our **dough**" (Nehemiah 10:37) that the Israelites were asked to present will find now that the proper meaning of the word today is "coarse meal"; whereas the injunction, "Be not highminded" (Romans 11:20) in King James means for us today, "Do not become proud."

—The Gem

Unspoiled Images of God

UNSPOILED IMAGES OF GOD

Johann Friedrich Overbeck, a famous 19th century German artist, was known for the high spiritual quality of his paintings. It is related that when he lay dying, he called one of his disciples to his side and said:

"Our calling as artists is, indeed, a noble one. Still, when our life draws to a close, God will not ask us whether we have left beautiful pictures to posterity. He will look, rather, to see whether he can still recognize in us His unspoiled image."

The human body is one of the masterpieces of God's creation. But the body's beauty is nothing compared with that which God infuses into the soul at the moment of its inception. It is Man's duty to keep that soul pure and beautiful so that eventually it may be fit to return to the hands of its Creator.

The soul is beautiful because it is made in the image and likeness of God. But sin can blight its beauty in an instant. The soul then ceases to be a joy in the sight of God and becomes instead a thing of corruption and ugliness.

Yet such is the love and mercy of God that even the most sin-blackened soul can turn to Him in repentance and become restored to its original purity. Sin is death to the soul, but only so long as the sinner refuses to heed God's invitation to turn to Him in humble sorrow and submission.

Few there are who have not at one time or another permitted sin to destroy the life and beauty of their souls. Even those who have kept clear of the grosser forms of evil may have on occasion permitted so-called minor faults to tarnish their soul's original beauty. All men are prone to sin. But they do not have to let sin keep their souls in perpetual death. By prayer and renewed striving, they rescue their souls from the danger of ultimate perdition and have them restored again to resplendent glory in the sight of God.

What matters most is whether in the final hour God can still see His own image in the individual soul. It is according to His ultimate disposition that every Man will be judged. To ensure that his soul will be beautiful at the last, a man must seek his salvation in "fear and trembling," through the Lord Jesus Christ. He must always be one guard against the lures of temptation and sin. —R.N.S.

—War Cry

How Do YOU Rate With Your Family?

IF YOU ARE A TEEN-AGER:

Do You

1. Try to see the other person's idea—Mom's, Dad's, brother's, sister's?
2. Do your share of the work around the house?
3. Any more than your share?
4. Say anything worth while, and cheerful, at the dinner table?
5. Tease and nag your brother and sister?
6. Talk with Mom and Dad about school, your friends, your job?
7. Gripe to your friends about how your parents treat you?
8. Help to plan family picnics and outings?
9. Bring your friends home?
10. Help make family worship interesting?
11. Let brother and sister be themselves, helping them out but not forcing them into a pattern that is your idea?
12. Tell your mother you like her meals?
13. Stick to family rules such as time in at night, etc?
14. Go to church with your family?
15. Have time for your private devotions?
16. Try to be a Christian at all times and under all circumstances?

IF YOU ARE A YOUNG MARRIED COUPLE:

Do You

1. Take time to plan to do things together aside from your usual routine?
2. Express appreciation instead of taking everything for granted?
3. Read your Bibles and pray together?
4. Frankly and kindly discuss differences and reach agreements?
5. Allow and encourage your love to continue to grow as it did during courtship and engagement?

IF YOU ARE PARENTS:

Do You

1. Give your child as much love and friendliness as physical comfort?
2. Read the best books on the Christian nurture of children?
3. Give your child a chance to develop his own personality?
4. Teach your child the steadfastness of Christian love through the consistency of your own attitudes and actions toward him?
5. Plan activities especially for your child?

—The **Youth's Christian Companion**

THE GREATEST QUALITY

Whether you be man or woman you will never do anything in this world without courage. It is the greatest quality of the mind next to honor.

—**James L. Allen**

Fellowship in Your Youth Program

GORDON DYCK

The YPU stresses three areas of endeavor in local youth work. They are: Faith and Life; Service and Fellowship. The chairmen of Service and Faith and Life have spoken. Gordon Dyck speaks for the Fellowship area. Gordon is a student at Bethel College, a member of the Mennonite Choir which will tour Europe this summer, he will be a delegate to the World Conference of Mennonites representing the Y.P.U. at that meeting.

Not long ago I heard a short talk in which four areas of fellowship were mentioned. They were the fellowship of eating, of playing, of working and of worshiping. Immediately I began to think how we as young people in the Y.P.U. could promote activities in these areas that would in turn create real Christian fellowship among fellow Christians.

Although we do not think of eating primarily as a means to fellowship, it is possibly the easiest to have fellowship when there is something to eat. It is interesting that the word "companions" literally means, "those that come together and eat bread." It might be well to have a few refreshments at some of our youth meetings to promote informal fellowship. We may in this way make of mere acquaintances, real companions. Possibly we do not justly criticize those that "come only when there is something to eat." They may be in need of this type of informal fellowship.

Fellowship of playing is also an effective way of promoting companionship. Those that have different backgrounds and interests can have a common meeting ground when they play together. During the coming summer we as young people should be sure to have some outdoor parties. These could include hikes, nature studies, picnics, fire-side meetings, organized games and others.

The next area is the fellowship of working. We could do such things as planting an acre of potatoes as a mission project, and working together on this acre for several evenings. There are many more direct types of service projects all the way from washing the church windows to singing for shut-ins. We should also emphasize and support Voluntary Service which promotes fellowship on even a larger scale. Those returning from voluntary service testify to the value of working together with fellow Christians. There is real fellowship in corporately doing service for others.

Lastly, there is the fellowship of worshiping. This is possibly the most difficult, but also the most meaningful and rewarding. In our youth meetings let us always have a time of true spiritual fellowship. This fellowship not only unites the hearts of the worshipers, but it unites them all with God. This is, indeed, the highest kind of fellowship.

Our Schools

BLUFFTON COLLEGE

Founders Hall, the new auditorium-physical education building, was dedicated in an impressive ceremony Friday, May 30. The building will be used for physical education and athletics, as an auditorium, and as a social center for students. Statistics released at the dedication service showed that the building itself cost $294,336.95; landscaping, grading, and drives cost $3,689.40; $10.070.68 was spent on equipment, and $6,003.05 for insurancé, publicity, and the like. Thus the total expenditure to the date of dedication was $314,100.08. Total contributed to that date was $263,824.08. An offering taken at the evening service resulted in an additional $865.64 in cash and $960.00 in pledges. It was announced at this service that G. W. Sprunger, President of the Dunbar Furniture Company, Berne, Indiana, has promised to provide the furniture for the social room. A number of other things are still needed for the new building.

The new building was used extensively for the commencement activities which followed. Among the activities held there was the alumni banquet on Saturday evening. There was an attendance of over three hundred at this dinner, the largest attendance on record. The Baccalaureate service and the commencement service were also held in this new auditorium. Favorable weather helped to make the activities of the week a success.

The President in his annual statement announced that the Friendship Group now has a membership of 446 compared with 288 at this time last year.

Two faculty members will not return next year. George Fadenrecht, teacher of history, was originally employed to teach only until Robert Kreider joins the staff. Mr. Kreider is expected in September. Emma Sommers, instructor in speech, will go into mission work in Japan this fall.

CANADIAN MENNONITE BIBLE COLLEGE

On May 21, the students had the privilege of giving special recognition to Rev. D. Janzen of our faculty, in commemoration of his graduation from the University of Manitoba with a Master of Arts degree. We feel that this honor has been worthily earned. On Monday of that week a forceful message on the simple meaning of losing one's life for the Christian cause was brought by Mrs. W. Lohrenz, president of the Women's Missionary Society of the General Conference. She is at present touring and visiting some of the women's groups in Canada. Also on May 8, we heard Dr. W. Donelly of the Young United Church speak on mass evangelism.

Several students testified to the leading of God's hand in their own lives from their childhood days to the present, in the final program of the college in the Bethel Mission Christian Endeavor. On Monday, May 19, our regular routine was suspended to assist the annual spring cleaning of our halls and classrooms.

One of the busiest groups around here at the time is perhaps the octette, which has been so faithfully representing us in the many surrounding churches. Their last tour took them together with Rev. Janzen, to Carmen, Graysville, and Elm Creek. They had enjoyed a rich fellowship, and felt grateful for the wonderful reception. Preparatory to reaching out still farther among the churches, they are now working on a fairly large repertoire of numbers to be performed on a tour of about thirty Saskatchewan and Alberta congregations as soon as the term ends. The octette also appeared on the final service of the Music Society. Theirs is a great and significant mission, so let's all pray that God will be able to use them in His own way during their future work and especially on their trip.

A Rich Man's Dream

He sat at his desk, alert, eager. Perhaps spread out before him—check-book, certificates, money-market reports. He handled them with evident pleasure. He took up one, and then another, and held them with a tight and tender grip. What would life be without these, without the joy of getting richer and richer, seeing money grow and accumulate? Home, with its innocent happiness, had lost its charm. He always returned to his desk with a sigh of relief—to answer the telephone, to receive telegrams, all about money and shares. Yes, money! Will it pay? Is it a bargain?

He opened his safe—full of documents all representing value. Several fell on the floor when the pressure of the door was withdrawn. He needed a larger safe. He must have one, too. Ah, how well it looked! Its massive doors—its complicated lock—how nicely the key moved! It was a real pleasure to open it. He opened it and closed it again and again. At length, wearied, he lay back in his chair.

Someone else was in the room. A presence stood over him.

"WHERE IS YOUR SOUL?" the presence demanded. The man started. "My soul!" "Your soul is wanted. You must find it, and present it to Him who says, 'All souls are Mine.'" The man sat puzzled, distressed. "Where is your soul?" again demanded the voice.

The man rose to begin the search. He looked round the room. "It is in here," said the voice. Mysteriously the bolts of the safe went back of themselves, and the doors wung open. "Now look for it," said the voice. The man fumbled among the crisp notes and parchments. "It is not here," said he helplessly. "It is," said the voice. "Go on searching."

Presently there tumbled out on the floor a withered, shreveled, decadent, shapeless thing.

"There it is," said the voice, "all that is left of it. Once a thing of beauty, capable of glorious expansion, but now starved, ugly, dead."

The man stooped down to look at it, and when he touched it the thing clung to him, biting him and stinging him; and like thunder there fell on his ears the words: "What shall it profit a man if he gain the whole world and lose his own soul?"

TRADING FOR CHRIST

(Continued from page 393)

branches through the Mennonite Central Committee has made it possible to erect an institution near Reedley. God has blessed this work and given approval of our employment of the "pound" in this phase of service to humanity.

Then there is **Voluntary Service.** Our young people rendered a wonderful ministry in the Name of Christ to people all over the world. Let us have our hearts warmed for this ministry and urge our young people to give of their best to the Master. God is calling youth and challenging them "to give their bodies as a living sacrifice" in service to Him and their fellowmen.

Time does not permit us to speak of the missionary activities in home and foreign lands through our General Conference Board of Missions. Isn't it marvelous what has been accomplished since the war in this? A field was opened in Colombia, Africa, in Japan. Let us not become weary in praying and giving for missions and in challenging our young people to become missionaries and going into the Gospel ministry.

III. We have the CAPITAL; we have the TRADING AREA; but the TIME to trade is short.

"Trade with these until I come." These words tell me that the time to trade for Christ will not continue forever. How soon the Lord will come, we are not told. But **He has said that He will come.** The conditions in the world and the happenings all would indicate and say clearly that He will come soon. Shouldn't this inspire us to labor for Christ harder than ever, to bring the Gospel of Salvation into all the world. We have the promise that our labors in the Lord are not in vain and that His Word will not return unto us void.

Will the Lord find us working when He comes? It is only as we lose ourselves in Him and for His sake we shall look for His appearing with joy and expectation and God will reward faithful service rendered in His name. But it becomes us also to look with soberness toward that day, knowing that negligence, indifference, and unfaithfulness in the "business" for the Master will be severely punished. The Lord is going to demand much of us when He calls for an account. The pound Christ gave His church has two sides. On one side is written "endowment" and the other "responsibility."

"There is waiting a work where only your hands can avail;
And so if you falter, a chord in the music will fail."

"Trade with these until I come!" Thank God that in His **Gospel** we have the **CAPITAL** wherewith to trade for Him. He gave us this Gospel. He "counted us worthy to be entrusted with His Gospel." Thank God we have been given an **AREA** in which to trade for Christ. May God help us to recognize that the **TIME** He has given us is very short.

God help us so to "Trade for Christ" that when He returns to set up His kingdom we, too, can say: "Lord, your pound has made ten pounds more."

How Do I Stand as a Christian?

"Ye shall know them by their fruits." —Matt. 7:16.

1. Is my religion first, second or last in my interest?
If my church responsibility and some secular interest should conflict, which would win out?

2. What is my first and last thought of the day?
Do I start each day with Him? When I come to my pillow at night, do I leave my life in His hands?

3. Is God real to me?
Do I try to please Him in everything I do?

4. Is my religion for times of adversity?
If I lost someone dearest to me, if I lost all my money, if I lost my job, where would God come in?

5. Does my religion make me conscious of my own faults?
As I compare my life with Christ's life, do I recognize the shortcomings in my own life?

6. Do I have a contagious overflow of spiritual radiancy?
Have I such a vital confidence in God that it helps others in fighting the battles of life?

7. How much of my time do I devote to Kingdom Building?
Is my life really counting for something in the building of God's kingdom?

8. What kind of pleasures do I choose?
Do I use my leisure for the development of appreciations that will enrich my life?

9. Is money a means or an end in my life?
Do I consider it a channel of service or a means of selfish existence?

10. Am I willing to forgive those who have wronged me?
When I am wronged is my first thought of myself, or how the trouble can be eliminated and right relations established again?

THE WILL OF GOD

Wilma Entz McKee

"Not my will, but Thine be done,"
Words spoken to the Father by His own dear Son.
For those who are master of this one concept,
Life doth possess an amazing new depth.

My will makes me proud, but inconsistently weak,
His will makes me strong, still humble and meek.
Grant, Father, instruction to this selfish heart,
That from Thy precious Will I shall never depart.

Into the Beyond

MRS. MARGARET PENNER of Newton, Kansas and member of the Gnadenberg Mennonite Church, was born September 5, 1881, and died April 26, 1952.

Jottings

—**Ebenezer Church, Bluffton, Ohio:** Six young people were baptized and eight were transferred to our church on Easter Sunday. The Girls' Missionary Band entertained their mothers and other women of the church at a tea on Mother's Day. Anna Liechty from Berne, Indiana, missionary to Belgian Congo, was the speaker. The 16th annual youth conference was held May 23-25. Morris E. Nelson of Wheaton, Illinois, athletic director of Moody Bible Institute, Chicago, was the principal speaker. Lyman Hofstetter and Allen Tschiegg, of our church are graduating from Grace Bible Institute; Miriam Bixel is graduating from a two-year course at Moody Bible Institute.—Minerva Hilty, Corr.

—**Gnadenberg Church, Whitewater, Kansas:** Sunday, April 6, the Burrton C. E. gave a very interesting program in our church. An Easter Cantata, "The Easter Sunrise Song," was rendered by our choir April 13. Andrew Shelly had charge of the evening meeting, April 17, in the interest of the Biblical Seminary. Slides were also shown illustrating the work of Mennonite Missions and churches in Chicago and also explaining the affiliation of the Mennonite Biblical Seminary with the Bethany Biblical Seminary. Children's Consecration Service was observed May 11, Mother's Day. A three-week's vacation Bible School closed May 30. Relief project for June; yard goods, feed sacks, and thread.—Corr.

—**Germantown Church, Philadelphia, Pa.:** On June 12, the choir of the First Mennonite Church of Philadelphia presented a musical program in our church, at 8:00 p.m. The choir, under the direction of Mrs. Clara Rhodes, presented the program in two parts. 1. Religious music; 2. Classical music. Soloists were Miss Edna Speath, Miss Elsie Durham, Mr. Wm. Edmonson. Our annual Sunday school picnic will be held Saturday, June 21. This is a date we all look to with joy.—Claire Natalie Garner, Corr.

—**First Church, McPherson, Kansas:** May Fellowship of the McPherson Council of Church Women was held in the Congregational Church, May 2. There was a panel discussion and the theme, "Spiritual Security for Today's Families," was used. Mother's Day, May 11, was also observed for Children's Consecration service. The choir rendered a number at the annual Song Festival in Memorial Hall, North Newton, Kansas, May 11. Ralph Graber, a ministerial student at Bethel College, conducted the morning worship service May 25, in the absence of Pastor Roland Goering. The Sunflower 4-H Club rendered a program Sunday evening. The Men's Brotherhood of the Inman Mennonite Church presented a program May 26, and showed pictures of tornado stricken areas and reconstruction work in Arkansas.—Corr.

—**Einsiedel Church, Hanston, Kansas:** On Good Friday evening, Brother J. J. Esau accompanied by the Herald Quartet of Grace Bible Institute presented a program. Easter Sunday Mrs. Frank Sebes and Mrs. Weldon Ewy, joined our church by transfer of letter. Our Mission Society is studying mission fields and relief projects in addition to the regular work. Harry Albrecht and family moved to Portland, Oregon, in response to a call from the Alberta Community church. During Brother Albrecht's five year ministry a new parsonage was built. Also, Mrs.. Albrecht started Child Evangelism Fellowship. She was City Director of Hanston and County Director of Hodgeman County. Our new minister, Henry Goossen and family will take charge in June. On May 25, we participated in the Mennonite Singing Convention at Garden City. Sunday, June 1, the Mennonite churches of Vona, Colby, Ransom, Pawnee and Hanston attended a church fellowship meeting at Pawnee Rock, Kansas.—Corr.

—**First Church, Mountain Lake,** Minnesota: The Oakleaf Mission Society gave its annual Mother's Day program on May 11. Six children were brought to the Lord for child consecration on May 18. There were 16 enrolled in the Catechism Class this year. Five of the members finished the two-year instruction and were baptized on June 1. Mrs. Richard Lepp joined the church by letter on the same day. Andrew Shelly showed pictures and told us about the Seminary work after the C. E. services on June 1. Our local Bible School started on June 2.—Mrs. Sam A. Quiring, Corr.

—**Bethel Church, Inman, Kansas:** The main topic for our Sunday school Festival, which was held May 25, was "The Sunday School Going Forward With Christ." The following six young people were baptized and received as members into the church on Pentecost Day, June 1: Elma Ediger, Velma Hildebrand, Junior Doerksen, Arnold Kroeker, Alvin Penner and Melvin Pauls. A daughter, Kathy Jean, was born to Mr. and Mrs. Waldo Enns on May 25. On May 26, Royce David, was born to Mr. and Mrs. Eldo Regehr. J. J. Harder was married to Mrs. C. J. Peters of Newton, on May 23.—Corr.

—**Alexanderwohl Church, Goessel, Kansas:** On May 11, Heinz Janzen, a ministerial student at Bethel College, gave us the morning message. May 18, we had consecration of the children. There were 25 in all. Some young people of our church are planning on Voluntary Service work for the summer. Our church had baptism services, June 1. Nineteen members were added to our church congregation. May 30, Memorial Day services were held in the church cemetery. May 20, Milton Duerksen and Alice Voth were married in the Tabor church. Also Eldon Schmidt and Margaret Eck were married in the First Church, May 31.—Ruth Banman, Corr.

—**First Church, Hillsboro, Kansas:** The men of our church have organized as Mennonite Men, with Henry Claassen as president, Dean Stucky, Vice President and Herbert Wiebe, Secretary-Treasurer. About 50 men and boys attended the one-day retreat at Camp Mennoscah. On Good Friday, Pastor Henry of the Johannesthal Church and our pastor, J. W. Nickel, exchanged pupils for the morning service. That afternoon Helen Nickel, missionary from India, was a guest speaker. The annual birthday celebration of the joint Ladies Aid was held April 22. Sunday, May 25, eight new members joined our church fellowship by letter and four as associate members. Laverne Rutschman showed slides and told of his work in Colombia, S. A. on May 29, thereby creating an interest in that mission. A group of four men, including our pastor, went to Arkansas to help in the storm-stricken area, the last week of May. On Sunday, June 1, Brother and Sister John Brandt celebrated their Golden Wedding Anniversary.—Mrs. Alvin Wiens, Corr.

It Isn't the Church -- Its You

If you want to have the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock your church;
It isn't the church—it's you!

When everything seems to be going wrong,
And trouble seems everywhere brewing;
When prayer meeting, young people's meeting, and all,
Seem simmering slowly—stewing,
Just take a look at yourself and say,
"What's the use of being blue?"
Are you doing your "bit" to make things "hit"?
It isn't the church—it's you.

So, if you want to have the kind of a church
Like the kind of a church you like,
Put off your guile, and put on your best smile,
And hike, my brother, just hike,
To the work in hand that has to be done—
The work of saving a few.
It isn't the church that is wrong, my boy
It isn't the church—it's you! —*Anonymous*

MCC News Notes

CO Program to Start July 1

Information received from reliable sources indicates that we may expect full operation of the government's planned service program for conscientious objectors to begin July 1, 1952, with the possibility of limited operation before that date. First step will be to order those in the I-O classification to take the army physical examination. Beginning of the program will undoubtedly be earlier in some States than in others due to the fact that some State offices of Selective Service have done more preliminary planning than others. Persons who have some particular field of service in mind, or who have a special problem in connection wtih their classification or their place of service may write to the MCC office at Akron, Pennsylvania, for information and counsel. Details of planning will be forwarded to the ministers and other counsellors, and announced through the church papers, just as soon as these are decided by Selective Service and the information made available to the MCC office.

Orie Miller Visits Mexico

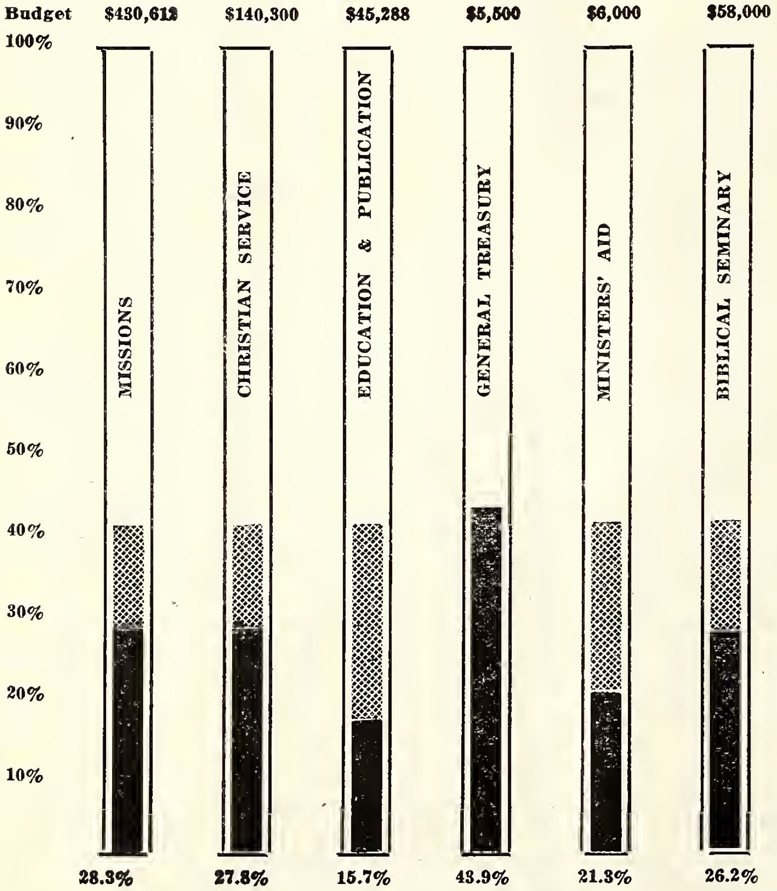
Orie Miller returned May 24, from a visit to Mexico to review the MCC program. While there he also investigated the serious drought situation among the Mennonites. Arrangements were made to give them seed loans and other material aid.

Volunteers for Leper Work

Mennonite colonies in Paraguay are responding to the call for volunteers in the building of the leper project. The Hans Teichgraef family of Fernheim, who has promised to stay for five years, has been there over a year already repairing the buildings that were on the land when purchased, building fences, clearing land and planting fruit trees and garden. Now there are at least ten additional workers representing four of the five colonies. There is much work to be done before the treatment of lepers can begin. The plan is to first build a house for Dr. John Schmidt and his family and then begin on the dispensary which will be used as a treatment clinic as soon as they are far enough along to accept patients. It will also be used later as a dispensary to serve the hospital which will be built adjacent to it. Far range plans call for more living quarters for workers, dormitories and infirmaries for diseased men and women, workshops, cottages, etc.

Conference Stewardship Chart

May 31, 1952



(Percentage of budgets met as of May 31, 1952)

■■ Receipts to May 31; ▨ Short of Budget

☐☐ Remaining 7 Months of Year (fiscal year ends Dec. 31)

Again we want to share with you the progress of the treasuries of the various Conference boards. We have been encouraged by the steady progress during the past two months. It denotes your interest in the work of your Conference.

Although there has been steady progress toward the various goals, the progress has been slow. As you study the chart at the left, you will notice that in almost every instance there is a dotted area—representing the "short of budget" amount. During the next several months let's eliminate these dotted areas!

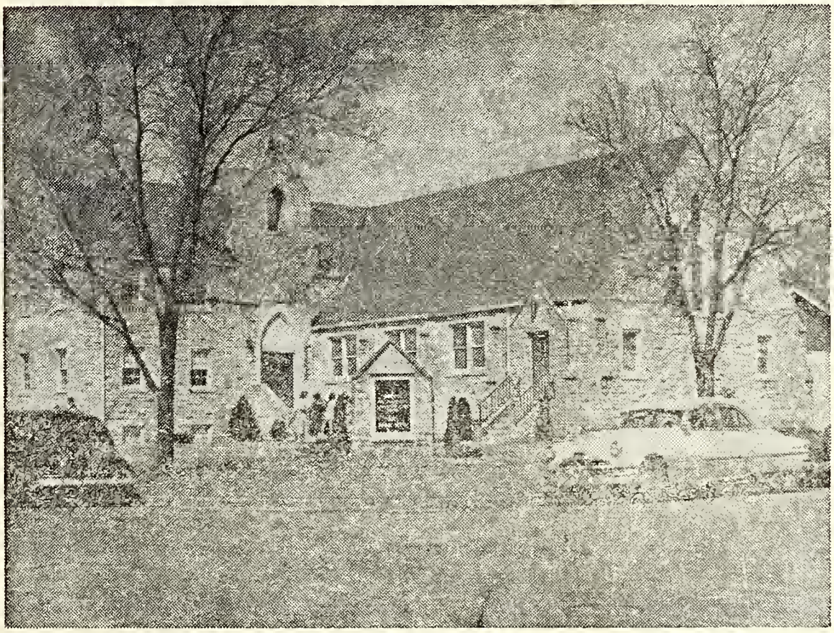
During this harvest season we pray that God may see fit to grant us, His children, an abundant harvest and that He may find us worthy stewards of our gifts from Him.

Very sincerely,

Edna Ruth Mueller,
Office Secretary
Gen. Conf. Headquarters

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



Lorraine Avenue
Mennonite Church
Wichita, Kansas

Here, gracious God, do Thou
For evermore draw nigh;
Accept each faithful vow,
And mark each suppliant sigh;
In copious shower on all who pray
Each holy day Thy blessings pour.

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THE COVER PICTURE

The Lorraine Avenue Mennonite Church of Wichita, Kansas was organized in 1932. Ground for the present building was broken in 1946. The completed building was dedicated November 25, 1951. The following ministers have been connected with the church: Arnold Funk, C. E. Krehbiel, Olin A. Krehbiel, S. M. Musselman, E. D. Schmidt, P. E. Franz, J. H. Langenwalter, and the present pastor, George S. Stoneback.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear Editor:

In a recent edition of THE MENNONITE was an essay on Tithing. An example was given; I quote, "One example which proves that tithing brings dollar and cent dividends is that of John D. Rockefeller, Sr. He began tithing with his first dollar and his income grew steadily. He says, 'if I had not tithed my first dollar I would not have tithed my first million dollars.' "

This gives the impression that the millions of Rockefeller came to him as a blessing of God for his tithing. I take exception to that. In the beginning of this century Rockefeller had controlling interest of the petroleum industry. How well do I remember how we had to pay a cent or two more for kerosene, etc., whenever he "paid his tithe" by donating a large sum to some good purpose. So in reality the poor people who used his products paid for it.

This is not a disparagement of tithing. I not only believe in tithing, but I believe that the tithe belongs to the Lord and we can not talk about offerings until we have paid our tithe. The government allows us fifteen per cent for contributions off our income tax. Should we do less?

I think we should be a little more careful in giving examples of dollar and cent dividends.

—Mrs. Emma K. Bachman

ATTENTION, READER!

Following a custom of long standing, there will be no issue of THE MENNONITE next week—the week of July 4.

Consecration

We are the Lord's;
Our Lord is ever near,
Though dark the night
And cold and drear,
Our path is clear;
We need not doubt nor fear.

We are the Lord's;
To go or stay
Where He shall say,
To do each day
What He will have us do.
We are the Lord's; are you?

Of Things to Come

July 2-6—Men-O-Lan Young People's Retreat

July 5-9—Canadian Conference, Gretna, Manitoba

July 6-12—Men-O-Lan, Juniors Retreat

July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.

July 12-19—Men-O-Lan Intermediates Retreat

July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.

July 19-25—Men-O-Lan High School Retreat

July 20-24—Intermediate Retreat, Murdock, Kansas.

July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.

July 25-26—Men-O-Lan Adults' Retreat

July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.

July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

August 3-9—Young People's Retreat II, Murdock, Kansas.

August 8-10—Missions Retreat, Camp Friedenswald.

Aug. 10-15—Mennonite World Conference, Basel, Switzerland

August 15-17—Retreat on Peace, Camp Friedenswald.

Sept. 12-15—Central Conference, Topeka, Indiana.

Oct. 15-17—Western District Conference, North Newton, Kansas.

ANNOUNCEMENT

Willard K. Claassen is taking up his new work as Executive Secretary of the Board of Education and Publication. He replaces D. C. Wedel who has resigned to become president of Bethel College.

Willard Claassen has attended the Bible Institute of Los Angeles, Bethel College, and Wheaton College. He received the Th. M. degree from the Southern Baptist Seminary of Louisville, Kentucky.

Reverend Claassen has also been active in church and conference work. For several years he served the churches of Roaring Springs and Napier in Pennsylvania, and since 1941 has been pastor of the Salem Mennonite Church at Freeman, South Dakota. He has been president of the Northern District Conference, served on the Doctrine and Conduct Committee of the General Conference, and is at present a member of the Mennonite Biblical Seminary Board.

The Claassens have taken up residence in Newton, Kansas.

Editorials

THE ELEVENTH COMMANDMENT

We are familiar with the Ten Commandments. But the eleventh is the most important of all: "A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another." The "thou shalt not" of the Ten Commandments is matched with the "Thou shalt love" of the eleventh.

To love others as Christ loved us seems impossible. But it is the goal towards which we must strive. Yet we cannot properly love others unless we love God with all our heart, soul, mind, and strength. But we love Him because He first loved us. Our response to His love draws us into His fellowship and determines our attitude toward others.

Here is a force too little understood and practiced. Here is the power of love all else transcending. We are taught how to plunder and kill, but know too little how to love as Christ loved us. There was a cross in His love; there may be a cross for us too, as we try to live out this great command. new hope, new relationships, new conditions, and a

But the new commandment points the way to new hope, new relationships, new conditions and a whole new world. We may have committed to memory the Ten Commandments; now let us learn **by heart** the eleventh.

WE NEED CHRISTIAN WRITERS

Our first writers conference was held on the Bethel College campus, June 4-6. Writers and editors of our conference publications were present and discussed some of their common problems and opportunities. It was an inspiring and informative meeting.

One of the needs that stood out clearly is the fact that we need more Christian writers. In spite of radio and television, people are still great readers. A recent writer told a group of church leaders, "most magazine readers would rather see a dramatic religious story than an article on crime. Religion has inherent dramatic value, and a lasting appeal to people's desire to believe in God and goodness and themselves." Perhaps this is our day.

We weary of stories of crime and hate and intrigue. We long for some eternal message that will speak to our life and time. The popular magazines contain more and more articles of a religious nature to supply this need.

"The spoken word is carved in air; the printed word is cut in granite." Christian writers can present conditions and needs. They can inspire and challenge and arouse to action. They can present in attractive ways the greatest story ever told, and press the claims of God upon the soul. It is a great event when a divine idea and prepared mind meet. "Nothing is so powerful as an idea whose hour has struck." The Christian writer can prepare the mind and lodge in it the great ideas of God.

We need to find, develop, and encourage more Christian writers.

IS SATISFYING HUNGER ENOUGH

Frequently the Mennonite Central Committee is confronted by the question, Why continue sending workers into other lands when the essential relief needs are met? Some seem to feel that when people are no longer actually starving and destitute of the primary needs of life, they should then be abandoned and our obligations cease.

It is well to read the article in this issue "The Field is White," written by one who spent a year in first-hand contact with the receiving end of relief.

Feeding the soul is really more important than feeding the body. Caring for the physical needs is a splendid preparation to a spiritual ministry. Our mission work in India began during a great famine. That was an opening wedge for the missionary efforts that followed.

Our relief work in recent years can lead directly into a fruitful spiritual ministry to the needy. It would be tragic if, just as the opportunity is here for such work, we politely closed the door and withdrew. When the door is open, that is the time to enter.

BE A BARNABAS

The name Barnabas means "Son of Encouragement." The bearer of this nickname lived up to its meaning. The main facts we have about his life are but examples of how he encouraged people at the right time, thereby doing a great work.

There is so much in the world today to discourage us that we need those robust, healthy souls who can bring hope and inspiration and encouragement. Many a youth has blossomed forth and developed into a strong character because someone had confidence in him and encouraged him. On the other hand, many a promising person has lived a narrow restricted life because he received no encouragement at a crucial point in his life.

We are not speaking of mere flattery; that is an evil which harms the one who gives it as well as he who receives. But the expression of confidence and sincere appreciation for another works wonders.

The possibilities of the "encourager" are almost unlimited. Have the young people done the work entrusted to them? Commend them for it. Has the minister preached a helpful sermon? Write him a note of appreciation. Have the lay workers of the church done a good service? Tell them so. Is there hesitation about assigning a task to someone? Encourage them to give him a trial. How much more helpful to be an encourager than to be a fault-finder.

A CHALLENGE TO YOUNG WOMEN

There is deep concern in our conference about the continuation of the work of the deaconess. In the article "Idle Dreams?" an active deaconess presents the opportunities of this noble calling.

To dedicate one's life to be of spiritual service to others, whether in foreign lands as missionary or in the home land as a deaconess, is not only a Christian duty but a great privilege.

Daily Additions

WALTER GERING*

A summary of the Conference Sermon preached at the Northern District Conference, June 15, 1952 by the Conference President, Walter Gering.

Text: "And the Lord added to the church daily such as should be saved." Acts 2:47

Where is there a pastor or a church worker who inwardly does not long for the same addition of souls to his own church? These words, as you know, were spoken concerning the first early apostolic church at Jerusalem. The beginning of this great addition to the church started on the day of Pentecost. And out of that initial movement there sprang forth revival fires which literally flamed across the city for days. The Lord added to the church "daily" such as should be saved.

That was Jerusalem; we are all happy for that. We read the same thing happening in other places both in those days and in our own days. Since our last conference sessions reports have repeatedly been appearing in our magazines concerning the movement of the Spirit of God in various places throughout our country. But where is the minister—the church worker—who does not earnestly desire that this might be said about his own church and community?

During these next days we shall be hearing the reports of the work done during the past year. In various ways we shall be hearing concerning the work done in individual churches. We shall be hearing concerning the work of the Conference as a whole through its projects and committees. What will these reports include? Will there be any evidence that the Lord has really been working in our midst? Are there churches within our Conference where God has been especially evident in His saving grace and power? Are there areas in which seemingly nothing has been done? The Church at Jerusalem had a marvelous record. "The Lord added to the church daily such as should be saved." That church record has been an inspiration to all Christendom throughout the following generations.

I want to raise several questions. First of all: is it only the desire of the pastors and church workers that there might be a great forward movement within our churches or does the Lord Himself also desire this? We know that it was His will for Jerusalem for we read that it was "the Lord" who made the additions to the church there. But what about the church at Avon, Huron, Mt. Lake, Glendive, Bloomfield and throughout the Conference? The answer to that question is perfectly obvious. Peter in his Second Epistle assures us that "he (the Lord) not willing that any should perish, but that all should come to repentance." II Peter 3:9. One of the last commands of our Lord indicates His concern for He instructed His disciples: go ye into all the world and preach the Gospel to every creature." Mark 16:15. There is no question in the minds of any of us, but what the Lord Himself is deeply concerned that there be a great forward movement in all of our churches.

That raises another question: Why then does He not add to the churches—why is not there more evidence of this great forward movement as there was at Jerusalem? In answer to that we may suggest three things. First of all we remind ourselves that the inner working of the Lord within a church or congregation is not always to be measured in mere statistical reports. To be sure we gain some assurance of the working of the Lord through statistics. But they in themselves can never be taken as the basis for judgment concerning the inner working of the Lord. In the second place we remind ourselves that those periods in which it appears that nothing is happening may be periods of preparation in which the Lord is getting ready for a great forward movement. Take this very church at Jerusalem. The day of Pentecost was a day of great revival fires. Yet every student of the Bible knows that a long period of preparation preceded that day of outpouring of God's Spirit. So it has been in many other churches. We want quick hurried results which show themselves in a tangible manner. God is concerned about permanent, eternal fruit which needs adequate preparation.

But the fact still remains, only too often there is no great addition to the church because God is waiting upon us. Will you note again the words of our text: The Lord added to the church daily such as should be saved. Those words take on new meaning when we read the background out of which they come. The Lord added to the church because "they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers—and all that believed were together and had all things common;—and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." To such it was that the Lord added "daily." Only too often there is no great forward movement because the Lord is waiting for us to fulfill the conditions which make it possible for Him to make the additions.

That raises another question: what can we do during these conference days to help each other in meeting these requirements for the Lord's blessing? Are there not some specific things which may be done at this Conference which may send us back to our respective communities better fitted to receive the blessings of the Lord?

There are a number of things which we may do. We can join hands in a bond of Christian fellowship which will weld us together into one united body. We have in our Conference at the present time churches and congregations. There is a sense in which we are all on our own. We are separated by many miles, and we seldom have opportunity to join in hours of Christian fellowship. We are on our own. And yet we all belong to each

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***Pastor, Bethel Church, Mountain Lake, Minn. and President, Northern District Conference**

other as members of the same family. We all love and serve the same Lord and Savior, Jesus Christ. We all have the same Gospel to proclaim; a Gospel of good news concerning salvation wrought on Calvary's Cross through the shed blood of our Savior. We all have the same goal: bring about the ultimate day of victory when Jesus Christ shall be King of Kings and Lord of Lords. As members of this same family we can join hands of fellowship, dedicated to the task which is common to all of us.

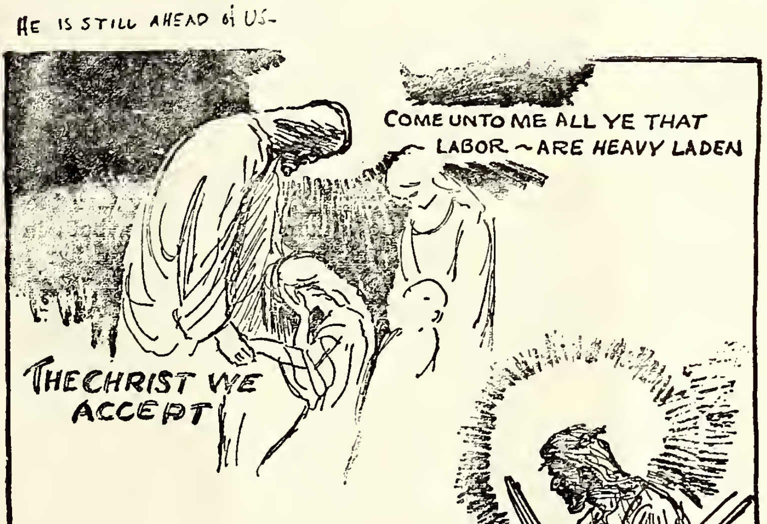
Then again we can encourage each other to be true to the Gospel of Jesus Christ. These are trying times in which we live; times which try the very souls of men. There is the constant danger of becoming weary and discouraged in the work. There have been times in my ministry when it was the calm, quiet encouragement of a Christian brother who helped me over the rough spots and sent me on my way renewed in strength. That, I am sure, has been the experience of most of us in our Christian service. Here at this Conference we can strengthen each other by our words of encouragment and counsel. We can go home from this Conference strengthened in our consecration and determination to be true to the Gospel of our Lord and Savior.

Or we can share with each other some of the things which we have found helpful in the work. Conference time is often a time of busy meetings and business affairs. It must of necessity be so. But it need not be that only. Some of you have had some rich experiences since the last Conference sessions. You have seen the working of the Lord; you have been experimenting in the work of the Lord seeking effective ways of presenting His Gospel. Some of these have been especially blessed of the Lord. Here during this Conference in your moments of contact with your fellow brother you have an opportunity to witness of these things. It will be a strengthening of all of us; it will enable us to go back better prepared to receive such blessings in our own work.

We can strengthen each other in our united prayers throughout the Conference. There are times in the lives of all of us when we long for moments of united prayer with our fellow Christians.We need such moments of united prayer as a means of building up our inner man. Once again this year we are arranging for a regular period of prayer preceding the daily sessions. These are periods in which we pray and strengthen each other.

He Is Still Ahead Of Us

CHARLES A. WELLS


HE IS STILL AHEAD OF US-
COME UNTO ME ALL YE THAT LABOR ~ ARE HEAVY LADEN
THE CHRIST WE ACCEPT
LOVE YOUR ENEMIES — PRAY FOR THOSE WHO DESPITEFULLY USE· YOU....IF A MAN SMITE THEE ON ONE CHEEK, TURN THE OTHER TO HIM ALSO —
THE CHRIST WE REJECT —

The comforting and healing presence of Christ has been eagerly accepted by all who know His presence. But His ministry was also a ministry of challenge—challenge of a tremendous new way of thought and life. So far we have only begun to grasp and apply His astounding teachings. But the vision still haunts us. We know, for instance, that the people of China and Russia loathe the tyrants that have enslaved them. Suppose, instead of being consumed by hatred for these peoples, we had continued to express our affection for them, helped them in every way we could, had used a small portion of the ingenuity we pour out for arms to aid those who still strive for freedom. All this would have driven a powerful and increasing wedge between the tyrants and the people. We don't know what would happen, for few have dared try such methods. The Nazarene still stands out there ahead of us—to challenge us with the haunting beauty of the vision.

Idle Dream?

SISTER LENA MAE*

On June 11, 1908, the Bethel Deaconess Hospital was dedicated to the Lord for service. That same day the first three deaconesses—Sister Frieda Kaufman, Sister Catherine Voth, and Sister Ida Epp were ordained for services in this institution. Since that day several additions have been made to the hospital and other buildings have been erected. Just now the addition to the Home for Aged is being completed and the Sister Frieda Memorial Chapel is under construction. These institutions did not just happen. Some one had vision, saw a possibility, put the hand to the plow and then things began to happen.

A desire to become a deaconess had been born in the heart of Frieda Kaufman, a young lady who had known deaconesses since her childhood in Switzerland. While she pondered the question how might she become a deaconess, Rev. David Goertz—a man of vision—saw the need of a Mennonite hospital for our people under the leadership of deaconesses. Neither Frieda Kaufman nor Rev. David Goertz knew of the other's thinking in this line. But "God moves in a mysterious way His wonders to perform" and He directed the lives of these two until their dreams became a reality. The Bethel Deaconess Institutions are Christian institutions born of a desire to serve God through serving humanity—and because they offered opportunities for service to young women, lives have been dedicated to God to serve as deaconesses.

Deaconesses have served in our Mennonite institutions for over forty years. Their work has met a need and has been appreciated. Now we stand at the crossroads with a question: Does the Mennonite church need deaconesses today? Or can they be replaced by educated leaders from secular schools? To answer this I quote with permission from Miss Susan Kreutziger, Deaconess member of the Bureau of Deaconess Work and of the General Conference Commission on Deaconess Work in the Methodist church in her answer to the question "What of the Deaconess"?

"Forty years ago the deaconess work was at a peak of usefulness and creativeness which left tremendous forces for good at work. However, within the past twenty-five years there has been a general decline in ranks and influence and now we are asking, is this work to continue, or, has it served its cause? A study of this problem shows the deaconess is unknown in many churches so we ask such basic questions as: 'Is the deaconess necessary to the program of the church today; can the creativeness of its beginning be fitted to the needs of this day; should the spiritual nature of her objective be a part of every position the church offers'?

"In answering the question I say 'Yes,' first because the basic objective of the deaconess is spiritual and the world today recognizes its paramount need to be spiritual. From the Military to the Supreme Court; from the White House to the local enforcement agencies; from the halls of the United Nations to the halls of our Federal Academies we hear expressed the convictions that the need today is moral and spiritual.

"Also, we are ready now to accept the first axiom of the philosophy of civilization that, no matter how great the natural resources and the military strength of nations, civilizations can deteriorate if they lack tangible spiritual resources of leadership.

"I say 'yes' secondly because the Christian church is leading the world in believing the second axiom of this philosophy which claims that no matter how long the deterioration, and how bad the nation, people can be revived and redirected into constructive lives.

"On the cross, Christ provided potential fulfillment for every human frustration and confusion, if we are courageous enough to take His way. The church today needs lives who know 'The Way' and are dedicated to directing individuals and groups to the way of integrity and sincerity.

"In the third place I say 'Yes,' there is a place for the deaconess because the church needs inspired leadership at the place of higher education where capacities are in the balance. It needs guides for all ages where lives are wavering between the selfish and the useful. In the form where ideologies are challenged and made, the church needs informed, courageous leadership. Above all, we need wholesome, spirited, completely consecrated living as the highest form of influence in Kingdom building.

"Yes, I do believe there is a place for the deaconess, if the church will realistically face the fact that she must be a competent person, both in her own spiritual development as well as in her training, and will give her a status, honoring her sincerity and providing an administrative channel which will deal personally, quickly, and efficiently with employer and employee."

Miss Kreutziger has the answer, I believe, to the question. I, too, can visualize the deaconess in the Mennonite church. I see young women who are eager to do the will of God. The Christian Service Committee of our Conference has a list of the fields where young women are needed. They invite volunteers to counsel with them to consider qualifications and preparation for the area of service. Do they wish to go out independently or do they prefer to be members of an organization in which the business of finances, maintenance, illness, travel, and retirement are provided by the executive committee? I see young women and their associates in various activities such as the nursery, Bible School, home or foreign missions, in relief, nursing, pastors assistants, comunity workers,—in fact doing any of the work of the Lord under Conference guidance. Is this an idle dream, or is there a future for us? Is the day of the deaconess past?

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*Deaconess, Bethel Deaconess Home and Hospital

Dedication at Meadows Mennonite Home

The dedication of a new wing at the Meadows Mennonite Home was held Sunday afternoon, June 15. at Meadows, Ilinois. The speaker of the day was J. E. Hartzler and his subject was "The Church and Her Aged."

This Home for the Aged was formerly known as Mennonite Old People's Home, but at the annual meeting held February 7, 1952, the name "Meadows Mennonite Home" was adopted.

Due to the urgent request of many who wish to enter the Home, it became necessary to enlarge the capacity. The original building had been planned in such a manner that it could be thus enlarged when necessary.

The new wing which has just been added increases the capacity to about double of what it had been. Additional room for fifteen people was made possible.

We are glad that several good friends of the Home helped to make this new wing possible by giving legacies. Some families and individuals have undertaken the project to furnish rooms for the new addition.

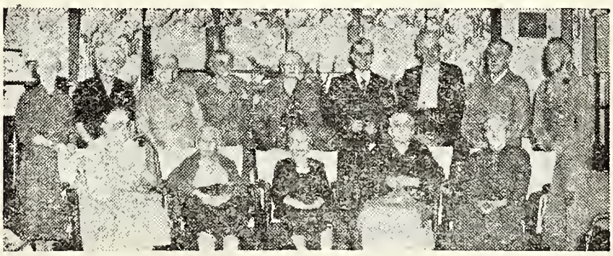
A new heating plant will need to be provided, for which a separate building is needed. The cost of this new plant will be nine thousand dollars. New laundry equipment will also be necessary. We are praying that these may be provided so that the Home may be free of debt.

If anyone wishes to help in any way for the Home, contributions may be sent to Meadows Mennonite Home, Meadows, Illinois, or through your local church. This is an institution which has given a home and been a refuge to many old people who could thus spend their remaining days in comfort and quietness.

We are glad to report that, to the careful supervision of brother Clair Yordy, a local contractor, and his diligent assistants, much is due in erecting this new wing. In his management he was economical and thus saved the Home considerable money. Members of the near-by churches donated some of the labor.

Rev. and Mrs. Frank Mitchell are doing a splendid task in their work as superintendent and matron. There are some helpers, but no regular nurses. We hope some one will feel the call to help in this capacity.

—The Board of Trustees



A group of guests at the Meadows Mennonite Home. Supt. Frank Mitchell, middle of back row.

Leadership Training

Do churches need leaders or materials in their educational work? One denomination, the Episcopal Church, is placing its first emphasis on leadership training rather than on materials. The basic assumption here is that materials are less necessary than are awakened, aroused churches, ready to face their educational task.

In an article prepared by Dr. Theodore Wedel, Canon of Washington Cathedral, the new educational approach of the church, in taking leadership training as the first major project, is described.

In defining Christian education Wedel says: "Christian education is not an academic specialty to be handed over to a group of devoted but slightly queer 'saints' called church school teachers, transforming groups of unruly children in the church basement classrooms into perfect Christians by the time they reach the age of twelve. Christian education is the life of the church herself—the whole church, not merely the classroom or at worship, but living the life of Christian discipleship, of penitence and forgiveness, under law and grace, in the home and in business office and garage or on the farm, daily and hourly."

This church begins this leadership training with the clergy, including the bishops, then the lay leadership, the bankers, college professors, business men and women prominent in church work. Clergy and lay leadership alike are to have a basic understanding of the educational program.

Insisting that children must be taught by Christians, the question is raised how well teachers are informed on matters of the gospel and the Christian life. Just what is an adult Christian required to know before an educational task can be entrusted to him?

In this educational program the central place is given not to the material-centered or experience-centered program, but to theology. "God has to enter the picture somewhere—" says Wedel. The sinner cries for help and must find it. The primary revelation of God in the Bible comes to us in the form of a story, the story of the acts of God—"One God in three Persons, no less,—Father, Son, and Holy Spirit." Wedel states that Christian dogma and doctrine and theology is the drama of salvation recorded in the Bible. The Church exists for the purpose of reenacting the gospel story. "Here, in the Christian family and parish life, the divine love which accepts the unlovable and unworthy becomes a reality in experience, since the Christ of the Cross is here a continuing presence and power."

The educational approach of the Episcopal Church is thus not a perfect academic curriculum. Their hope lies in a revival of a United Christian life in families and in the parish.

Can the Mennonite Church learn from the Episcopalians?

—D. C. Wedel

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"Lift up your eyes, and look on the fields, for they are already white to harvest." —John 4:35

With these words Jesus sought to impress his disciples with the great urgency for work in the kingdom. When a "field is white unto harvest" every good farmer bestirs himself to get on with the harvest lest it be lost.

As Jesus looked upon the people, He saw them exposed to the false teachings of his day and ignorant concerning the true way of life. Yet they were willing and eager to hear the gospel message as Jesus brought it to them. But much more needed to be done than He, with his small band of disciples could do. And lest the harvest be lost, many more workers were needed.

This picture from the life of Jesus fittingly describes the way in which we as fololwers of Jesus should view the conditions today among our refugee brethren in Germany. The "field is already white to the harvest." There is extreme urgency that we get on with the work lest the opportunity pass by and the harvest be lost.

Look on the fields

Look on the fields. What do we see?

As a result of the dispersion during the closing days of world war II and imediately following, our people are scattered over every part of western Germany. They are found, in smaller or larger numbers, or even in individual families, in almost every city, town or hamlet, as well as in many rural areas. They live in an environment far removed from the influence of their own church, with but little or no opportunity to cultivate their faith or maintain the distinctive Mennonite religious life or culture.

During the week **the children** attend the public schools where they are subjected to the religious instruction which is provided by the government and dispensed by either Catholic or Evangelical teachers as the case may be in the locality where they happen to be living. On Sunday there seldom is opportunity to attend a Mennonite Sunday school or a Mennonite church service. At best there is such a service only once a month and in many cases only once in three months. Many families cannot make use of even these meager opportunities because they have no means of travel, except to walk or ride a bicycle. Thus they cannot attend a service which is held at a place many miles away. So on Sunday, too, they take their children to a non-Mennonite church service, usually to a Lutheran or Evangelical church.

The **young people** cannot, or do not, attend the Mennonite church services. Frequently they may have a job from which they cannot obtain leave to go to church and they dare not be AWOL from the job for fear of losing it. So, only occasionally they come to a Mennonite service. Even this is only a chance occurrence. Perhaps once a year it may happen that they are free just at the time when a Mennonite service is being held and if nothing else interferes and the distance is not too great they may come.

Spiritual factors. But even these physical and outward circumstances would not necessarily be fatal to their Mennonite faith were it not for the prevailing lack of spiritual depth and understanding. Mennonite history teaches that in the past centuries Mennonites have often lived in smaller or larger groups among a religiously hostile people, yet they have come forth out of such an environment spiritually strong and willing to suffer martrydom for their faith. Today, however, as a consequence of the lack of personal contact with strong leadership, our people are no longer spiritually strong, and the rank and file no longer understand why they are Mennonites. Often, while talking with them about the dangers to which they are exposed, one hears the remark—"Well, after all there is but little difference between the Evangelicals and the Mennonites. We all believe in the same God." By and large our people no longer know for what it was that our fathers were willing to suffer martyrdom.

This spiritual condition lays them wide open to the proselyting efforts of both the Catholic and Evangelical churches, not to speak of the missionary efforts put forth by various sects. Added to this the feeling that they do not belong to the community in which they live, the hopelessness of the future, the frequent discriminations which they experience and the general discouragement, has destroyed the desire to be a peculiar people. While many of them, especially the leaders, are fully aware of what is happening to them as a Mennonite people and they will not be able to hold together as a Mennonite church, they are no longer deeply concerned.

Lacking spiritual depth, satisfied with religious formalism, lacking the physical facilities for religious instruction such as Sunday schools, Mennonite worship services, adequate leadership, our people are unable to hold themselves against the influences to which they are exposed. "The harvest truly is plenteous, but the laborers are few; Pray ye the Lord of the harvest, that he send forth laborers into his harvest." —Matt. 9:38.

What can we do?

What can we do? The answer to this question does not lie so much in finding new methods of work or new things to do as in a transfer of emphasis from material to spiritual aid and greater efforts to find more workers so that the work can be carried on with greater intensity and over a wider field. Perhaps we need to evaluate more

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*Minister and recent MCC worker in Europe

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accurately our achievements. Check more carefully the efforts which we have put forth through the MCC, not so much against available funds but against the needs of the people. When we went to Germany we were told that ours would be a spiritual ministry among our refugee brethren. And so it was. But even before we left Germany and more since our return to the homeland we have come to think that all the work of the MCC, whether it be material aid, resettlement, neighborhood homes, or emigration have spiritual values as their goal. It would be too bad if it were not so. There is more than one spiritual life-line that must be thrown out.

What about material aid? I fear that the people in our home churches, having heard of the apparent abundance of food and other merchandise in Germany, still feel that the time has come to let up in their giving. They do not know that many of our people are still unemployed and that the prospect for obtaining employment is far from hopeful. We dare not fail our people in Germany at a time like this. We must maintain the consciousness among our people that the loving hand of their brethren in the faith, has not yet been withdrawn but continues to reach out to them, not alone to feed them but to demonstrate the loving spirit of Christian brotherhood. Ever so many people have given verbal testimony to the fact that their faith in a loving God has been restored or strengthened by their contact with this material aid program. Therein lies the real significance of this program.

Emigration. What about this? Great things have been done in this area. Thousands of people have been helped and have found a new home in other countries. But must it not be said that here too we have accomplished far too little? While we have done our best we still have been "too late, with too little." Many people have changed their minds in the last several years. They no longer want to emigrate. They have grown tired of being pushed around by circumstance and have decided to strike roots where they are. Those who have done so no longer feel that to live among Mennonites is worth the sacrifice which they must bring to emigrate to a new land.

Even at the risk of running counter to the opinions of others I would say that emigration is still the best and most adequate answer to the spiritual needs of our people. To save them from themselves and the prevailing formalism as it is found in Germany today, our people need to be taken away and transplanted into an existing church life which is strong enough to revive the failing spirituality.

Resettlement. This phase of our work has far-reaching spiritual potentialities. It is second only to etmigration. However, there is a strong difference of opinion on this among the leaders of our refugee people. There are those who feel that all this endeavor is no more than so much wasted effort.

The settlements are too small both in size and number. We need a more determined search for funds and a continued endeavor to keep our home churches informed about the possibilities in this field.

Religious teaching. The need here is a growing one and not one that is nearing completion. By emigration and resettlement many groups which formerly were large enough for regular worship services have now dwindled down to half their former size or even to only a few families. The feeling of loneliness as a result of having been left behind brings greater discouragements and temptations. It increases the tendency to submit to local proselyting influence.

Even with a successful emigration and resettlement program there will continue to be many people who are not helped by these efforts. They cannot emigrate. They cannot see their way clear for financial and other reasons to move to a new Mennonite settlement in Germany. Help must be brought to them where they are. To do this more workers are needed. This is true especially in the field of adult and young people's work. The longer we stayed in Germany the more keenly did we feel this need. How can more intimate family contact be made? This can be done only by more frequent home visitations. Through the friendly chat in the family circle the heart of the individual can be more easily touched and healing ointment can be poured into wounds which are still open and bleeding. Can we not find more workers who are willing to go over there for the sole purpose of doing this type of ministry? Can we not publish gospel messages in leaflet form, truths about our faith in tract form and carry them into the homes? Can we not make it possible for the refugees' ministers to be more effective in their work? Many are in need of a means of transportation. Often they are idle because they have no way to get away.

What shall we teach? Do we need a transfer of emphasis here? We need a simple gospel message first of all. People need to be saved from sin and brought to Christ Jesus. This is the message to which people listen and which will be effective. Preach to them Christ and you will be invited again. Preach to them American church practices or even pet doctrines and you will soon find the doors closed. Shall we not leave all our pet and favorite religious notions for a later time? They cannot be understood by people who are not intimately in touch with Christ and His Word. If these conceptions are spiritual let us also remember that by their very spirituality they become unintelligible to those who lack spirituality. We read in I Cor. 2: 14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they must be spiritually discerned."

Fiftieth Canadian Conference

July 5-9, 1952, Gretna, Manitoba, Canada
Conference Motto: "Jesus Christ the same yesterday, and today, and forever."
(condensed program)

SATURDAY, JULY 5—Ministers' Conference
Address: "Evangelism according to Scripture."
F. F. Sawatzky
Address: "The Value and Meaning of Teaching Catechism." ____________ P. Schroeder

SATURDAY EVENING—
Reading of Reports and Minutes
Requests from churches seeking admission into Conference
Appointing of Temporary Committees
Submitting of Delegate Lists

SUNDAY, JULY 6—Mission Day
Morning: Foreign and Home Missions
Afternoon: Jubilee Session
Review of fifty years of Conference work
David Schultz and John G. Remple

SUNDAY EVENING—
Jubilee program given by local Youth Organization

MONDAY, JULY 7—
Devotions and general review of activities of Foreign Missions by our Conference in fifty years ___________________________ G. G. Epp
The part of our Conference in the Foreign Mission work of the General Conference__J. J. Thiessen
Report of the Relief Committee
Address: "Jesus Christ, Yesterday."
Nicolas Fransen
Reports of youth conferences, schools, Bible schools, and colleges

MONDAY EVENING: Holy Communion; sermon by John J. Wichert

TUESDAY, JULY 8
Report of Publications and Education
Address: "Jesus Christ."—J. J. Nickel
Concerning Military service—David Schultz
How does our Conference participate in Voluntary Service? —David Schroeder

EVENING: Women's Missionary Program

WEDNESDAY, JULY 9
Report of the Board; Election of Conference Officers
Reports of other Committees
Report of Resolutions Committee
Address: "Jesus Christ, the Same Forever."—
G. Zacharies
Close of Conference—J. J. Thiessen

What Interests my Child?

Recently I gave an illustrated talk on our General Conference Mission work in one of our churches, and it shocked me not to see any young people in the audience. There were two children of about the age of ten, and a fairly good representation of older people who did take quite a keen interest in what was shown and said. But where were the young people? What was the reason for their absence? There may be different individual answers, but in the main, the answer would probably be "not interested."

Today a mother came into the office with her young son. The boy is in the second grade in school. His mother showed him the whole General Conference Headquarters; the Publication office, the Board of Christian Service, the Executive Secretary's office, the Treasurer and the stenographers at work, and our Mission offices. The boy looked at the map of the world and the maps of our mission fields, and all this he took in with the keeness of a real live boy. Now, my dear reader, wouldn't you think that that boy, when he will be sixteen will want to attend an illustrated lecture on missions? "Train up a child in the way he should go, and when he is old he will not depart from it." —Prov. 22:6

—J. T.

Excerpts from a letter from W. C. Voth

"The first week after we moved here (to the new address in Miyazaki) we started some children's work. They like to come to our home, but there is no yard to play in. The home here has only a small "garden-spot" of a Japanese garden with shrubs and a few trees and is between the house we live in and the garage. The children's classes are held in the chapel. The attendance has steadily increased. Sunday before Easter there were 92 in class and Easter Sunday 130. We now have classes every other day in the week and want to provide them so there will be classes every day likely, except one. Most of the children are of Grade school age but also a good number of Junior High age. A playground can also become a good medium of contact with young mothers who often come along with pre-school age children when they come to the grounds. This was the case at the MCC center in Osaka."

The Executive Committee voted that a small plot of land adjoining this residence be purchased for a playground and we are happy that our small Japanese children will be able to have this joy.

—J. T.

A Garage as a House of God

Here follows a paragraph from Brother Voran's letter from Kobe, Japan, dated May 23rd. It is noteworthy how any shelter or building can be used for a gathering place "in His name." We read:

"Sunday, May 11, was the opening of our morning services and Bible Class in our garage which is serving as a chapel. It is fairly large and will seat about forty or fifty people. We invited the converts who have no church home and some friends who are seeking the Lord and are letting them build up the meetings as the Lord leads them. We have felt the Lord's guidance in this project and it has been the burden of our prayers for some time. This gives us another outlet for the Word to reach the lost and gives opportunity to build the young Christians in the faith. Pray for this new effort to reach the Japanese in Kobe with the Gospel."

Fruitful Work in Oklahoma

(Excerpts from Rev. Arthur Friesen's letter to Rev. J. B. Ediger, published by permission).

"Yesterday we had consecration of children in the Clinton church. Seven mothers brought their babies. They were Angie and Anola Blackwolf (Joshua Heap of Birds Daughters) Bulah and Edna Star, Bessie Seger, Mrs. Frank Wilson and Viola Bearshield but her child is in the hospital at Lawton. Sarah Heap of Birds also had her child consecrated.

Joshua Heap of Birds was also baptized. He did not want to wait until May 18 when we expect to have baptism. The whole service was quite impressive. Seventy two people were present for the service. On Easter Sunday there were eighty-one at the service and a few more came just for the dinner. The Clinton Indians have shown quite an interest this spring. Forty Indians were present for the prayer meeting on Wednesday. My brother and his family from California and the four of us made it forty-eight present."

In another letter dated May 26, from Brother Friesen we read: "Last Sunday Bertha Seger, Wilma Goodblanket, Theresa Orange, Theron Wilson and Tulane Wilson were baptized. Bessie Seger joined by letter.

Next week we go to Roman Nose Park for the retreat. Then the following week is Bible School at Clinton and the next Bible School at Hammon."

Let us remember that our work in Oklahoma, Montana, and Arizona is fruitbearing. Let us thank God. —J. T.

Building up Workers in India

Below is a snap-shot in words by Miss Melva Lehman, Principal of our Girls' School in Janjgir, India. —J. T.

"Mrs. Eddie Burkhalter and three children, Dorothy Andres, Esther Wiebe, and I traveled together in coming to Landour just a week ago. (Landour is the place where our missionary children go to school, from kindergarten through high school. It is also the place where our new missionaries study language. Tired missionaries find a few weeks of rest and change there. The place is 7,000 feet up the slopes of the Himalaya Mountains; by rail it is a thousand miles from our mission stations. —J. T.) I will have to return by the first week of June to get to Janjgir in time for Primary Teacher's Retreat. There will be forty-four teachers present and we expect a profitable time. I realize it will be hot but perhaps no one but I will mind that very much."

"Come ye apart . . .

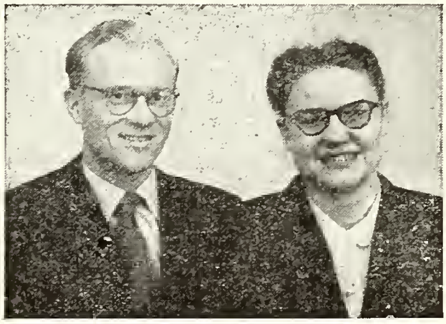
Miss Melva Lehman's experience noted in the paragraph below refers to the same place described in the parenthesis in the short article above. —J.T.

"The activities of the hill top, Landour, are still varied and numerous. It is a real joy to be able to attend an English service once again and sing in the Choir. The first Sunday I sat in the Choir I was so very glad for this service, saying to myself, "This is wonderful." Then I heard the pastor drop his voice and say Amen. I was sure that he did not mean it for it seemed that he could only be half through, but acording to the clock, it was 12 o'clock and time to close. I'm sure you must have had similar experiences when you were in India. I have been conditioned to sitting through two and three hour services so this was indeed short."

Fruits of Labor

Below is a paragraph of a letter from Miss Melva Lehman, Principal of our Girls' School in Janjgir, India. —J. T.

There are many challenges that come to one in working with a staff of teachers and pliable young lives. Of our class of 15 graduates this year, we praise the Lord for His working in the hearts of the girls, and most of them took a definite step in deciding for Christ this year. We still pray for the one who was hindered by her parents in making the decision."



The ordination service for Mr. Rudolph Martens and Mrs. Martens (Dr. Elvina Martens) was held at the Waterloo-United Mennonite Church in Waterloo, Ontario on Sunday evening, June 1. The pastor of the church, Rev. Henry Epp, was in charge of the service. The ordination sermon was by Rev. John Wichert and the ordination was in charge of Dr. S. F. Pannabecker. Brother Martens was ordained as a minister—a minister of the Gospel to serve as a Christian misionary, and Mrs. Martens was ordained as a Christian medical missionary. The service in the **Minister's Manual** was followed in general with a slight modification to provide for separate ordination. The elders who were present, Rev. John Wichert, Rev. John T. Neufeld, and Rev. J. A. Dyck joined at the laying on of hands at the prayer of ordination. Rev. John T. Neufeld gave a brief talk after the ceremony in the nature of a charge to the new missionaries, and each of them responded with a few words, after which representatives of different groups in the church made brief talks wishing the new missionaries God's blessing and presenting a few gifts to the couple.

The meeting was well attended and a time of inspiration to all. We pray that God may bless these young folks as they make their final preparations for leaving for the Belgian Congo.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Inasmuch As Ye Have Done It unto the Least of These

MARY ELLEN SHOUP

Almost six years ago five children arrived in our Chalon, France office from the French Red Cross in Paris. Among these children were nine-year old twins, Paulette and Marinette, much too small for their age, with skinny legs and arms, and with bulging, big brown eyes. They were far from attractive in their little black dresses and clumsy wooden soled shoes, but we soon became attached to them as they sang for us and asked us so often, "Will you be my mother?"

The only information we had about these two children was the following:

Father: Prisoner of war; refused to recognize the children as his own; incapable or raising the children; alcoholic.

Mother: Died with T.B.

Grandmother: Died with T.B.

Other members: 14-year old sister responsible for household.

Health: Pale, underweight, bad throat, lice, bad teeth.

Former placements: First placed when they were one year old in a children's home. During the following eight years they were in and out of three additional homes and orphanages.

As the MCC children's homes were being gradually closed, Paulette and Marinette, who had no home of their own, were shifted at each closing to another home. From Vescours to Lavercantiere, to Nancy, and finally to Valdoie, making a total of eight children's homes in twelve years. In spite of all the changes the girls had a happy, carefree existence. Everything they needed was provided for them, even during the years when no one paid a cent for their care.

Letters came from time to time from the girls giving very little information about their situation. When I was in Paris I went to visit them. The stories the girls told me indicated that they were not happy and their sister no longer lived with them. The father, the sister and the aunt were found in a beer parlor.

After a year of this environment the girls came back to Valdoie for our yearly homecoming Bible camp of two weeks. When the camp was finished Paulette and Marinette asked me to find jobs for them because they didn't want to return to their home. Since the girls are only fourteen, the only solution, if we wanted to keep them in a good Christian environment, was to place them in Mennonite families. I contacted a Mennonite minister and in a very short time the girls were placed.

Recently we received the following letter from Paulette who is employed several hundred kilometers from us in a family where she has been for six months:

Dear Miss Mary:

Please excuse me for not answering your letter sooner. It is not always easy to immediately do something when you are on a big farm where there are three children and much work to do.

I am very happy to know that Marinette is coming soon to work for a family near here because then we will see each other often. Thank you, Miss Mary, for having prayed for us. Your prayers have been answered and you were able to place both of us in Christian homes where we are able to hear God's Word and learn more about Him who is our Savior. Thank you also for having asked your friends in America to pray for me, because I know that I am in need. I know that God will help me if I try hard, and choose the right way instead of living like my family. I will be very grateful to you if you will pray for my family. You know what they are like; and like me, they resemble the lost sheep that the Lord wants to find in His Kingdom.

The other Sunday the minister spoke about the prodigal son and afterward he told the story of a drunkard. You cannot know how much my heart ached, knowing that papa drinks, and knowing how terrible it is for a father of a family to be a drunkard and never wanting to listen to a single word from the Bible. Oh, pray for him that he will no longer drink and that he will become converted in the knowledge that he too is a lost sheep of Jesus.

All the family here is well, and I hope it is the same with you and the children at the Villa. Sunday we go skiing as there is lots of snow. I must close now, hoping soon to have a letter from you.

Paulette
who loves you with all her heart.

We have been privileged to give these girls Christian guidance and care, and to see them enjoy food and clothing sent from America by kind friends who never knew the destination of their gifts. In return for the joy we have had, God has placed upon our hearts the burden of their salvation, not only for these two girls but for all the other children who have passed through our home. These children, numbering almost one hundred, during the months and years with us, had the opportunity to hear and read the Bible, learn to pray, and to become acquainted with Christ as their personal Savior.

Our prayers and thoughts are often with these children for we know that many went back to unhappy, unfavorable homes—homes where Christ is unknown. Our responsibility toward the child does not end when he leaves our home and is replaced by another. Our only medium of payment is intercessory prayer.

—Mary Ellen Shoup MCC Worker, Valdoie, France

Mrs. Wallace Still Waits

ELAINE VOGT

The Challenge of Voluntary Service in Summer Bible Schools

Peace, Peace, wonderful peace,
Peace, Peace, glorious peace;
Since my Redeemer has ransomed my soul,
I have peace, sweet peace.

These were the words that came from the happy hearts of the young couple, Mr. and Mrs. James Blanchard, who had, because of the experience of this wonderful peace in their own hearts, given themselves to a summer of work among these neglected people in the Ozarks of Oklahoma. This was their first meeting in this little school house in the community, and how their hearts longed to reach the hearts of the people for the Lord.

As Mrs. Blanchard sat down and her husband remained behind the pulpit to bring the message, they realized very little of what was going on within the hearts of the people, especially Mrs. Wallace. All listened with attentive hearts as Mr. Blanchard announced the text of the evening—John 3:1-9; that is, all except Mrs. Wallace. Her heart cried out within her, "Why? Why? Why couldn't we have been happy as they are? Such peace, about which they sing, and yet, that's not for me!" The words of Mr. Blanchard brought her mind back to the meeting. "Ye must be born again." Mrs. Wallace rebelled within at those words. Her mind went back to the time a year and a half ago when her husband had claimed to take on "religion." It hadn't changed him! "Why he's beaten their oldest daughter, nearly tearing the hair from her head, as he sent her from home?" Her heart ached at the very thought of where her daughter was at that time. "Why had he made the children do all the work as he sat by and continued to smoke? Why hadn't he supported her and their six children? Why had he left home and would have nothing to do with them? And now, why was he living in a nearby town trying to preach in his spare time?" She shuddered as she thought of the time he had come to their own schoolhouse to preach. She could still see him screaming his lungs out as he paced up and down the aisles. "What had possessed him? Was that what these missionaries were going to try to present? If so, she wanted nothing of it. She had seen enough of what 'religion' had done in their own home. Then, one week-end he had come home and spent it with the family. The children had been afraid of him. Then, he had been gone for many months. She had heard nothing from him. Only a month ago Stevie, their seventh child, was born, and still her husband hadn't been home." She longed to confide in these missionaries, but what if they should prove to be like her husband who had claimed to have "religion"?

Mr. Blanchard closed the meeting with an invitation to accept Christ and have real peace. There was no response. Already he and his wife were realizing what they had been told was so true of this community. So many different preachers had come into the community and stirred up the people and made them believe that they really had something. In a few days their emotions would pass over, and they were left with an empty feeling and nothing to base their belief upon.

Mr. and Mrs. Blanchard were standing at the door shaking hands with the people as they said good-night. Mrs. Wallace came out with her sleepy children clinging to her, and shook hands with the missionaries. Her tear filled eyes did not pass by unnoticed by the young couple.

They bade the rest of the people good-night and then, when they were certain that everyone had gone home, they went to their bedroom, which was no more than a classroom with two army cots set up. In one corner was a large amount of water which had come in from the rain the night before. The desks were piled up at one side of the room. Their suitcases were still unopened.

Briefly they made plans for the coming day. The morning was taken up wth teaching Bible School. Then the afternoon was to be spent in visiting the homes. They had received a few invitations at the close of the meeting.

Five o'clock the next morning found them again upon their knees before the Lord to receive inspiration and strength for the tasks of the day before them. They were already learning new lessons of faith and trust in the Lord.

Classes were over and the Blanchards were asked to the McCall children's home for dinner. As the family sat down to the cornbread and bean dinner, the Blanchards were informed that if they cared to return thanks for the meal they should go ahead. As Mr. Blanchard returned thanks, there was also a silent prayer of thanks to the Lord for this opportunity to witness so soon.

It was quite an experince for the missionaries to have chickens and cats running under their feet while eating, but they were reminded that it was for the Lord. When the meal was finished Mrs. Blanchard gladly helped with the dishes while Mr. Blanchard helped with the work outside. The Blanchards were invited back by the mother of the family.

Before going back to the schoolhouse, they went to visit another family nearby. There again, they had the opportunity of working right with the family and winning their confidence.

They went to the grocery box, with which the Mission had supplied them, for their evening meal. While Mr. Blanchard went alone to finish preparing his sermon for the evening, his wife cleaned up the few supper dishes and then, knowing that it was not an easy task for her husband to stand before these people to preach, she decided to go alone and pray especially that he might have real freedom as he spoke. She was reminded of the verse in II Corinthians 3:17b, "And where the Spirit of the Lord is, there is liberty." With this verse upon her heart she left the schoolhouse and sought a place alone just a few yards behind the building. There in loving devotion she poured her heart out in prayer. As she remembered the evening meeting, the need of Mrs. Wallace weighed heavily upon her heart. She knew not how long she prayed, neither was she aware of the fact that she was praying audibly until she heard someone near her.

As she looked up, she saw Mrs. Wallace turn and go back toward the school house. Many thoughts raced through her mind as she went to the building. "How did Mrs. Wallace know she was there? Had Mrs. Wallace heard her praying for her need? What had she wanted?"

It was with a holy fervor that Mr. and Mrs. Blanchard sang during the evening meeting:

When peace like a river, attendeth my way,
When sorrows like sea billows roll:
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.

The missionaries saw the distress written upon different faces, but especially the face of Mrs. Wallace. But still they knew not what caused all the turmoil. Within her heart she cried out, "Peace! Peace! How can they say it is well with their souls? It didn't last for others around here. I'm afraid to step out and take the stand. What will others think?" That was the way she reasoned within her own heart, as they sang the next hymn.

As the people left after the meeting, Mrs. Wallace paused only long enough to invite the missionaries over for the next noon meal. They accepted the invitation graciously, and inwardly they thanked the Lord that the door was opening.

After the morning classes were over, the Blanchards went home with the Wallace children. The home which they entered was undescribably poor and crowded. Mrs. Wallace seemed happy to have the missionaries in her home. After the meal Mr. Blanchard went outside to play with the children. Mrs. Blanchard told Jane she would take her place and help with the dishes. Jane gladly accepted the offer and went outside to play with the other children. As they washed the dishes Mrs. Wallace revealed the fact that she had heard Mrs. Blanchard praying for her the night before. Gradually she opened her heart and told in detail her life story. The missionary listened patiently, praying constantly for wisdom to speak just the right words. When the story was ended Mrs. Wallace was exhausted. The missionary gently put her arm around the frail woman's waist and kindly told her that Jesus was the One who could solve all her problems, if only she would trust Him. Then Mrs. Wallace revealed the doubt in her own heart as to the fact of whether it would really last. Mrs. Blanchard's heart ached as she saw anew how these people had been lead astray by a form of godliness which was mere emotionalism.

The days and nights which followed were times of working and interceding for the lost souls of that community. The class of older girls seemed interested, but that was as far as it went. There was evidence of the Spirit's conviction, but each waited for the other one to take the first step.

Mr. and Mrs. Blanchard continued their visiting in the homes. As they wearily trudged over the rocky roads, over the "hoop and down the holler," their hearts were drawn closer together and most of all closer to the Lord as they realized anew that they were being faithful in presenting the Word of God in all its simplicity. And so it was with this promise that they continued working feverishly. They revisited the homes to which they were invited to return. Gradually the people began to confide in them. But the time was far too short. Their cry continually went up to the Lord that their lives might be daily free from sin, that in the short time they were among these people, they might truly show the beauty and joy of the Lord by their life as well as their testimony.

The closing day had come. The two weeks had gone by much too quickly. The young missionaries felt that they had had a chance only to begin their work among these people. The people of the community brought lunch to the schoolhouse and together they enjoyed a basket dinner. The Blanchards had arranged a program which the children gave in the afternoon. The parents were well pleased with the work which had been done in the two weeks of Bible School. At the close of the program, Mr. and Mrs. Blanchard sang, "I Am Praying For You". They sang with such fervor and earnestness that there was hardly a dry eye in the congregation.

As they told the people goodbye for the last time, they realized, from the invitations to come again next summer, that these people had placed their trust and confidence in them. And yet the time hadn't been long enough to see a real harvest of souls.

The people had gone home; the materials were all packed and loaded into their car, and they were ready to go to the next schoolhouse to begin another Bible School.

Throughout the months to come the Blanchards continued to remember those to whom they had ministered, especially Mrs. Wallace. Her letters occasionally revealed that she still was not ready to accept Christ, and yet her burdens were almost unbearable. The Blanchards waited anxiously for news of her salvation. They were praying that soon that home would be re-united, because Christ had become the Head.

Summer came once again. The Blanchards had just received word that July 23 was set as the date for them to leave for South America. As they looked forward to the mission field of God's choice for them, they thanked the Lord for the missionary training of the previous summer. They had not forgotten about Mrs. Wallace. But who would go back this summer to continue the work and harvest the souls? Only a week ago they had heard that there was no one to go back to this community. Mrs. Wallace was still unsaved.

This is only one true incident which is representative of the hundreds of people, in the hills of the Ozarks so near to us. And young people, these conditions exist because you and I are not willing to give up our own selfish desires and let the Lord use us to point these precious souls to Christ. The choice is yours, and the joy of following the Lord will also be your portion.

M C C News Notes

Mental Health Institute Planned for June

The Kings View Homes advisory committee is planning a second Mental Health Institute for the Reedley community to be held June 28. Because of the interest in the general subject of mental health which the establishment of Kings View Homes has helped to create during its one year of operation the response to the institute will probably be even greater than last year.

The program will include a seminar for pastors on Friday night preceding the institute proper on Saturday. Dr. D. D. Eitzen, professor of psychology of religion, will again bring the main message Saturday morning. The afternoon session will be devoted to a discussion of mental health as it relates to different fields and activities by a panel of speakers representing various fields. In the evening a mental health film will be shown with a discussion following.

The advisory committee also discussed two projects for the development of the hospital. One will be the construction of an occupational therapy building near the hospital. The other is the purchase of a home in Reedley to house the people working at Kings View Homes.

More European Trainees Coming in August

The MCC is expecting twenty-one European trainees to arrive in the United States during August. This group is made up of thirteen young women and eight young men between the ages of eighteen and thirty-one. They are Mennonite young people from the Netherlands and Germany. They will again be spending one year in this country to learn about American methods in different vocations and to become acquainted with American Mennonite churches and communities. Most of these young people come from farm background, but there are also several nurses and secretaries in the group. This is the third year that the MCC is sponsoring a trainee program. Anyone interested in sponsoring one of these European young people for six months may write to the Personnel Office, Mennonite Central Committee, Akron, Pennsylvania.

Six PAX Boys to Leave for Germany

Six additional PAX boys are spending one week in Akron for orientation before sailing for Europe on June 18. They are: Denzel Short, West Unity, Ohio; Donald Wyse, Archbold, Ohio; Harley Good, Harrisonburg, Virginia; Eber Diener, Wellman, Iowa; Marion Wenger, Elkhart, Indiana; Donald Short, Archbold, Ohio. These boys will be officially assigned to 1-W service as soon as the program is put into operation.

Plans for More Immigrants to Uruguay

C. F. Klassen writes from Germany that he is making investigations as to the possibility of taking another group of 300-500 Mennonite refugees to Uruguay. August is the tentative date of sailing, but this will depend on how many persons will want to go and how soon the processing can be finished.

Bulldozer Is on Its way to Colony Volendam

A cablegram informed the Akron office that the Bulldozer and Harry Harder are on their way to Colony Volendam in East Paraguay. The Bulldozer was donated by the Northern District of the General Conference Church, and Mr. Harder of Mountain Lake, Minnesota went to Paraguay to operate the machine in road-building and to teach several men in the different colonies how to run it.

Relief Workers Leave

Ernest and Mary Lehman left for Jordan on June 6 for a two-year term of relief work. Ernest, who has been publicity editor in the Akron MCC office and also worked in the Peace Section, will be director of the Jordan Unit.

Brother and Sister Jesse Short of Archbold, Ohio sailed on June 5 for Germany where they will be in charge of the PAX unit at Backnang.

Dale Nebel of Mt. Pleeasant, Iowa will leave the United States by plane for the Far East on June 16, to serve as the Far Eastern area director. He will be stationed in Osaka, Japan.

Our Schools

FREEMAN JUNIOR COLLEGE

Freeman Junior College is pleased to announce the addition of Mrs. Emma Schmidt Hofer to the faculty for next year. Mrs. Hofer will teach typing, accounting and other commercial subjects. She comes to Freeman from Huron where she has taught in Huron College five years and in Northwestern College of Commerce. She received her degree from McPherson College and a Masters in Business Education from the University of Denver.

Mr. Robert Vogt of Hillsboro, Kansas, will be the director of athletics and coach. Mr. Vogt graduates from Tabor College this year after four years in playing basketball for Tabor and as an all star track man. He was selected to the Kansas all star basketball team this year and comes highly recommended.

Miss Lorraine Galle of Wichita, Kansas, will come to Freeman as Home Economics teacher. Miss Galle has been dietician and ladies counselor at Mennonite Biblical Seminary at Chicago the past two years.

The activities of the Freeman College faculty center largely around Freeman. President von Riesen is entering the University of South Dakota summer school to earn credit for his Masters degree. Dr. Harold Gross, Mr. John Ewert and Mr. Harland Pankratz will be teaching in the Freeman College summer school. Mr. Harold Hartman who now lives on the college farm will continue there through the summer making needed improvements on the farm such as the recently planted shelter belt.

The music faculty, Mr. Walter Jost, Mr. Harold Moyer and Miss Elvera Voth are at present traveling with the choir on its tour to Oregon and Washington. Mr. Jost will travel with the Bethel College choir on its trip to the World Conference of Mennonites in Switzerland.

Several faculty members have resigned to take up other work. Mr. and Mrs. Milton Goering will go to Bethel College in the athletic department there. Miss Martha Fast has taken the home economics position at Freeman High School. Mr. Harland Pankratz will go to the Henderson, Nebraska, high school at the end of the summer. Miss Elvera Voth will be leaving Freeman although undecided as yet in her future vocation. Mr. Stanley Voth will leave the Public Relations work at the end of the summer.

Jottings

—**Bethel Church, Inman, Kansas:** Bertha Neufeld from this place, and Kenneth G. Miller of Shipshewana, Indiana, were married on June 7. The wedding of Ruth Enns, a daughter of Rev. and Mrs. Frank Enns, missionaries in Africa, to Emerson Neufeldt of Buhler, took place on June 8. Katherine Enns, also the missionary Enns' daughter, who is a student at New York Biblical Seminary, came to attend the wedding of her sister. Eva Pauls, our missionary nurse, home on furlough from India, served at a children's retreat for Indian children in Roman Nose Park at Canton, Okla. the first week in June. Her sister, Justena, accompanied her. Paul Toews, son of Rev. and Mrs. Henry A. Toews, has come home for the summer from Longview, Texas, where he attended the LeTourneau Tech. College during the winter. —Mrs. A. F. Enns, Corr.

—**Bethesda Church, Henderson, Nebraska:** The Salem Male Chorus of Freeman rendered a special musical program on May 25, in the evening. Baptismal services were conducted Pentecost Sunday morning, June 1. Twenty seven candidates received baptism. Funeral services for Benny Buller Jr. were held on Monday, June 2. He was employed by the Gravel Co. as a truck driver. On May 28, 1952, he was taken very suddenly by drowning in a sandpit while at work. He had reached the age of 20 years. Holy Communion was observed on Sunday evening, June 8.—Mrs. P. L. Wall, Corr.

—**Bruderthal Church, Hillsboro, Kansas:** Five young men from our congregation went to Topeka to help rebuild a flood damaged church, April 7-12. During the last week in April, five men went to the storm-stricken area in Arkansas. They found much destruction their and the service they rendered was very much appreciated. Rev. and Mrs. Tan from Java, now attending Bethel College, showed pictures and spoke to us April 20. On May 11, five children were presented in consecration to the Lord. Mr. and Mrs. Lowell Unruh were accepted in our church fellowship on this day. Robert Hirshler of France, at present at the Paul Epp home, told of his home life to the young people Sunday evening, May 25. Mrs. Wm. J. Nickel passed away on May 28; she suffered a stroke a few days earlier. We had Daily Vacation Bible School from May 12-29. Forty-one pupils attended, with four teachers instructing.—Corr.

—**Meadow Church, Colby, Kansas:** A group motored to Pawnee Rock, June 1, to enjoy a fellowship meeting of five different Mennonite churches. On May 25 members of the choir and their families, were in Garden City to attend the singing festival of the Western Kansas, Oklahoma, and Northern Texas Mennonite churches. Rev. and Mrs. J. J. Esau and son John of Omaha, Nebr. were in our midst on June 8. They were enroute to Vona, Colo. to conduct a week of special meetings. Daily Vacation Bible school closed on June 6; a program was given that evening. The young people and their teachers enjoyed a picnic and fellowship at the State Park near Scott City on June 8. A group along with our minister gave a program at the Norton Sanatorium on June 8.—Mrs. Homer R. Goertzen, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** May 11 our choir sang a number at the Sangerfest in Newton. On May 14 our Friendship Circle had a mother and daughter banquet. Mrs. E. G. Kaufman from Bethel College was the speaker. Mrs. Henry Gaeddert played lovely marimba music. On May 18 the members of Fifty-Fifty Sunday School class were guests at a fellowship at Rev. B. W. Harder Farm, near Whitewater. In the evening Miss Agnetha Duerksen spoke and showed pictures about her work with the refugees in Europe. Our Week-day Church School closed on May 19. Over 260 were enrolled. The education committee feted the workers and their husbands to a dinner at the Innes Tea Room on the evening of May 23. Surprise of the evening was an advance birthday cake for our pastor, George Stonebach. LaVerne Rutchman, who has been serving on our new mission field in Colombia, South America, spoke and showed pictures concerning his work.—Mrs. John H. Gaeddert, Corr.

—**New Hopedale Church, Meno, Oklahoma:** The O.B.A. Bible Conference convened in the auditorium, January 14-18. We had a blessed time. The main topics: "The Youth Problems and the Holy Spirit." On January 20 we had our first service and Sunday school in our new church basement. We had almost a full attendance. Feb. 11-22 we had a course in teacher training offered by our Sunday school and led by our Supt., August Schmidt. All who attended were very much benefited. The two ladies sewing societies of our church have united into one society viz. "The New Hopedale Mission and Sewing Society." D. V. B. S. Work Shop was held in the O. B. A. Saturday March 29. Our church had the Lord's Supper on Good Friday morning. April 27-30 was held a Missionary Conference when a different missionary reported on the work they represented each day. Needless to say we had a great blessing. On April 22, Rev. Epp and family were called to bedside and death of Rev. Epp's mother at Henderson, Neb. The week following May 18 were the closing programs of the O.B.A. The following are the names of the graduates of our community: Grade School: Carol June Kane, Donnis Koehn, Jalene Unruh, Aldon Unruh and Jimmie Koehn—Grace Bible Institute: Rosalie Decker, Keith Decker, Elaine Ratzlaff and Ivan Schultz. Bethel College: Dorothy Unruh, Robert Schmidt and Paul Koehn. Monday June 2 the Daily Vacation Bible School opened again with four classes and an enrollment of 76. June 1 as Pentecost, we had baptism in our church when the following joined church: Elsie Becker, Myrna Faye Koehn, Jennie Lee Unruh, Bonnie Rae Unruh, Mrs. Earl Jantzen, Bobby Decker, Merlyn Ratzlaff and Aldon Unruh. By letter and reaffirmation of faith: Mrs. Jack Wedel, Mrs. Jake Jantzen, Henry Buller, and Mr. and Mrs. M. B. Koehn. On March 23, Ruby Jantz was united in marriage to Ralph E. Everett at the Emmanuel Church of Los Angeles, Calif. and May 4, Albert Lee Johnson was married to Una Pauls at Orienta, Okla. A baby daughter arrived March 23 at the home of Mr. and Mrs. Ivan Schultz and on Feb. 22 a baby daughter also arrived at Mr. and Mrs. Gus H. Koehn.—H. U. Schmidt, Corr.

—**Deep Run, Bedminster, Pa.:** The twelve voice Negro Choir from the Haines Street, Methodist Church, Philadelphia presented a sacred concert recently sponsored by the music council. Sunday evening May 18 about forty families of this congregation observed family home visits. The young adult class enjoyed a "Progressive Supper" Saturday evening at various homes. Plans are being made for the sixth Vacation Bible School June 16-27. Memorial Sunday we honored the aged of our congregation. They are: Francis Fretz, Susan Moyer, Alice Charles, Morris Fretz, Bertha Fretz, Harvey Wismer, Annie Hunsberger, Laura Myers and Emilie Heopfl. Eleven were received into the Church through baptism on Pentecost Sunday. They are: Marjorie Hunsberger, Nancy Mill, Grace Mood, Shirley Ott, Yvonne Widmer, Nancy Wismer, Dale Detweiler, David Diehl, Wilmer Mood, Jerry Moyer and Robert Swartz.—Corr.

—**Bethel Church, Perkasie, Pa.:** There is healthy activity in our congregation. Rev. J. J. Esau, connected with Grace Bible Institute, Nebraska, held revival services for a week from April 20-27. Interest was good and with special music proved a blessing to all. A goodly amount was contributed to the Bible Institute. A friend of the church donated silver offering plates and an individual communion set. Another friend gave grass seed and soil for the lawn, while still another gave a needed rug for the vestibule and shades for the basement electric lights. A large number attended the dedication of the new meeting house near Lancaster, our former pastor, Ward Shelly's charge.—Fannie E. Landis, Corr.

—**First Church, Reedley, California:** Under the direction of Harry Harder the combined choirs of our church presented "The Seven Last Words" by Dubois on Easter Sunday. On Mother's Day, nine children and their parents participated in a children's dedication service. Twenty-two young people were baptised by H. G. Wiens at a baptismal service on Pentecost Sunday. Recent visiting missionaries include: Miss Helen Nickel, India; Rev. and Mrs. Chirs Ummel, Shaeter, Calif.; Rev. J. P. Boehr, China; and Rev. John Wiebe, Africa.—Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

M C I
AUDITORIUM

The Canadian Mennonite Conference holds its fiftieth session in this new Mennonite Collegiate Institute building at Gretna, Manitoba.

Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?
Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

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COVER PICTURE

This new arena-type auditorium-gymnasium of the Mennonite Collegiate Institute at Gretna, Manitoba, was dedicated May 25. An estimated 1,700 persons attended the all-day dedicatory services. The fiftieth anniversary session of the Canadian Mennonite Conference is being held here July 5-9.

The Mennonite

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MCC News Notes

Conscientious Objectors May Become Citizens

The Conference Committee of the House and Senate Judiciary Committee agreed on a bill which both the House and Senate passed by large majorities; this Bill now is in President Truman's hands for veto or signature. Of particular interest to us is the Section on "Oath of Renunciation and Allegiance" which has to do with the naturalization of conscientious objectors. The Senate Bill as written by Senator McCarran was very restrictive and would have annuled all the advances made the past several years in providing for naturalization of religious objectors; the House Bill was less restrictive but was also considered something less than satisfactory.

However, when the House and Senate conferred the following Section was written, being more liberal than either the House or Senate versions originally:

"Section MCC. 337. (a) A person who has petitioned for naturalization shall, in order to be and before being admitted to citizenship, take in open court an oath (1) to support the Constitution of the United States; (2) to renounce and adjure absolutely and entirely all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, or of whom or which the petitioner was before a subject or citizen; (3) to support and defend the Constitution and the laws of the United States against all enemies, foreign and domestic; (4) to bear true faith and allegiance to the same; and (5) (a) to bear arms on behalf of the United States when required by the law, or (b) to perform non-combatant service in the Armed Forces of the United States when required by the law, or (c) to perform work of national importance under civilian direction when required by the law. Any such person shall be required to take an oath containing the substances of clauses (1) through (5) of the preceding sentence except that a person who shows by clear and convincing evidence to the satisfaction of the naturalization court that he is opposed to the bearing of arms in the Armed Forces of the United States by reason of religious training and belief shall be required to take an oath containing the substance of clauses (1) through (4) and clauses (5) (b) and (5) (c), and a person who shows by clear and convincing evidence to the satisfaction of the naturalization court that he is opposed to any type of service in the Armed Forces of the United States by reason of religious training and belief shall be required to take an oath containing the substance of clauses (1) through (4) and clause (5) (c). The term "religious training and belief" as used in this section shall mean an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. In the case of the naturalization of a child under the provisions of Section 322 or 323 of this title the naturalization court may waive the taking of the oath if in the opinion of the court the child is unable to understand its meaning."

From this we see that our position as religious objectors is fully cared for in the new legislation.

Of Things to Come

July 5-9—Canadian Conference, Gretna, Manitoba
July 6-12—Men-O-Lan, Juniors Retreat
July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.
July 12-19—Men-O-Lan Intermediates Retreat
July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.
July 19-25—Men-O-Lan High School Retreat
July 20-24—Intermediate Retreat, Murdock, Kansas.
July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.
July 25-26—Men-O-Lan Adults' Retreat
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.
August 3-9—Young People's Retreat II, Murdock, Kansas.
August 8-10—Missions Retreat, Camp Friedenswald.
Aug. 10-15—Mennonite World Conference, Basel, Switzerland
August 15-17—Retreat on Peace, Camp Friedenswald.
Sept. 12-15—Central Conference, Topeka. Indiana.
Oct. 15-17—Western District Conference, North Newton, Kansas.

CORRECTION

In the May 13 issue the impression was inadvertently given that the Alfred Wiebes are working among the Arapahoe Indians. It is the Herbert Dalkes who are among the Arapahoes. The Wiebes work among the Cheyennes.

Editorials

BIBLES AS BOMBS

A recent news item states that bomb experts carefully unwrapped a mysterious package sent to the allied war crimes prison in southern Germany. X-rays of the package had tended to confirm their suspicion that it might contain a bomb. When the package was opened it contained a big black Bible, which had blunted the rays.

There is another story of a minister who sent his worn New Testament to be re-bound. He was a bit surprised on its return to find that instead of the title across the back reading "The New Testament," only the initials were used: "T N T."

Perhaps both incidents have a large element of truth. The Bible can be highly explosive. It can break to pieces the hardest heart. It can shatter our selfishness and pride. It can bring about a complete change in life plans.

But this tremendous power can do more than shatter to pieces. There is power to comfort, to heal, to build, and to inspire. A true Bible Christian has the power of God on his side.

BRINGING GOOD NEWS

Readers may have noticed that the Conference Committee of Evangelism is furnishing material for THE MENNONITE at regular intervals. The object is to keep before us the importance of evangelism, and to point out various ways in which this work may be carried on.

It is noteworthy that many of the denominations this year are putting strong emphasis on the importance of evangelism. There is a general feeling that we have neglected too much this important part of our church work and witness. There is no other means of salvation except through Jesus Christ. This great center of Christian faith needs to be proclaimed and re-emphasized again and again.

A church is weak or strong, not according to its numbers, but according to the importance and emphasis that it places on living and declaring the Good News at home and abroad. That is the mission and high calling of the Church. Nothing else it may do will make up for a neglect of this emphasis.

Not by might of numbers, nor by mere power of organization, but by the Spirit of the Lord that prompts men to live and proclaim the Gospel, is a church strong.

THE POWER OF A WOMAN

However we may think of the methods used by the early Judges of Israel, we at least must admit that Deborah was a woman of great influence. She could rally the Israelites around a great hope; she could inspire the leaders to do their best; she could compose a poetical hymn of beauty.

Woman still has a large place to inspire and to encourage others. Men who "reach the top" have been able to do so because their wives have steadied the ladder and have urged them on. If the women of the churches would determine that there shall be peace and not war, they could accomplish their purpose.

THE TIME OF VACATIONS

Some people never take a vacation. They feel there is a special virtue in staying tied down to a job the year round. Some do not feel they can afford a vacation. They have all they can do to make ends meet. Others are engaged in work so important and so exacting that they would not think of taking any time off.

But an increasing number of people are taking vacations, either wisely or unwisely. Some return more tired out than when they began. This is not the purpose of a vacation.

A vacation should bring us rest from the ordinary routine of life. It should bring a change of scene. It should help us relax from the steady pressure of life. It should restore us in body and mind, and we should add, in soul. It should give us a proper perspective of life. It should enable us to see and appreciate more of God's wondrous world.

After our vacation we ought to return refreshed and invigorated and better prepared to do our work. Come ye apart and rest awhile.

PUTTING LAYMEN TO WORK

In too many churches, too few laymen are doing too little work. Much of the fault lies with the minister. Sometimes he does not know the art of getting laymen to take an active part. Sometimes he prefers to do the work himself to make sure it is properly done. Sometimes he lacks the vision of what power resides in his laymen.

Frequently the most effective work of the minister is to get other people to work in the church. As a rule the more people can be put to work, the stronger and healthier a church will be. When we work and sacrifice for a cause, the more enthusiastic we become. The hidden resources in any group of laymen if properly harnessed and directed, could accomplish wonders.

A minister and his church board would do well to make a careful survey of the type of work the laymen could do, and then work out details and make assignments. When properly inspired and challenged with a real job, most laymen will make a favorable response. Great things can be accomplished where people have a mind to work.

OUR POLITICAL CONVENTIONS

We cannot help but be concerned about the outcome of the two national conventions being held this month. The choice of a presidential candidate is of great importance to the entire life of a country. Who is nominated and who is elected will affect the church as well as the nation and the world.

We hope our next president will be a true Christian who will trust in God more than in military power. We hope he will be convinced of the folly and sin of war and will do all in his power to prevent it. He should be aware of the power of love and friendship and practice it toward all nations. He should be concerned about the welfare of people around the world and not only those of our own country.

We are under obligation to pray for the rulers of our land. We should also pray that the proper ruler might be chosen.

Christian Hope - 1952

LELAND HARDER*

"But now abideth faith, **hope**, love, these three..." (I Cor. 13:13)

The amazing thing about Paul's statement is not that he ranked love first, but that he included hope at all as one of the great three. For if he were being inclusive he should have mentioned also peace, joy, and patience, as virtues which he usually stressed. Or if he were listing only the main ones he might have included only faith and love. We can truly marvel that he lifted up hope to a place alongside of these two.

If in the several years preceding the present decade, **grace** was the special emphasis of Christian thought, **hope** is the word that characterizes the present. One can find dozens of articles about hope in current periodicals.

With the thought that as Mennonites we can rejoice in the revival of the emphases of grace and hope, the following meditation on the content of Christian hope is offered. Wherein lies our hope amidst the despair of 1952?

1. Our hope springs from Christ's suffering and death. Suffering appears to be an inescapable consequence of doing God's will on earth. Our Mennonite forefathers knew from their own experiences that suffering is a familiar motif to the life of the Christian disciple, even as it was for Christ. Our hope is not that we will be spared the agonies of committed discipleship. Our hope is rather that when tribulation comes we will be able to remain faithful because Christ, our Lord, suffered before us. In another sense our suffering cannot be compared with Christ's, and this is the sealed source of our hope. Christ suffered for all—suffered to win a victory in which we can share in faith. The faithful are freed from anxiety and sorrow. They are expectant for the future. The faithful knows himself to be sustained because Jesus has already led the way through sorrow and glory. Truly we sing, "Our hope is built on nothing less than Jesus' blood and righteousness."

2. Our hope springs from Christ's Resurrection. This is a wonderful Christian affirmation, because love for God is inseparable from hope for life. When man has no hope for life, he fails to see how God is good. If God is not known as good, a person is not convinced of sin against Him. The result is the collapse of the whole scheme of sin and salvation. But "Christ is risen! He lives! And we will live too!" The Resurrection validates God's redemptive plan. It primes the machine of salvation and puts the wheels of repentance, confession, and forgiveness into motion. The experience of the apostles clearly illustrates this. The death of Jesus was for them no revelation of their guilt or atonement for their sin. It was neither the justice nor love of God. On the contrary the Cross seemed decisive evidence that God cannot uphold life, which is man's supreme possession. It was the Resurrection that transformed the despair of the apostles into confidence and courage. The remedy must be according to the illness, and since the illness was faithlessness and hopelessness, God provided us with faith and hope. He raised Jesus from the dead. "Blessed be the God... who according to his great mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Peter 1:3)

3. Our hope is for life after death and the communion of saints. Paul's hope was in Christ's Kingdom as a gift at the end of history. This is also our hope. Bishop Berggrav and a friend were looking at the devastation caused by the war around his house. They were silent for a moment. Then the friend spoke out, "Just now an atomic bomb might be dropped here, and we would become nothing. All would disappear but one thing: eternal life." Then he added, "Isn't that more important than any saving of our human values?"

I do not think it good to use such comments as this to excite fear. What is important is not that we should fear about the end, but that we should hope, with anticipation. We cannot predict the day or year of the end, but must be ready at all times. Jesus said, "Watch therefore, for ye know not what hour your Lord doth come." What death is to each man, the coming of Christ is to humanity.

4. Our hope is for the world at hand. It seems unrealistic today to proclaim this conviction. My age has reacted against the shallow optimism of my father's generation. This week I read a sermon preached in the year that my father graduated from college. It was entitled, "A New Earth." The preacher's two points were (1) that "human actions bear a strategic and eternal relationship to the coming of the new earth," and (2) that the new earth was going to come gradually ("There are many of us," he said, "who think that it is going to come like the breaking of the dawn, at first but dimly seen upon the horizon and yet gradually but irresistibly throwing itself across the canopy of the sky, growing 'brighter and brighter unto the perfect day.'") This delectable picture is rejected by our war-ridden age as so much "pie in the sky."

It is entirtly in accordance with the teaching and spirit of Christ that Christianity does offer a hope for the world that men can believe in and live by now in 1952. It is a judgment on ourselves that Communism successfully holds out the promise of a consummation of man's fondest longings here on earth at the end of the period of struggle through which he is now passing. If this hope is a dead-end and a delusion, we can expect to defeat it only with a hope for this world built on solid rock.

The rock is Jesus Christ and the Church. John S. Holyland has revived H. G. Wells' fantasy, **Time Machine.** The setting is an age of science having the ability of transporting human personality through time as well as through space. It is imaginatively possible, you see, to send someone back through time. He might go back to try to prevent, for instance, the worst horrors of the Norman Conquest. He will be able to take nothing with him in the way

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*Pastor, First Mennonite Church, Chicago, Illinois.

This Frightens Me

Recently I was in a meeting which involved a group of economists. These men claimed a wide knowledge of the economic conditions of our world; they were supposed to speak with considerable authority on our economic future. I listened to them with great interest because what we shall be able to do in the church, in the schools and in our world as a whole is tied very closely to our economy.

What the men said frightened me. They said, "The present economy of the United States demands that for at least the next twenty years we be engaged in a minor war or in a near war." In other words if the war in Korea does not continue, then other wars like the Korean war must be set up, or we must be continuously nervous about the possibility of such wars. Hot spots like Palestine, Egypt, Iran, Tibet must be kept hot, or become minor wars. They indicated that from the standpoint of America we would like always to keep these wars far away so that our own cities would not need to be devastated.

The only alternative to this, they felt was a depression. These economists feared a depression more than a war, even a major war. If we do not keep manufacturing war materials at a rapid rate, using them up or outdating them, our economy will collapse, and in the opinion of these economists that would be our ulitmate tragedy. All of this was stark realism. There was no hiding behind altruistic statements in this discussion. It frightened even the economists.

The reason this discussion frightened me is that I am interested in boys and girls. I do not like to see any value placed above the value of our sons and daughters. I should like to see them go to school, train themselves for constructive service, fall in love with each other, marry, build strong Christian homes, churches and communities. This I think is the supreme strength of our country and I love our country. I should like to see it become the leading country of the world in good deeds, strong homes, great churches, co-operating communities and stalwart people.

I do not like to see 102,000 of our boys become casualties in Korea. Yet this has already happened. I do not like to see a tax burden piled upon us which crushes us. But it is mounting at almost unbelievable rates. Our present economy will make still more increases necessary.

Must we have a fear economy, a war economy based on fear or is there another way?

In a recent year 14,000 mothers died in childbirth. This is a higher mortality record than most other civilized nations will tolerate. These deaths occurred mainly in the South, where the families were too poor to have proper medical help. This was enough mothers to populate an entire city. Their deaths are as final as if a bomb had been dropped. The infant mortality in our nation is also something we must be ashamed of. In this area of family health alone we could profitably spend millions, perhaps billions, of dollars to build hospitals and clinics, and to raise the living standards of the one third of our population which cannot afford proper medical attention.

This would be a good substitute for an economy of fear. It would also be more Christian.

There are a great multitude of other things we need now. I should like to see us build four-lane highways from one side of the country to the other, both east and west and north and south. That could save some of the thousands of lives lost each year in automobile accidents.

That would be a better economy than a fear economy. It would also be more Christian.

There are a multitude of other things we need to do in this land. We could lower our taxes greatly and still progress if we could get rid of fear.

There surely is a better plan than that suggested by the economists. It should be less destructive and less frightening.

Who shall discover for us this better plan?

I believe it must grow from the leadership of our young people who are now being trained in Christian colleges. May God keep the Christian colleges alive.

D. W. Bittinger in Gospel Messenger

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of books, instruments, or tools. Hence it is deemed wisest to choose a psychiatrist to make this backward journey. He will become an Anglo-Saxon peasant of A.D. 1065. He will have to go first to the great earls, to tell them to stop fighting each other and the king before they are all overwhelmed from Normandy. He will be laughed to scorn. He will then go to the church, and urge the great church leaders to stop simony and corruption, for otherwise they will shortly be compelled to give place to a horde of French and Italian priests. Inevitably they will try to destroy him. He will turn to the common people, and will perform some remarkable cures of nervous and mental diseases. But the common people will soon tire of him. Finally, just before the church catches him and burns him, he will proclaim publicly, "I know what is going to happen because I belong to the future. If you do not listen to me and reform your ways, more terrible things lie in store for you than you can dream of. If you heed my words, you will discover a world more marvelous than your distorted minds can now imagine." Hoyland's point of course, was that Jesus was a time-traveller in this sense. Jesus repeatedly declared that he belonged to the future, that his ideals and spirit should one day govern the whole world, and that inconceivable disaster in the future was to be avoided only by a widespread and immediate adoption of those ideals. This is still our warning and our hope today.

How to Promote Delinquents

If these instructions are carefully followed, we guarantee that your child will become delinquent and subsequently tried in the Juvenile Court. If found not guilty, we will be glad to return him to you for further training because we are certain to get him eventually. This formula is almost infallible.

Don't give your son any religious or spiritual training. Just take care of his bodily needs.

In his presence don't be respectful of womanhood or of law and government. Belittle "dames" and the courts, the police, public officials, the school, the church, and business. "It's all a racket!"

Never look for the real cause for untruthfulness in your child. You might discover he learned the art of lying from you.

Never try to answer the endless "WHYS" and "HOWS" of your children because it pays to be ignorant.

Be sure to humiliate your child in the presence of his friends. It adds to his respect for you.

If a conflict in wills arises between you and your child, don't try to reason with him ... just knock him down ... your father was boss of his home and the kids may as well learn the "hard" way.

Don't have any constructive discipline, and disagree with your wife or husband in the child's presence so that the child will learn on whom to depend.

Be sure to criticize departed guests in the presence of your child. He will respect your integrity.

Never give your child a reason for the commands laid upon him; let him guess ... it's much easier.

Don't consider his educational and emotional development a parental responsibility. What are schools for?

Don't let him discuss his plans, problems, or pleasures with you. Just be too busy, so he won't develop affection or security or trust in you.

Don't open your home to his companions; they will muss up the place. And don't be concerned where he spends his free time.

Don't teach your child to be tolerant toward people who differ from him in race, creed, or color. Teaching unfairness in others is an excellent method for training a bad citizen.

Don't give him an allowance, because he might learn how to save or spend. Don't ask him to give to community needs or services. Just "dig down" your self. That's the easiest way.

Don't be calm and poised. Be shocked and explode when he tells you he has done something wrong. Then he won't confide in you the next time.

Don't make a pal of him. Go alone to your sports and entertainment. He would only be in the way.

Always buy your children the most expensive games and toys because if you get them something simple they might have to use their own imagination and who wants that side of a child developed?

Never let your child forget that only for you he would not have a roof over his head. You will become a pain in the neck to your child, and he loves to hear about the many sacrifices you have made for him.

Be sure and keep your home from being a center of cheer. Make it a dumping ground for your grouches. Your child will love your thoughtfulness.

Be sure to forget the promises you make to your child because he will forget the promises he makes to you later, and children have no sense of appreciation.

Always accuse your daughter of being promiscuous with every date she goes out with so that she will be impressed with the fact that you were a "good women" when you went out with the boys.

Always leave your car keys in the car. This encourages stealing, and since 98 per cent of the car thefts are caused by this method, it proves that you are doing your part to encourage delinquency.

Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.

Never give your child any affection, and never, never tell him how much you love him. He will get the idea you are a softy and you wouldn't want him to get that impression of you.

If you forget all the above, just remember this one. Be a poor example your self. You know, "Do as I say, it's no one's business what I do."

—Composed by Juvenile Court workers

How Loud Do Actions Speak?

Here follows an excerpt of a report from Reverend Goodall of Kitchener, Ontario, of our only Jewish work as a conference. One would ask: Is it worthwhile to encourage our mission worker to in turn encourage individuals to follow Christ consistently? Here is a part of the report: **—J. T.**

One Sunday afternoon a few weeks ago a man asked me if he could bring his friend to talk to me. He said his friend had noticed the change in his life, and wanted to know more about what had happened.

For three winters we have helped this man and his family with the necessities of life. During all this time we kept inviting him to come to the Sunday afternoon Gospel Service, and bring his family. Finally they came.

What a joy it was to see the father and mother respond to the Gospel invitation, and to hear them say: "I want to be saved." What a joy it is to see them regularly on Sunday afternoons and often at the mid-week meetings. What a joy to see the change in their lives, to see them "put off the old man and put on the new."

Delegates to World Conference

Herewith we present the official list of delegates to the Mennonite World Conference to be held in Basel, Switzerland, August 10 to 15, representing the General Conference Mennonite Church as approved by the Executive Committee.

Within a few weeks each delegate as well as each guest to the Conference will receive credentials in the form of a certificate indicating his or her standing at the World Conference. They are herewith reminded to be sure to take these credentials with them so they can present them to the Credentials Committee at the World Conference. If anyone fails to receive these credentials within a reasonable time, or if there are any questions regarding this list of delegates, please write to the undersigned for clarification. We have tried to keep an accurate, complete, and up-to-date list of all delegates and visitors, but mistakes and omissions are always possible.

It is our sincere trust and prayer that the Lord may richly bless the World Conference, that He may guide and protect each delegate and visitor in his or her long journey to and from Basel, and that much good may come from this Conference whose fruits may reach out into time and eternity.

P. K. Regier
Chairman General Conference Mennonite
World Conference Planning Committee.

OFFICIAL LIST OF DELEGATES OF THE GENERAL CONFERENCE MENNONITE CHURCH

H. R. Bauman, Champa, M. P., India
Alvin Beachy, Bluffton, Ohio
Ernest Bohn, Pandora, Ohio
Harold D. Burkholder, Omaha, Nebraska
Aaron J. Claassen, Beatrice, Nebraska
Ted. E. Claassen, Newton, Kansas
Gordon Dyck, Whitewater, Kansas
J. A. Dyck, Niagara-on-the Lake, Ont., Canada
Peter J. Dyck, Moundridge, Kansas
Walter H. Dyck, Whitewater, Kansas
John H. Enns, Winnipeg, Manitoba, Kansas
J. E. Entz, Newton, Kansas
August Epp, Newton, Kansas
D. H. Epp, Rosthern, Sask., Canada
Erna Fast, Stuttgart W, Germany
H. A. Fast, Basel, Switzerland
I. I. Friesen, Winnipeg, Manitabo, Canada
Jacob T. Friesen, Frankfurt/Main, Germany
Walter Gering, Mountain Lake, Minnesota
Ellis Graber, Souderton, Penna.
Henry N. Harder, Aberdeen, Idaho
R. L. Hartzler, Bloomington, Ill.
Henry Hege, Corn, Oklahoma
Elbert Koontz, Buhler, Kansas
C. Krahn, North Newton, Kansas
Olin A. Krehbiel, Berne, Indiana
Mrs. A. M. Lohrentz, McPherson, Kansas
Russell L. Mast, Freeman, South Dakota
Arnold Nickel, Henderson, Nebraska
S. F. Pannabecker, Chicago, Illinois
L. L. Ramseyer, Bluffton, Ohio
Arnold Regier, Gronau/Westfalen, Germany
P. A. Regier, Madrid, Nebraska
P. K. Regier, Newton, Kansas
J. G. Rempel, Rosthern, Sask., Canada
David Schultz, Altona, Manitoba, Canada
Sister Lena Mae Smith, Newton, Kansas
J. J. Thiessen, Saskatoon, Sask., Canada
John Thiessen, Newton, Kansas
Peter Wiens, Filadelphia, Chaco, Paraguay

Mennonites Throughout the World

(The term "Mennonite" is used to include all branches)

I.	ASIA		12,498
	A. Chinese Peoples Republic	4,700	
	B. India	5,198	
	C. Java	2,100	
	D. Sumatra	500	
II.	EUROPE		94,524
	A. France	3,145	
	B. Germany	9,500	
	C. The Netherlands	44,700	
	D. Hungary	1,000	
	E. Austria	1,000	
	F. England	169	
	G. Italy	13	
	H. Luxembourg	47	
	I. Poland	50	
	J. Rumania	500	
	K. Switzerland	3,400	
	L. Union of Soviet Socialist Republics	30,000	
	M. Yugoslavia	1,000	
III.	AFRICA		5,635
	A. Belgian Congo	5,000	
	B. Ethiopia	11	
	C. Tanganyika	624	
IV.	SOUTH AMERICA	7,997	
	A. Argentina	864	
	B. Brazil	969	
	C. Colombia		
	D. Paraguay	5,630	
	E. Uruguay	534	
V.	NORTH AMERICA	239,313	
	A. Mexico	6,140	
	B. United States	172,752	
	C. Canada	60,419	
	D. Honduras	2	

Summary:

Asia	12,498
Europe	94,524
Africa	5,635
South America	7,997
North America	239,313
Total	359,798

Compiled by Delbert Gratz, Librarian, Bluffton College (Some figures are estimates only)

Sarguja

ADAH B. WENGER*

"We have no might neither know we what to do, but our eyes are upon Thee."

How often in former years we have looked toward the mountains far to the north of Korba, and have imagined what lay beyond them, and sometimes a longing was expressed to go into these fields beyond with the Gospel of our Lord and Savior. But we knew little about Sarguja. We had been told that the state was closed to the Gospel, and that preaching there was forbidden by the **Maharaja.** (King). But things changed when India's Independence came, and we are now on our fifth trip and our second evangelistic tour in Sarguja.

Perhaps no one can tell when, where and how Christian influences had filtered in, and when we first entered in we found a small group of Christians holding various positions in Ambikapur, the capital city... even a Christian mother doing private teaching in the palace for the household of the Maharaja. We cannot say how much of a leavening has taken place in this way, but here we stand with the challenge of the task and the open door for the evangelization of this large area flung out to us almost over-night, as it were. Not only we, but there are many other missions whose fields border on this vast Sarguja District, who were also looking across the boundaries and are now ready and eager to move in and sweep the area with the fires of evangelism.

Laying Foundations

We have now entered upon the third year of taking steps in making plans for the work, and this year in particular for that portion of the field which has been assigned to our mission. The responsibility is overwhelming. Referring to the cry of a king of old in the words quoted above, we do not say them as a cry of helplessness and despair because of large armies surounding us to do battle against us, though it would not be true to say that we have no enemies here. But the cry comes rather from a sense of our utter need of dependence upon our Almighty God for wisdom to lay aright the foundations of a new church in a new area, a church which will be in every way native to its own environment, and into which people will come as in days of old with only the cry upon their lips, "What shall I do to be saved."

We rejoice to remember how the king received the command to "stand still" and see the salvation of the Lord." But they were to "stand still" "going" and that is the secret of our need, how to "stand still" "going," for the urgency is upon us and the "going" seems imperative.

Uraon Opportunity

We stand at the time of writing of these lines within the land which we long to possess for our Lord. Our tour is planned to continue for about a month, and efforts are being centered among the aboriginal groups known as the Uraons. For this reason we have procured the help of four new Uraon workers from the area which is occupied by the German Lutheran Mission in Jeshpur State, adjoining Sarguja, where Uraons have become Christians many years ago. These workers speak to them in their own Uraon language. They do understand the dialect of the Hindus among whom they live, but they especially enjoy hearing the songs and messages in their own tongue.

In our visits to the villages we aim, not only to contact and bring the Gospel to the Uraons, but also to continue the survey which was begun last year; to become acquainted with them in their local places and especially with their leaders and the centers of the groups. They seem to be somewhat unsettled as a group since Independence has come, and there is the beginning in certain areas of a movement toward Christianity. The German Lutheran and the National Missionary Societies report large numbers of baptism in their areas, as many as two hundred and thirty-five in one day (including children). While certain leaders in the area in which we work seem to be considering and conferring on the question, no movement has begun as yet.

Uraon Problems

In some places we find these groups friendly and open, in other places somewhat suspicious. The special emphasis on efforts to win the Uraons seems to have given rise to somewhat of a peculiar situation. As a group they are looked down on by Hindus, as a low people and even live on the outskirts of some village. In other cases, however, an entire village may be made up of Uraons, and they seem quite well-to-do and self-sufficient people. Because of their status in the eyes of the Hindus, some Hindu people wonder why we go to them. "Why not come to us with the Gospel?" We really are doing this also.

Then on the other hand, the Uraons have the reputation of being a clannish people, and in some places they seem to shy away from our evangelists who have been Christians for many years, lest they be found to be eating with people who might have originally come from some low caste background! To make this even more complicated, Roman Catholics have come into their midst, who capitalize on this idea and go about cautioning them that they should not join themselves to any Protestant group lest they become a part of a church in which all the different castes are brought together.

New Friends

Our experiences are many and varied indeed. It was impressive to hear the leading citizen of one of the villages say, as we were departing from the mango grove where we had had a week's camp by his permission, that this was the first time that such a group had come to his village, and that if they had in any way failed to treat us as they should, would we kindly pardon them. He stood in the circle and joined in the singing, bowed his head as we prayed in the closing worship service, holding in his hand his new possession, the New Testament. He seemed very sincere in his attitude, even though he knew that his friendliness toward us was strongly disapproved in certain circles. It was most satisfying to hear him say that he had told his questioners that we had been there near them for a week and that they had found no fault in us.

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*Missionary to India.

There is a definite thrill in thus being able to preach the Gospel in a new area, and in finding so many who, even though they may at first be a little disturbed or suspicious, after a few kindly contacts will openly say that our purpose in coming to them is good and who heartily invite us to come again. As we were leaving this village singing as we went, one woman called out from her doorway "drive slowly," as if loathe to have us go. Sometimes one feels like saying to the wheels of time, "turn slowly." When will someone be able to go again? Who will go to those who said, "If you would only come to us and teach us daily for some period of time we would learn." —India Calling

MENNONITE at Work for Christ MEN

UNDER THE SPOTLIGHT—NO. 4

Once more the Western District Conference Mennonite Men have come out with another issue of THE SPOTLIGHT. This issue contains a number of items telling what men in the districts, other than the Western, are doing in the way of programs and projects.

While this little publication—boasting two full pages!—is intended primarily for the laymen of the Western District Conference churches, a few additional copies are run each issue for others who might be interested.

The secretary, Curt Siemens, Buhler, Kansas, will be glad to hear from anybody who would like to receive this publication from time to time. It is put out "semi-occasionally." There is no subscription price, but contributions, naturally, are always welcome.

Any other group putting out publicity will do well to send sample copies, and don't forget your General Conference secretary also will be glad to receive copies, for Mennonite Men, if you will address him at Box 115, North Newton, Kansas.

Into the Beyond

BURTINE FRANCIS PATTERSON, clothing manufacturer, of Souderton, Pennsylvania and member of the Hereford Church, Bally, was born August 31, 1879 and died May 30, 1952.

HENRY WEINBRENNER, member of the First Church, Lehigh, Kansas, was born February 2, 1868, and died June 12, 1952.

Among Our Cheyenne Indian People

(Excerpts from Rev. Arthur Friesen's letter to Rev. J. B. Ediger, published by permission).

"Yesterday (April 27, 1952) we had consecration of children in the Clinton Church. Seven mothers brought their babies. They were Angie and Anola Blackwolf (Joshua Heap-of-Birds' daughters), Bulah and Edna Star, Bessie Seger, Mrs. Frank Wilson and Viola Bearshield, but her child is in the hospital at Lawton. Sarah Heap-of-Birds also had her child consecrated.

Joshua Heap-of-Birds was also baptized. He did not want to wait until May 18, when we expect to have baptism. The whole service was quite impressive. Seventy-two people were present for the service. On Easter Sunday there were eighty-one at the service and a few more came just for the dinner. The Clinton Indians have shown quite an interest this spring. Forty Indians were present for the prayer meeting on Wednesday. My brother and his family from California and the four of us made it forty-eight present."

In another letter from Brother Friesen, dated May 26, we read:

"Last Sunday Bertha Seger, Wilma Goodblanket, Theresa Orange, Theron Wilson, and Tulane Wilson were baptized. Bessie Seger joined by letter.

"Next week we go to Roman Nose Park for the retreat. Then the following week is Bible School at Clinton and the next week Bible School at Harmon. . . ."

Let us remember that our work in Oklahoma, Montana, and Arizona is fruitbearing. Let us thank God. —J.T.

Progress On Hopi School

Let us thank God for the progress in the building of the school building in Oraibi, Arizona. This account comes from Mrs. P. K. Dirksen under date of May 26. It is our hope that enough friends of missions will be able to go to Oraibi, for a few weeks or a few months to help with the building so that the building will be ready for school by September 1. May God grant it. It is likely that we will have nearly forty Indian children in the school next school year. —J.T.

Construction work is progressing steadily. The basement is completed, including both floors (in and over). All footing and foundation has been poured. About one fourth of the outer walls are laid and about three-fourths of material needed is on premises (either hauled by truck or delivered). The garage is finished with the exception of doors hung and glass in windows. The diesel light plant has been installed and 200 feet of wires have been strung on the compound. A 350 foot temporary one and a quarter inch water line has been laid from the pump to the new school building.

Mission Plans to Think About

Brother Missionary Alfred Habegger writes in the Indian Workers News Letter among other matters, about school affairs for our Indian young people, and says: "We feel it would be even better if we had a Bible School on the Reservation, not for very many students, but enough to get a native leadership trained.

"In the Academy as in a regular high school the students must take courses which really they do not need, unless they would wish to take up College work later on. We are mostly concerned that they should get good Bible courses, and practical courses in English, Home Economics and kindred studies."

He further says: "We cannot compete with the Government in primary Education due to the prohibitive cost, but a short term Bible School is what we believe should be possible."

The whole issue is how can we help our Indian brethren in our three Mission fields in America, i.e. our Arapahoe, Cheyenne and Hopi fields, to get more of their own leadership in their churches.

Wm. C. Voth of Miyasaki City, Kyushu, Japan, sent a most interesting report of the work done during the first quarter (Jan.-March), 1952. These paragraphs tell us something further of the open doors in Japan. Let us work while it is day. —J.T.

Open Doors in Japan

The evangelistic work begun in the fourth quarter of 1951 was continued, the Lord opening doors as they could be entered. We did street preaching in and around Miyatacho. Once a week we went again to the town of Takoka, preaching usually at the town hall. In March the Lord opened the homes of two women inquirers to us. Regular meetings for more earnest seekers are now held weekly at one or the other, after the meeting at the town hall. At times there has been good attendance and good interest, but so far not large groups. There are signs of fruits in this work. However, we have been told by two pastors in Miyazaki that Takaoka is a difficult field to work. The local people are quite conservative and hold to the "old."

On February 16, we started a Bible class in our rooms at Miyata-cho with six attending. This grew to some eighteen by the end of the quarter enrolled, with average attendance of seven. March is the month for school closing and Commencement exercises in Japan, and then a two-weeks intersemester vacation. Since attendants at these Bible classes were for the most part students that had some bearing on attendance. Some of these also came for classes in English Conversation which a neighbor girl had asked Mrs. Voth to start. Meeting three times a week we feel this is also an outreach. For along with giving out the message of salvation by word of mouth we find we must also meet the people in the areas of their need. And for students the study of English is definitely one of those areas, because English is a required subject throughout high school and college.

At a personal interview with one of the young men of the Bible class at the end of the quarter, he expressed himself that he accepted the Lord as his Savior. For such work of the Holy Spirit in the hearts of some of these dear friends we are very thankful to our Lord. About that time our interpreter, Mr. Kondo had to return to Tokyo and this young man, Mr. Hidaka, became our interpreter for weekdays. For the Bible Class and Sunday meetings we engaged an English teacher from the Omia High School, the son of a local pastor. Both are doing very good work and are truly a great help.

Taking the All Important Step

In one of Brother Pete Voran's letters from Japan, we find the following paragraph:

"How marvelous His wondrous leading! Just this week again He proved that He was able to subdue all the doubts that the wicked one can place in one's mind. A young university student who could speak English very well came to our Bible class some time ago but would not believe because of the doubts in his mind which arose from his belief in Darwin's theory of evolution. He could find no rest and peace in these things, but could not believe in God or Christ. One thing he wanted and that was peace of heart. As the Holy Spirit began to convict of sin, he felt that he must turn to something other than theories. He asked the question, 'Who is this Christ?' We gave him the book entitled, **The Immaculate Conception,** and the Holy Spirit used this book to lead him to a knowledge of Christ as his own Savior. He put it in words something like this, 'As I was reading, I found I could do nothing else but believe in Jesus Christ. When I believed this, a glorious peace came into my heart which could come from no one else but a living God and Savior! Over and over again we must praise the Lord that we preach Christ and Him crucified, and not ourselves!"

Thou visitest the earth, and waterest it,
Thou greatly enrichest it; the river of God
is full of water:
Thou providest them corn, when thou hast so
prepared the earth.
Thou waterest her furrows abundantly; thou
settlest the ridges thereof:
Thou makest it soft with showers; thou
blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

—Psalm 65:9-13

Newspaper Evangelism

Newspaper evangelism is a method of evangelism that has not been used very much by our own church, and yet it seems to offer great possibilities. It offers the possibility of spreading the full gospel as our church interprets it and understands it from the New Testament, including the way of salvation and the way of Christian living.

We may think of newspaper evangelism under two separate divisions—one as paid advertising and the other as free publicity. We shall first consider paid advertising. This offers at a very reasonable cost an opportunity to get short sermonettes into the hands of many people. The following cost may be fairly typical of what can be done across the country. The writer has used the local paper, which is a weekly, delivered to eighteen thousand homes. In this paper a space two columns wide and from two to four inches high sells for ten dollars per issue. In such a space it is possible to publish a sermonette of approximately two hundred words together with a striking title and also the name of the pastor, the church, and perhaps the address of the church and the meeting time.

Not all local papers have a circulation of eighteen thousand, some perhaps much less. Usually then the cost is also less. If a two column width advertisement is used it is also customary to box in the entire arrangement.

As in advertising, so it is with this type of evangelism. The more regular it is the better the results.

The second type of newspaper evangelism is free publicity type. Some local papers will be glad to find a minister who would offer to write a sermonette regularly. Other local papers might be willing to arrange with the ministerial group of the town or community and give each minister an opportunity to put in a sermon occasionally. Sometimes ministers are asked to provide sermons for certain issues. In the case of the writer, I have been asked occasionally to give a short sermon for a local city daily thus it has been my opportunity on five different occasions to have a sermon published free, in a paper with a circulation of over one half million copies. Occasionally newspaper editors will ask for a verse of the day to head a church page. Whenever such opportunities come we should take them and make the best of them. One time I received a letter in which a young lady said, "I read your verse of the day and I knelt down there and then and surrendered my life to Christ." She had been a former Sunday school scholar now living in Missouri.

A Mennonite minister on a train traveling to Chicago picked up a Chicago paper and was surprised to find a sermon there by our Mennonite minister in Chicago.

Newspaper evangelism offers an enormous opportunity to bring the gospel and the Kingdom to thousands, yes, even millions. —J.T.N.

Visions of What the Sunday School Should Accomplish

Through the Sunday school the church can carry on an effective evangelistic ministry if—. How clear are officers of the Sunday school on the evangelistic potential of the school which they direct? Recently a number of regional Sunday school meetings were held in the Western District Conference. Superintendents of different Sunday schools spoke on, "My Visions of What the Sunday School Should Accomplish." What these men said is heartening. Many of our Sunday school leaders have set high goals and purposes for their work. The following are some of the goals which our Sunday school leaders strive to reach through their Sunday school work.

1. Teach our Sunday school pupils to love Jesus and the life which He leads us to live.

2. Teach the pupils to pray and to live in the fellowship of the Lord.

3. Teach the pupils to turn to the Bible for the answer to their problems of life. This will bring them into touch with God, because God will speak to them through His Word. It will also help to lead them to submission to His revealed will.

4. Awaken in the pupils a concern for the lost and develop the missionary vision. Help them to express their concern for the lost in efforts of winning others.

5. Lead the pupils to a personal acceptance of Christ as Savior and Lord to Whom they will give their heart's loyalty and obedience.

6. Give them to feel that Christ and the Church need them and want them. They must be made to feel the burden of a great responsibility and a great work that depends upon them.

7. Give them a clear understanding of what is right and wrong according to the teachings and life of Jesus Christ. This will become the basis for a dependable Christian conscience that will keep them steady when they are bombarded by the temptations and distractions of life.

8. Make them ever conscious of the love of God. "We have the love of Christ to hold forth."

When our Sunday school leaders set goals like these for their work, they are serving under the directions of the Master's Great Commission. We may be assured that in this work the Lord is with us. Jesus has committed Himself to be with us always if we accept His teaching program. The joy of the consciousness of the presence of Christ will be one of the greatest blessings that comes to those who serve Him in leading others to Christ and in helping them to obey His commands. It is in Sunday school work where we may come to our deepest Christian joys and where we may make some of our most telling contributions toward the church's central task. —W.F.U.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Agricultural Work in Paraguay

Agricultural Work in Paraguay by STICA V.S. Unit in Paraguay

January has turned out to be the most interesting month that we have spent in three months in Paraguay. The first day of the month was New Year's Day and came in with quite a bang in the city of Asuncion where we were at the time. After having the day off for the beginning of a new year, we again went to work the next day getting things ready to go to Misiones where we are setting up what appears to be more permanent headquarters for our term of V.S. in Paraguay. Misiones is by all appearances an area which could perhaps be likened to a county in the States, this area is located in a southeasterly direction from Asuncion.

After getting a good deal of the necessary things gathered together (for planting wheat) we left on the 5th of January for Santa Rosa, which to us lay in the great beyond. We got up at some unearthly hour that morning and left Asuncion at 4 a.m., went to San Lorenzo and picked up a tractor which we had loaded onto a truck the day before, and were off. Our caravan consisted of two jeep pickups and a Mack truck with the tractor pulling a trailor loaded with a disk-plow and various smaller items. After driving several kilometers on blacktop road, we were soon on a short stretch of cobblestone which ended soon and we were on Paraguay's most common form of road, dirt.

About the middle of the forenoon we met Mr. Ramariz and Charles on the way back to Asuncion: it appears as though they got tired of waiting for us in San Ignacio. At this point Lupe (Mr. Ramariz, our boss out here, he's from Texas) turned around and went with us which left Charles going to Asuncion alone. (Charles Breitenbach is Stica wheat specialist in Paraguay, he hails from Wisconsin).

The scenery along the way was quite interesting, the fact being that there was a great variety. In spite of the fact that we could drink in lots of scenery Lupe got quite hungry and sowewhere along the way tried to pick up a T bone but the cow got up and took off before Gerald or Lupe could catch her, after they hit her with the pickup. The details of the whole incident are a little vague to the rest of us since we did not see what happened.

Among other things Gerald had to go to the Police station in some village and get permission to continue his journey; to something like that we could say, "This is Paraguay" and let it go at that, which we did.

At Villa Florida we crossed the Rio Tebicuary by way of a ferry which had seen better days, the new one is to be finished in two weeks and as long as time continues there will always be two more weeks. We made the crossing in three trips which took about three quarters of an hour per crossing. After we were on the road again it seemed that we would soon be in the promised land. The land sure looked nice for wheat, flat for miles with hills in the distance, but we continued our journey through this area which seemed to be very sparsely populated. It seems to be ranching country.

At San Juan along towards the middle of the afternoon we came to the military reservation where we had to slow down to 20 kph. We really had to come to a stop at the first guard station. The guard thought we weren't going to stop so he pretended to be quite authoritative and fairly stepped out towards us. So we stopped, muttered at each other and went to the other guard station here where we were going to stop, but that guard told us to keep going. After this the dirt road on which we had been traveling and which was very good, came to an end and we were on a first class wagon road. This continued through San Ignacio and on to Santa Rosa. San Ignacio is at present quite a boom town. There is lots of settling going on out here on a project being financed by the Banco del Paraguay. Although Mr. Franke had told us the town would have tree lined streets like Newton, Kansas, there was no disappointment in finding it otherwise. The city had no paved streets, and few, if any telephones.

It has telegraph service to Asuncion and towns around. There are a few other things it does not have, but it does have people and these people do live in houses and wear clothes. Santa Rosa which is some 20 kilometers east of San Ignacio is very similar, only a smaller town. The distances out here are not quite certain. The last kilometer marker from Asuncion to here is on the left side of the street in San Ignacio, if you are going east, and reads 226. The towns are cow towns in a cow country where everybody and his neighbor rides a horse when going places. In spite of the many horses, the heavy work is done by oxen, like plowing, hauling lumber and that type of work. It is rare to see a horse in harness.

By the time we got unloaded it was about 5:30 p.m. After, we went back to San Ignacio for the night, in one of the two hotels in that city.

The land which we are taking over belongs to the Banco del Paraguay and is being rented to Stica rent free. The land itself is a good deal like the flint hills of Butler county, Kansas, rolling open country, and some areas heavily wooded. Here though we have anthills and palms, the two main problems in plowing the land. The area which we are to plow consists of between 200 and 300 hectars, depending on the time; it is covered with brush about 2 to 3 feet high, grass, various lesser plants and the aforementioned anthills and palms.

On January the 8th we plowed the initial furrow for our wheat land. This wheat is to be used for seed for greater production of wheat in this country. Freddie started this great furrow while Gerald and Paul photographed the progress. Elden had gone back to Asuncion to pick up some more equipment, which can not be picked up just for asking here, so we do have some minor problems around. No sooner do we get started the first day, after several rounds of plowing, than the tractor starts to act up so we spent about 3 days taking apart Stica M and grinding the valves. This work had to be done in San Ignacio.

At this point an explanation, which should have found its way in long ago, will be inserted. As you follow the ruta from Asuncion you come to various towns, etc. When you get to San Ignacio southeast of Asuncion, you go about 20 kilometers due east till you get to Santa Rosa, from Santa Rosa you go about 10 or so kilometers south and on the left side of the road is a white house, Credito hdq. Here we will be found either in the fields or under the orange trees where we have a temporary shop. Then beyond this place about 2 kilometers is San Patricia which is the end of the world as far as we are concerned. We have not been beyond that. We have had plenty to do so far, with trucks bringing in more supplies at various times with disks, disk-plows (without grease fittings, among other things missing) gasoline and oil. We have to set up this machinery in order to use it. We have so far set up two 9 feet tandem disk-harrows, and two disk-plows, one three disk and one seven disk. We have borrowed two tractors from Credito, a Farmall M and a crawler TDL 4. We also inherited two Paraguyan tractor drivers with these two tractors, so we don't lack for drivers at present. We drive when they don't, such as noon hours and evenings. The M driver was supposed to work 8 hours a day and the cat driver 6 hours, but they usually both work till noon and then quit. Elden has taken over the cat and between the rest of us we keep the other tractors going. Gerald and Freddie have usually been plowing nights and staying at the Credito. Elden and Paul drive back to night camp in Santa Rosa in a private home.

Lately the plowing has been rather tough due to lack of rain so we have been knocking down palms with the cat and hauling them to the ends of the charco with one of the other tractors and a pick-up. At persent we have about 3 or so days of that left to do. As far as the anthills go, they are no longer much of a problem. We have learned to knock them over with any tractor.

We have also broken an axle on the one plow, cleaned out sediment bowls quite often (this has nothing to do with the game called football) and had other things happen, such as the one time Elden was plowing in the evening with the lights and drove right into a hole which some one had dug with a spade and left unmarked. That ended the plowing for that night. The front wheels were in the hole right up to the frame. We picked the thing out the next morning with the Bulldozer.

On January 28th, Franke, Allpress, Breitenbach, Ramariz and Gomez arrived to locate a place for buildings, house, warehouse, implement shed and well. It was decided to build on what is probably the highest point on the land, which is about one kilometer off the main road. The first building to be set us is to be a warehouse and will serve as a temporary house.

Our real home at present is in Santa Rosa, in a private home where we sleep and eat breakfast and supper. Dinner we eat out at the Credito. Although we get good food and plenty of it, the variety is not great. But then previous to coming here we had all put on a few extra pounds so now we'll live off of the fat under our belts. Breakfast consists of cafe con leche or mate con leche galletas, dinner at the Credito usually consists of noodles or rice in a soup, some meat, and rice cooked in milk for dessert. Occasionally, this dessert is alternated with pudding. This is typical of what the peons eat here. Since we are staying in one of the nicer homes in Santa Rosa, the food is probably of a greater variety here than it would be otherwise. We usually get our rice and noodles, often beef soup, a good bit of meat, some tortillos and for dessert we usually get some form of sweets, at times bananas. We have been buying lots of watermelons and some bananas to supply ourselves with fruit. Our big regret is that watermelon season is just going out. Also we can occasionally pick up some melons which are very good.

Even if we are a long way from things such as a bath-tub we still keep ourselves quite clean. There happens to be a nice pool of water along the road which we take to go to and from work. This serves the purpose of a tub. It is as most other such holes around, used by both man and beast. These people believe in keeping their horses clean so they bathe them once in a while. This may seem quite filthy but a good number of these holes are fed by springs so the water is quite fresh.

Even though the language problem is not what it could be we get along in understanding the people, though more people speak Guarani here than around Asuncion. It is surprising how few words one really has to know to converse. Around here are lots of people with lots of teeth missing which does not improve our understanding them, and then sometimes they don't want to understand. But as a whole the people are very friendly towards us and try to be helpful.

We miss the MCC Home quite a lot out here, but most of all we miss the worship services of which we do not have any here to go to."

Mennonite Voluntary Service Unit
with STICA in Paraguay.

Gerald Thierstein
Eldon Brandt
Freddie Unruh

Ordination of Missionaries to the Congo

There are days when you feel that God is smiling down from heaven with approval for the plans made by men. Such a day was Sunday, June 1, the day set aside for the ordination of Rudolph and Elvina Martens.

The Province of Ontario seemed festively decorated with its beautiful trees, green fields and blooming flowers. The road from New Hamburg, where the Martens family lives, to Waterloo Ontario, where the services were held, was lined with green and red Maple trees and beautiful blooming tulips. The day was one of those rare days when it was neither too cold nor too hot. The services were held in the Waterloo-Kitchener United Mennonite Church, the home church of Rudolph. This is the first of the Mennonite churches organized by refugee Mennonites after the first world war, about the year 1924. It is the mother church of the now seven churches in the province of Ontario, that is of that group that came as refugees after the first world war and again after the second world war.

The morning service was a Pentecost-Mission service at which Reverend Neufeld spoke. The text was taken from Acts 2:18 "How hear we everyone the wonderful works of God in his own tongue." This is our responsibility as a church to bring to everyone at home and in the foreign countries the wonderful message of the Gospel and the Kingdom of God in each ones own tongue. Jesus began it, we are to continue it, and God will fulfill it.

The ordination service in the evening began with a message in German by Rev. John Wichert who rejoiced that this was a great occasion for the churches of that group because it was the first ordination of its kind. Dr. S. F. Pannabecker, a member of the Board of Missions, and president of the Mennonite Seminary, performed the ordination by stressing first the great calling of a missionary then by questions and the laying on of hands. The three other elders that were present, Reverend Wichert, Reverend Dick, and Reverend Neufeld joined in the laying on of hands.

Rudolph was ordained as a minister and missionary of the Gospel and Elvina as a Medical missionary. Reverend Neufeld gave the charge to the new missionaries with Luke 4:16-19: "Preach salvation, heal the broken hearted, heal the sick. Lastly, teach them to observe all things whatsoever I have commanded you: The full gospel of Christ."

Reverend Epp, the local pastor, spoke to the congregation and to the missionaries. He said: "we prayed for you while you were in school preparing for this work and we will continue to pray for you. He also told the congregation and the other churches gathered there, that it would now be their responsibility to pray for the missionaries and to support them by their funds. Gather up for yourselves treasures in heaven where moth and rust do not corrupt and where theives do not break through and steal.

The church choir sang a number of selections, all in the German language. The ordination however, was in the English language. Several people representing groups in the church and the conference, spoke words of congratulations. Representatives of young people's organizations also gave some gifts. Reverend Rudolph and Elvina each spoke a word of response after the ordination.

The young missionaries will be given a farewell service on Sunday, June 29, at the morning service, at 10:00 a.m. They will sail from New York on July 15, for Belgium. In Belgium they will spend a year in the study of the French language and tropical diseases. Their future field of work will be in Africa. They will work under the Congo Inland Mission Board and be supported by the General Conference Mission Board by whom they were appointed as missionaries.

Book Review

CADDIE WOODLAWN*, by Carol Ryrie Brink; Macmillian, 1935; 262 pages., $2.50.

"Caddie" is the nickname of Caroline Woodlawn, the eleven-year-old heroine of this book. At first one wonders whether this will be nothing but one getting-in-trouble escapade after another. But Caddie tries to get her brother, Tom, to modify some of his gruesome entertainment ideas, even though she admires him for the honest and forthright manner in which he confesses his part in wrong-doing. One soon realizes that the unconventional Caddie is also learning some of the true values of life.

Because she had been a frail baby, her father has encouraged her to spend much time out-doors. So she gathers berries, helps her brothers with the plowing, and makes friends with the Indians.

Rumors that the Indians are planning a Massacre terrify most of the neighbors, but the Woodlawns discount such stories. Nevertheless, the tension increases until some agitators among the white people urge that they massacre the Indians! In desperation Caddie makes a daring horseback ride to warn the Indians and gains reassurance that their intentions are still peaceful.

This account may give some insight into the nature and growth of a war psychosis.

You will like Mr. Woodlawn's explanation to Caddie of why more is sometimes expected of girls than of boys. You will also like the decision the whole family makes after discussing a proffered inheritance in England.

These books are alike in that both Jody's and Caddie's families are Christian, but the authors pass this over rather lightly. Their main purpose is to tell interesting stories, with humorous and poignant incidents, which give their readers some help in self-understanding.

—Harold Peters

***Books on loan at Western District Library.**

From the Nation's Capitol -- *Should I Appeal from I-O?*

It is becoming continually more questionable whether a registrant in I-O classification as a conscientious objector should take an appeal for a lower, deferred classification—whether as a student, a farmer, or a minister.

Recent Department of Justice policy makes it possible (and not improbable) for a registrant who appeals from I-O to be denied both the deferred classification for which he appealed and also the CO classification, then being placed in 1-A or I-A-O without even being investigated by the FBI or given a hearing and recommendation by a Federal Hearing Officer. This may leave a CO registrant quite suddenly in Class I-A without a right to appeal, exactly what has happened in several recent cases.

Formerly a State Board could not deny any CO claim without the investigation, hearing, and recommendation by the Justice Department. The current procedure omitting referral to the Department of Justice in cases where the Local Board has granted I-O is possible because of a highly technical interpretation and will be protested by the National Service Board.

Legally a conscientious objector, like any other registrant, is entitled to the lowest classification for which he is eligible. However, in actual practice it it apparent that many Selective Service officials, as expressed by one at the National Office, are concerned lest they grant "cheap" I-Os.

Naturalization Bill Provides for Religious COs

By the time this is printed the President will have signed or vetoed the Walter-McCarran bill proposing hundreds of changes in the Immigration and Naturalization laws of the United States. As the bill was finally passed by both houses, June 10 and 11, it clearly allows for the naturalization of aliens who have religious convictions against military service.

The oath of allegiance provided by the Senate-House Conference Committee is different from the earlier versions of either the Senate or House; the earlier Senate bill would have barred conscientious objectors.

According to the final version "... a person who shows by clear and convincing evidence to the satisfaction of the naturalization court that he is opposed to any type of service in the Armed Forces of the United States by reason of religious training and belief..." would be required to take an oath of allegiance with the following substance:

> "(1) to support the Constitution of the United States; (2) to renounce and abjure absolutely and entirely all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which the petitioner was before a subject or citizen; (3) to support and defend the Constitution and the laws of the United States against all enemies, foreign and domestic; (4) to bear true faith and allegiance to the same; and (5) **(C) to perform work of national importance under civilian direction when required by law.**

The oath for the non-CO and the noncombatant would be the same except in part (5).

The definition of religious training and belief, also contained in the Conference Report, is borrowed from the Selective Service Act of 1948. It reads:

> "The term 'religious training and belief' as used in this section shall mean an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code."

The opposition forces, including many church groups because of restrictive provisions in other parts of the bill, hope that the measure will be vetoed by the President; Congress would not likely over-ride a veto.

This Is Urgent!

While crops look prosperous here, in Mexico some of our own brethren in the faith are at the point of starvation. A very severe drouth has struck that place around Cuahtemoc and the people are unable to help themselves; livestock is dying for lack of anything to feed upon, and people have exhausted their resources and need help from others.

When asked how their situation compares with other Relief areas in the world, Orie Miller, who recently visited there, said that only in Jordan would he say that the situation was as acute. People need food and money with which to buy food; they also are asking for help to buy seed oats so they can plant if and when it rains.

The Board of Christian Service of the G.C. has made itself responsible for an additional $1,000 beyond the $1,400 already sent toward this desperate relief situation; that together with what other Mennonite groups are doing, should help to tide the people over if rains come before too long. Won't you take this into consideration along with the many other requests that come, and send in your gifts to help these people? Send your contributions earmarked for Mexican Relief to the General Conference Headquarters Office, 722 Main Street, Newton, Kansas. Whatever comes in more than needed for Mexico can be applied for Relief in general. We would appreciate your IMMEDIATE gifts.

The Board of Christian Service,
Albert M. Gaeddert, vice-chairman
Peter J. Dyck, member of exec. com.

O'Ray Graber
4614 Woodlawn Ave
Chicago 15 Illinois

C-174

Jottings

—Philadelphia, Pa.: Recent speakers at our church have been Rev. and Mrs. Ross Goodall representing the House of Friendship, Kitchener, Ontario, and Rev. J. J. Esau of Grace Bible Institute. Our choir presented their annual spring musicale to a large audience. Sam Sprunger was the speaker at evangelistic services held May 23 and 24. The Bluffton College Vesper Choir gave a concert in our church on June 6. The city-wide meetings with evangelist Merv Rosell attracted many people. we chartered a bus and took a group one evening. A pre-retreat orientation program was given to our young people by taking them up to Men-o-lan for a Saturday, getting them acquainted with the place and type of program.Corr.

—Grace Church, Chicago, Ill.: The ordination of Rev. Rudolph and Elvina Martens occured in the Waterloo-Kitchener United Mennonite Church on June 1. Rudolph Martens is a member of this church. Elvina (Neufeld) Martens is a member of the Grace Mennonite Church of Chicago. The couple were ordained for Evangelistic and Medical missionary work. S. F. Pannabecker, representing the Mission Board performed the ordination. John Wichert of Vineland and John T. Neufeld of Chicago, also had part in the program. The couple will sail for Belgium on July 15 where they will spend a further year of study before going to Belgium Congo to serve as missionaries for the General Conference.—Corr.

—First Church, Chicago, Illinois: Friday evening, June 6, the congregation gathered together to bid a fond farewell to Rev. and Mrs. Aaron Epp, who are leaving us to go to a pastorate in Reedley, California. Our best wishes go with these two beloved people and their two little daughters, and we pray God will always be very close to them. The farewell get-together was attended by almost one hundred per cent of the church members and also many friends.—Mrs. Mildred Trnka, Corr.

—First Church, Ranson, Kansas: Our church had a picnic on the lawn honoring Susie Hostetler who returned to her home in Maryland. She had been working in the Ransom hospital for the past two years. Fourteen people from our congregation attended the Four Church Fellowship meeting held at Pawnee Rock, June 1. A two-weeks session of Vacation Bible School was held in our church with twenty-five children attending. A program was given by the classes Sunday evening, June 8.—Mrs. Marjorie Jaehde, Corr.

—Bethel Church, Hydro, Oklahoma: We had our Children's Day program June 1, with a picnic at Kiwana Park near Hinton. June 8, a mixed chorus from the Pleasant View Church north of Hydro gave us a fine program under the direction of Bill Schantz. Harvest is progressing nicely; the yield and test is reported good. Several of our number plan to go north with their combines, complete with hands and cooks. Our pastor and wife left on their vacation to Maryland, New York and other points.—Wilfred Ewy, Corr.

—Alberta Community Church, Portland, Oregon: On May 15, the Ladies Missionary Society was host to all the other societies of our Oregon Mennonite churches. The morning was spent in rolling bandages and sewing. The afternoon program consisted of readings, instrumental numbers, solos and choruses. Mrs. A. E. Zook from Portland, a returned missionary from Africa, was the speaker. She told of their work on the mission field. A reception and grocery shower welcomed the Harry Albrecht family into our midst. Brother Albrecht delivered his first sermon June 1. Mr. and Mrs. Ferd Wiens and Gladys left June 8 for Reedley, California. They plan to be gone three weeks.—Mrs. Frank Penner, Corr.

—Calvary Church, Barlow, Oregon: Mr. and Mrs. George Fast are on a trip to Newton, Kansas, and Mountain Lake, Minnesota. They expect to be gone for a month. Mr. and Mrs. Darwin Rabe are the parents of a daughter, Rjordia Ann, born May 25. On June 3, a daughter, Lauretta Janeen, was born to Mr. and Mrs. Richard Fast. Erland Waltner of Bethel College held a series of meetings from June 3-8. The Waltner family then left for Reedley, California, to attend the Pacific District Conference. From our church attending the conference were Rev. and Mrs. Paul Roth, Winona Roth and Hazel Schenk. Our pastor was in Bloomfield, Montana, for a series of meetings June 22—July 3. June 8, a fellowship dinner was held and Brother Waltner showed pictures which he had taken in Berlin last summer. During the past year the Missionary Society has sent 594 pounds of new ready made garments and baby layettes for Africa.—Corr.

—Eden Church, Inola, Oklahoma: May 30, at our Children's Day program, missionary Helen Nickel visited us and spoke of her work in India. Brother Regier preached a short sermon at the cemetery. June 8, two young persons were baptized, one a young married woman from Tulsa who studied the catechism with the rest of the class. Sunday, May 8, in the absence of Brother Regier, Miss Carrie from Africa, of the Gospel Union Mission, told of her work. Sunday, June 15, we observed the Lord's Supper.—Jacob Froese, Corr.

—Second Church, Paso Robles, California: Ascention Day was observed and our pastor, W. Harley King, brought us a message in the evening based on such references as John 6:62, John 20:17 and from Acts 1. On Pentecost, three were baptized upon confession of faith. May the loving Heavenly Father keep them and us. We also enjoyed Paul Roth in our midst recently, who brought a fine message. An outstanding thought: if someone wrongs you, bring that hurt to God; pray for and forgive that person. Rev. and Mrs. Ummel from the Shafter Migrant camp gave an interesting report and showed pictures of their work. Edward Toews from Omaha, Nebraska, brought us several challenging messages recently. In May we had our annual S. S. and C. E. picnic. Our pastor and a number of our church members attended the Pacific District Conference at Reedley, June 12-15.—Mrs. Frank Hamm, Corr.

—Bethel Church, Inman, Kansas: In a simple ceremony at our church, Emerson Neufeld, son of Mr. and Mrs. G. G. Neufeld of Inman, Kansas, married Miss Ruth Enns, daughter of Rev. and Mrs. Frank J. Enns, General Conference missionaries under the Congo Inland Mission, Belgian Congo, Africa. Pastor P. T. Neufeld was the presiding minister. Mr. Driver of the Congo Inland Mission gave a message of inspiration. The marriage ceremony was by Reverend Toevs, of the Buhler M. B. Church and pastor of the groom. A unique feature of the wedding was the participation, by tape recording, of the large Nyanga Mission Church where the bride was baptized. The recording was played during the reception. This program consisted of special musical selections, talks by Rev. and Mrs. Enns and by the assistant pastor, Sha Mata, who spoke in the Kipende language. The couple will be at home in Inman.—Corr.

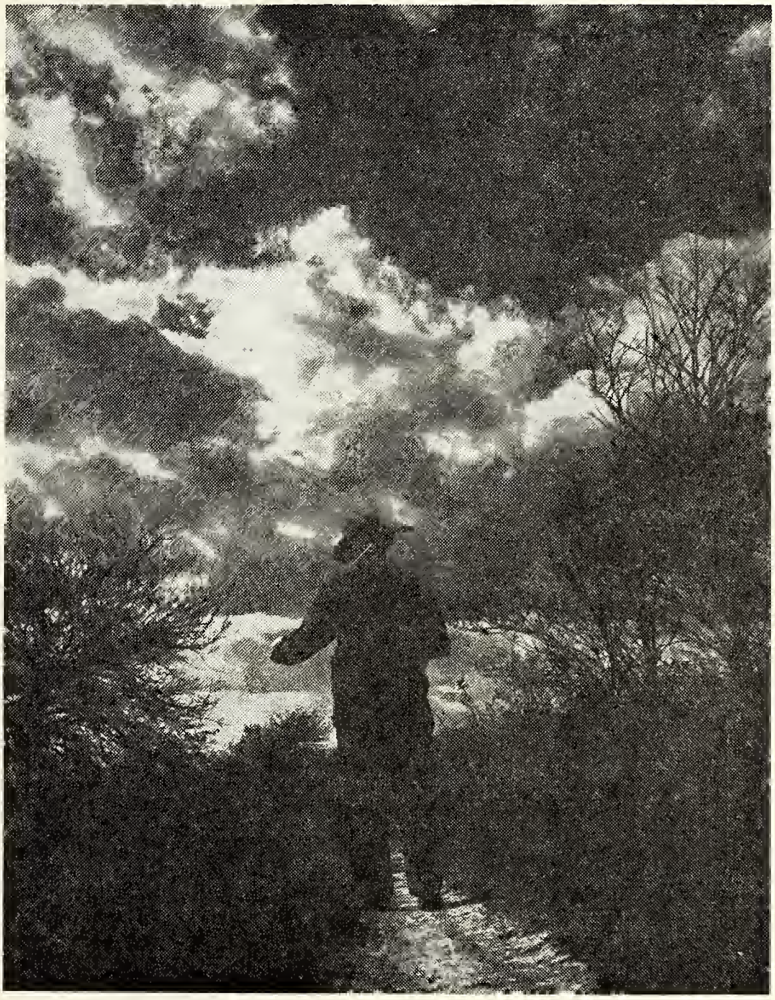
—North Star Church, Drake, Saskatchewan: Baptismal and communion services were held June 1. Six young people were baptized. Rosthern Bible School presented a program recently. Mrs. Katie Ewert passed away June 7, after a long illness.—Mrs. Milton Ewert, Corr.

—Mennonite Biblical Seminary, Chicago, Illinois: Leland Harder of North Newton, Kansas, received the highest academic honors of magna cum laude at the commencement exercises here this year. On the same day he was also ordained to the Christian ministry in a service conducted by President S. F. Pannabecker with a message by J. N. Smucker. The Harders began their new work as leaders at the First Church, Chicago, June 15. They will succeed Rev. and Mrs. Aaron J. Epp, who are taking up the pastorate at Reedley, California. Edith Claassen of Whitewater, Kansas, also graduated magna cum laude in receiving the Master of Religious Education degree. In this year's graduating class there are six pastors: Aaron J. Epp, Reedley, California; Henry W. Goossen, Hanston, Kansas; Lloyd Gundy, Pekin, Illinois; Ernst Harder, Pulaski, Iowa; Leland Harder, Chicago, and Delbert J. Schrag, Chicago. O'Ray Graber and Edith Claassen are under appointment by the MCC for relief work in Germany; Doris Waltner will teach in the Mountain Lake Bible School, and Mary J. Loewen has been appointed to an internship in the Elgin State Hospital, Elgin, Illinois. William Keeney will be the regular pastor of the Woodlawn Mennonite Church this summer. President and Mrs. S. F. Pannabecker and the John Neufeld family attended the ordination service of Mr. and Mrs. Rudolph Martens at Waterloo, Ontario. The Martens are under appointment as missionaries to the Belgian Congo.—Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE
SEMINARY



Toward the Sunset

At evening time
It shall be light.
The Path of the Just
Is as the Shining Light,
That Shineth More and More
Unto the Perfect Day.

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ANNOUNCEMENT

PLAN SUNDAY SCHOOL CONVENTION

Plans for a fourth, church-wide Sunday School Convention this summer, have been announced by J. J. Hostetler, Canton, Ohio, Secretary of Sunday Schools for the (Old) Mennonite Commission for Christian Education and Young People's Work. The Convention is to be held in the new Union Auditorium on the campus of Goshen College, Goshen, Indiana, August 21-24, 1952. The evening sessions of the convention will be held in connection with the Brunk Brother's Evangelistic Campaign, scheduled for for the Goshen area during August.

The convention program is centered on the theme: "The Church at Work Through the Sunday School." Sunday school workers and leaders, specialists in their fields, will speak and participate in the activities of the convention. Editors and writers of Sunday school materials, teachers from Mennonite church schools, and pastors of churches, will be present to share in the work and serve as sectional and group leaders.

J. J. Hostetler, Convention
Director, Canton, Ohio

MISSIONS CONFERENCE

A two-day missions conference has been planned for Camp Friedenswald early in August by representatives of the Middle and Central District Conferences.

The conference, which will be under the deanship of A. E. Kreider, chairman of the General Conferenec mission board, will open with the evening meal on August 8, and close with the afternoon session on August 10.

Among those who will be serving on the program will be, in addition to A. E. Kreider, H. A. Driver, executive secretary of the Congo Inland Mission who recently returned from two months in the African Congo; A. J. Neuenschwander, of the home mission board; James Bertsche, Congo missionary on furlough; Rev. and Mrs. P. J. Boehr, former China missionaries; Rev. and Mrs. John Neufeld, city missionaries; and J. N. Smucker, editor of The Mennonite.

Cost of attending the conference will be six dollars for each adult. This figure includes meals and lodging, but guests will need to bring along their own bedding.

Persons interested in attending are asked to make reservations at once by writing to Camp Friedenswald, R. R. 3, Cassopolis, Mich., enclosing one dollar as a part of the registration fee, and indicating how many will be in your party.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Of Things to Come

July 5-9—Canadian Conference, Gretna, Manitoba

July 6-12—Men-O-Lan, Juniors Retreat

July 7-13—Junior II Retreat (grades 6 & 7), Camp Friedenswald.

July 12-19—Men-O-Lan Intermediates Retreat

July 14-20—Intermediate Retreat (grades 8 & 9), Camp Friedenswald.

July 19-25—Men-O-Lan High School Retreat

July 20-24—Intermediate Retreat, Murdock, Kansas.

July 21-24—Junior I Retreat (grades 4 & 5), Camp Friedenswald.

July 25-26—Men-O-Lan Adults' Retreat

July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.

July 28 to August 2—Oklahoma Young People's Retreat at Camp Hydro.

July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

August 3-9—Young People's Retreat II, Murdock, Kansas.

August 8-10—Missions Retreat, Camp Friedenswald.

August 9-16—Mennonite World Conference, Basel, Switzerland

August 12-14—Central and Middle District Ministers' Retreat, Camp Friedenswald.

August 15-17—Retreat on Peace, Camp Friedenswald.

August 29-Sept. 1—California Mennonite Family Retreat, Camp Ocean Pines, Cambria, California.

Sept. 12-15—Central Conference, Topeka, Indiana.

Oct. 15-17—Western District Conference, North Newton, Kansas.

MCC News Notes

Nine Voluntary Service Workers Enter Service

Nine new voluntary service workers have recently entered Service. Six of these persons are now in Akron for Orientation. Jake D. Hildebrand, Tourond, Manitoba; Dorothy M. Jantzen, Plymouth, Nebraska; Mr. and Mrs. LeRoy E. Peters, Henderson, Nebraska; Henry C. Siemens, Meade, Kansas; and Isaac S. Stauffer, Denver, Pennsylvania, will be assigned to Voluntary Service units after they have completed four weeks of orientation at MCC Headquarters in Akron.

In addition the following 1 year Voluntary Service assignments have been made: Mr. and Mrs. Jack Wall of Niagara-on-the-Lake, Ontario, have been assigned to Boys Village, Smithville, Ohio. Sally Schroeder, Steinbach, Manitoba, has been assigned to the California Migrant Unit.

Pax Group and Relief Workers Leave for Jordan

Miller Stayrook, Johnstown, Pennsylvania; Phillip Rittgers, Cedar Rapids, Iowa; and Ronald Kirkwood, Napanee, Indiana, the first three members of a Pax Unit in Jordan, and Ida and Ada Stoltzfus, Relief Workers, sailed from

(Continued on page 448)

Editorials

THE PRESIDENT'S CALL TO PRAYER

Perhaps not many were aware that the President issued a proclamation on June 17, setting aside and proclaiming July fourth as a National Day of Prayer, "on which all of us in our churches, in our homes, and in our hearts may beseech God to grant us wisdom to know the course which we should follow, and strength and patience to pursue that course steadfastly..."

Such divine wisdom and strength are certainly much needed, and it is gratifying to know that our President is conscious of this need.

We regret that this proclamation could not have been made earlier so that churches could have had full opportunity to bring it before the attention of their people. But if we missed the exact day, rest assured that prayer for divine guidance and willingness to follow that guidance is always in order.

THE MENNONITE WORLD CONFERENCE

As this issue reaches the readers some will be about ready to depart for the Fifth Mennonite World Conference to be held near Basel, Switzerland, August 9-16. There will be about 110 official delegates and an additional 200 visitors attending from the United States and Canada. These, together with delegates from Europe, Asia, Africa, South America, and Mexico, will sit down together in brotherly fellowship to discuss some major concerns of the Church.

The theme of the Confernce is: "The Church of Christ and her Commission." The forenoons of four days will be devoted to a consideration of the following topics related to the main theme: "The Nature and Foundation of the Church," "The Task of the Church," "The Church and the World," and "The Mennonite Church and Christendom." There will be a Peace Conference on the last day.

Whether we go or stay we can be much in prayer for the spiritual success of this conference, that it may bring new visions of God's plan for us and of the contributions we may make to the world's need, as well as a new commitment on our part to follow where He leads.

TOWARD THE SUNSET

We cannot stop the march of time but we can make use of the time we have to prepare for a gracious old age. We spend much time in learning how to live in the activities of youth and middle life, but usually neglect to prepare for the sunset years.

How much more sensible it would be to take note of the fact that we may have a period of years in later life and to make plans to be ready to live those years in fruitful maturity and serenity.

Growing old gracefully is an art that needs to be learned long before we are old. To refuse to think of old age until it is upon us is to be unprepared to make the most of it, and perhaps to spend a miserable and unhappy period both for ourselves and for those around us.

We should determine to keep growing with the years. To stop growing is to stop living at our best. We should grow in grace, in courage, in faith and in love. Every year we should add new interests to life. Such new knowledge and new concerns and new growth will prepare us for a beautiful old age.

We should continue to add new friends as we travel along life's way. To be rich in friendships, to invest of ourselves in younger people, and to have a reverence for all personality is to become friendly old people. How much better to make friends than to pile up bank accounts.

We should early develop a sense of appreciation and gratitude. We should express our thanksgiving to God daily. We should also show sincere appreciation toward those around us. Grateful people are kindly and easy to live with. They develop an attitude that makes for joyous old age.

We should be skilled in sharing and keep on giving ourselves away. As we grow older there will be many opportunities to share. We can give kindness and love and good-will. We can spend much time in spiritual service and in prayer for others. We can be an example of what a mature Christian should be.

But in all of life's journey we should live close to God and keep ourselves ever in His purpose and will. Since He is timeless and eternal, the closer we live to Him the more of real life there is in us.

To enjoy the fruitage of a beautiful old age requires the planting of seeds all along the way. "The things which thou hast not gathered in youth, how shalt thou find them in thy old age?" The sunset of life may be the prelude to a glorious sunrise in eternity. "The path of the just is as a shining light that shineth more and more unto the perfect day."

ADVENTURING BY MAIL

People who have tried it have found a rich experience in writing letters to unknown friends. Perhaps they have read an article that has helped them, or perhaps they learn of someone who has passed through a tragedy, or one who has done a good work. To take the time to write to such and express interest or appreciation, or to point them to spiritual help may mean more than we could realize.

What a comfort it would be to missionaries or voluntary service workers to receive letters of hope and encouragement from unknown friends. And of course there is always the opportunity of sending unexpected messages to our own friends and acquaintances.

Letter writing takes time but it can be made worth while. Older people, who have more time for such matters, could perform a blessed ministry by such correspondence.

The Holy Spirit and our Response

The Holy Spirit has been called the Executive of the Godhead, and Dr. Hodge of Princeton is credited with having first used this phrase to describe the ministry of the Holy Spirit during this present dispensation. The phrase is most apt. An instrument must have an exponent; a piano calls for a player; a depository needs a distributor; a will remains but a piece of parchment without the activity of an executor. So all the riches of God the Father, and all the testament of God the Son, remain unfathomed, untouched, and undistributed apart from the ministry of the Holy Ghost.

Before His ascension, our Lord Jesus promised "another comforter," and stated very clearly the purposes for which He should come: "He shall teach you all things and bring all things to your remembrance," (John 14:26) "He shall testify of Me," (John 15:26) He will reprove, (John 16:8) guide—shew, (John 16:13-15). In the midst of the 13th verse is a remarkable phrase, "He shall not speak of Himself." Change the preposition to "from." Weymouth translates, "He will not speak as originating what He says." All this, and much more shows clearly that to the Holy Spirit is committed not only the legislative or the judicial, but the executive office of the Deity. As the Son came to reveal the Father, so the Holy Spirit has been sent to reveal and magnify the Son, until He shall become to us the fairest of all, and we shall fall at His pierced feet in reverent surrender and worship.

In the minds of men there are many conceptions of the Lord Jesus which are utterly erroneous and unworthy. For though He is infinitely glorious in worth and loveliness, He can never be seen to perfection until the light of Holy Ghost revelation shines upon His person and mission. Attempting to look at Christ as pictured by musicians, poets, artists, elocutionists or rhetoric-loving preachers bereft of the dynamic of the Holy Spirit, is like looking out on a glorious landscape at the midnight hour. Such attempt will never convey to the heart a true vision and understanding of the matchless beauty of the Son of God. All His wondrous beauty is there, but the shining sun of the Holy Spirit revelation must be upon it if we are to see it and fall in love with Him. The tragic absence of unhindered Holy Spirit power is the explanation of so much talk about Jesus, disclosing a misconception of His Lordship, showing so little heart understanding of His nature, revealing such pathetic immaturity of thought regarding His mission, and evidencing such low standards of conviction regarding His imperative commands. In our conception and appreciation of Christ, everything will be reduced, watered down, vitiated below par, unless we invite and permit the Holy Spirit to exercise His ministry as Revealer and Executor of the unsearchable riches of Christ.

The Holy Spirit—

Resist not His incoming;
Grieve not His indwelling;
Quench not His outgoings.

Resist Not

In the light of this office work of the Holy Spirit, there are three significant warnings regarding our attitude to His blessed Person. The first is, "Resist not." (Acts 7:51) This has to do with His approach to the heart, and is a word to those who have not allowed Him to enter in all His fulness. It speaks also to the unsaved, with many of whom He is patiently dealing in grace today. Someone has said there are three recorded rejections of God. The andeluvians rejected God the Father; the Jews of Jesus' day rejected God the Son; and the people of today are rejecting God the Holy Ghost. True, and undoubtedly true of today, I fear the nominal church is as guilty of this as are many unsaved persons. We need to band ourselves together in prayer against this terrible rejection and resistance to the pleading of the Spirit of the Living God. He yearns to live in blood-bought, sin-cleansed temples. He has a right to autocratically control in every local assembly of the saints of God.

Grieve Not

In Ephesians, chapter four and verse thirty, the Lord's people are exhorted to "Grieve not the Holy Spirit." This is a tender word. The One now indwelling the believer is very sensitive to environment and atmosphere. There is no state imaginable so susceptible to surroundings as the Spirit-filled life. Yet, how often we carelessly plunge these temples into company and places and pastimes and indulgences which must be perfectly repulsive to Him, and which bring grief and pain to His heart within the temple. How we crush His protests and refuse to heed that gentle voice of reprimand. How easily we stifle His inward admonitions. These things ought not to be. In our lives and churches He must be counted supreme; then He would guide, teach, energize, protect, and make us fruitful.

Quench Not

The Apostle Paul commands in First Thessalonians, chapter five, and verse nineteen, "Quench not the Spirit." This has to do with our daily service, as "grieve not" has to do with our daily living. Moffat has it, "Never quench the fire of the Spirit." He prompts us to definte acts of ministry. He has come to reign, and has a perfect right to expect full and constant control of our every faculty. All we have should be at His disposal: our lips to speak, our voices to sing, our hands to minister, our time to serve, our influence to be exercised by Him and for Him. But how frequently our guilty repression of spiritual utterance and godly activity have thwarted His yearning and plan. A woman once said to a pastor, after a peculiarly difficult meeting, "I wanted to say Amen several times while you were speaking." His answer was, "O, that you had obeyed the Spirit. Your surrendered lips might have set things free." Surely it is comparatively easy to damp down fires of definite service until He ceases to stir and move the heart to do anything for Him, and we become scrap-heap Chris-

(Continued on page 437)

How Deaconess Work Has Impressed Different People

J. H. LANGENWALTER

Youth

She was a vivacious young girl from Switzerland. She had to learn to deal with handicaps and limitations early in life. The transfer from the mountains of Switzerland to the prairies of Kansas, the presence of illness in the family and financial handicaps were not easy to meet. However, this girl learned to take them in the stride.

One Sunday morning she surprised her teacher, a young man seriously considering Christian work, and her classmates by suddenly beginning to talk about Deaconess Work. She scarcely stopped for breath until the bell rang. She had learned from the Roman Catholic Sisters in her homeland and had listened to discussions about German Sisterhoods. She was ready to become a Sister herself!

This enthusiastic presentation might have been treated as an adolescent outburst. Fortunately it was not treated as such. She soon found interested people who helped her on her rather long way of preparation through encouragement and guidance, as well as through some much needed help in other ways.

She became one of the first three members of the Sisterhood of Deaconesses at the Bethel Hospital and Deaconess Home at Newton, Kansas. Her name was Frieda Kaufmann. She became better known as Sister Frieda. Now they are building a Chapel in honor of her character and her work. Some of us take off our hats when we pass that place under construction and offer a prayer of thanksgiving for the impression which the Deaconess Work made upon that young Swiss girl and how she responded to it.

Leaders

One of these had come from Russia in the early 70s. He had taught school, he had preached effectively, he had edited a small paper, and published it on the frontier, and he had become deeply interested in the needs of educational preparation of future leaders for the Church. As he viewed the opportunity-responsibilities of his dreams for the good of the future of the Church he loved, he also became interested in Deaconess work. He was a source of great encouragement to those younger than himself who might enter such service. He saw the needs of such work for the good of the homes on the frontier and became an inspiration to many to consider seriously the great opportunities for witnessing which might be offered by Deaconess Work among Mennonites.

As a result of his untiring work the Bethel Deaconess Home came into being. This undertaking led to the establishment of Deaconess Work in other places.

His name was David Goerz. He might have used his fine gifts to become a wealthy and powerful man, as the world thinks of power. He chose to leave a greater heritage through inspiring others to devote themselves to a life of Christian service which now reaches nearly around the world. Those who knew him best know that his impressions received from the possibilities which he saw in Deaconess Work played a large part in the great service he rendered in so many ways.

Homes

Perhaps the first and deepest impression of the value of Deaconess Work came to the homes when Sisters were available to serve mothers when children came into their homes. Their favorable impressions grew when they saw the service rendered by the Sisters in times of serious illness in hospitals.

The General Public

No matter how good a new suggestion may be for the general public, its willingness to understand and support such suggestion is usually quite reluctant. So it was with the suggestion that Mennonites become seriously and helpfully interested in Deaconess Work. The word "queer" was heard too often. It seemed queer to many that young Mennonite girls should become like Catholic Sisters. It took a great deal of patient enlightening to meet questions which were not always given in kindness.

Before long there were those who were impressed with the possibilities of such work as could be done at home and in foreign fields. When it was frankly admitted that this kind of work had possibilities there was an increase of interest.

Gradually there were expressions of appreciation of the helpfulness of the Deaconess Work for the work of the Church as a whole. Those who were deeply impressed with this view became more and more helpful in all kinds of work undertaken by the denomination as a whole.

Finally there came a time when one heard the word "wonderful" used rather frequently and emphatically. That attitude left most encouraging impressions as to the value and the need of Deaconess Work.

As one looks back to the manifestations of these impressions one thanks God for the progress which has been made and then prays very sincerely that the general public may yield itself much more to the possibilities of Deaconess Work in the promotion of the Kingdom of God in a time like this.

THE HOLY SPIRIT AND OUR RESPONSE

(Continued from page 436)

tians, unused and unuseable.

Speaking of the Holy Spirit, the late Gregory Mantle said, "Resist not His incoming; grieve not His indwelling; quench not His outgoings." Splendid! May I add a positive word? Open to Him as the Incomer; please Him as the Indweller; obey Him as the Outgoer in His testimony of the things concerning Christ. He wants to use us. May we yield to Him; reckon on Him; put the leadership into His hands in all things, and He will surely take of the rich wealth of our blessed, risen Savior, and administer it to and through us.

—P. G. Lehman in **Gospel Banner**

Report of Pacific District Conference

The beatuiful background of California orchards and vineyards provided the physical setting for the 53rd session of the Pacific District Conference, June 12-15. 131 delegates from Idaho, Washington, Oregon and California met in the First Mennonite Church at Reedley. All 21 churches (3,254 members) of the District were represented.

The spiritual setting for the conference was aptly chosen in the theme: **The Love of God.** Erland Waltner, as conference speaker, presented the challenge of the conference theme using the text I John 4:7-21. **God's Love Is Different, God's Love Made Visible, God's Love In Us, and God's Love Through Us** were the subjects of these spiritual and well received sermons. Elmer Ediger, Executive Secretary of the Board of Christian Service, spoke to the auxiliaries as well as to the conference. Other guests present were Marvin Dirks of Mennonite Biblical Seminary and Missionary Emma Ruth, a member of the local church and recently returned from India.

Auxiliary groups met Thursday. The Women's Missionary Society chose Mrs. F. J. Wiens of Portland, Oregon, as their new president. The Men's Brotherhood are retaining F. J. Wiens as their leader, and the Young People's Union has as their new chairman Clar Bartel, also of Portland. During the time that the auxiliaries met the ministers also gathered for inspiration and fellowship. At the special minister's luncheon Erland Waltner spoke on, **Respect for the Office of the Ministry.**

The official opening of the conference took place on Thursday evening with Rev. H. N. Harder, president of the conference, delivering the conference sermon, **Trading for Christ**, Luke 19:11-28.

Business sessions on Friday and Saturday included reports of committees, elections of new officers as well as inspirational messages. A highlight of the business session was the careful discussion and adoption of a new constitution. The conference also changed the name of the Peace Committee to Christian Service Committee thus indicating a broader scope of work. Also by action of the conference H. N. Harder was designated to be the Pacific District Conference delegate at the Mennonite World Conference in Switzerland this summer.

A new field for expansion was considered and the Evangelization Committee was encouraged to make further investigation into starting a fellowship at Tuscon, Arizona. Already the conference is supporting work in five different places of which Sweet Home, Oregon, is the most recent. The conference is grateful to God for these privileges of reaching out with the Gospel of Jesus Christ.

The report of the Education Committee included a presentation from our various schools. A new venture was presented by the committee to the conference in the area of sponsoring Sunday school workshops for the churches.

The Peace Committee (now Christian Service Committee) reported on a program of church visitation carried out in the past months. The committee was given a larger budget to carry out its increased efforts and responsibilities in the coming year.

For 1952-53 the conference budget reveals some of the expansion of the work. The budget for the new year is $7,815.

Officers for the coming year are: Willard W. Wiebe, president; Myron D. Hilty, vice-president; M. D. Linscheid, secretary; John C. Jantz, treasurer.

Committee members are as follows: Evangelization Committee, Wilbert A. Regier, W. Harley King, H. N. Harder; Education Committee, Paul N. Roth, Mrs. Ira J. Stevanus, Clarence Schmidt; Christian Service Committee, F. J. Wiens, Earl Franz, Rudolph Schmidt; Program Committee, P. C. Jantz, Ira J. Stevanus, Henry Dalke; **Workers' Exchange** editor, Clyde H. Dirks; Trustees, H. C. Wiebe, Ernest Roth, Elmer Widmer, Julius A. Franz, and Rudy Lichti.

—Willard W. Wiebe

Tipping and Tithing

"Now it came to pass on a day at noon that the editor was guest of a certain rich man. And the lunch was enjoyed at a popular restaurant. And the waiters were very efficient. And the food was good.

"Now when the end of the meal was at hand, the waiter brought unto the host the check. And the host examined it, frowned a bit, but made no comment.

"But as we arose to depart, I observed that he laid some coins under the edge of his plate. Howbeit, I know not what denominations the coins were.

"But the waiter, who stood nearby, smiled happily, which, being interpreted, means that the tip was satisfactory.

"Now with such customers we are all familiar. And this parable entereth not into the merits or demerits of tipping.

"But as I meditated on the coins that become tips throughout our nation, I began to think of tips and tithes. For the proverbial tip should be at least a tithe, lest the waiter or the waitress turn against you.

"And as I continued to think on these things, it came unto me that few people who go to church treat their God as well as they honor their waiter. For they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

"Verily, doth man fear the waiter more than he feareth God? And does he love God less than he loveth the waiter?

"Truly, truly, a man and his money are past understanding!

—News at the Crossroads, in Watchman-Examiner

There is no lovier way to thank God for your sight, than by giving a helping hand to someone in the dark. **—Helen Keller**

Magnetic Recorders

Many churches are now purchasing some type of magnetic recording equipment. One of the most important church uses for such a device is the recording of regular church services, to be played back later to shut-ins. There are other uses, such as recording choir and program practices so that participants may determine the quality of their own performance.

Magnetic recording is still comparatively new. These machines did not appear on the open market to any great extent until after World War II. Consequently there is still lack of standardization. Some of the first machines used wire for the recording medium. While they gave good results with speech, fidelity in music recording did not meet the most exacting standards. Tape, either paper or plastic base coated with a magnetizing oxide, has now almost completely replaced wire. However, there are still several speeds of tape in use in both the single and dual track types.

Lack of standarization becomes a particular problem when a tape is to be circulated and used on various machines. Our missionaries are now recording on tape and sending the recording to this country to be used in public programs. Visual aid centers would like to record script for use with slides. In this way not only the script but background music, in fact, an entire worship service could be recorded and used in our churches.

One of the chief problems in standardization is the recording speed of the tape. It now seems probable that machines with a recording speed of 7½" per second will be most used. A speed of 3¾" is also used frequently. Some machines are adapted to either speed. In buying a new machine it would be best to buy either the 7½" speed equipment or a machine which will run at either speed.

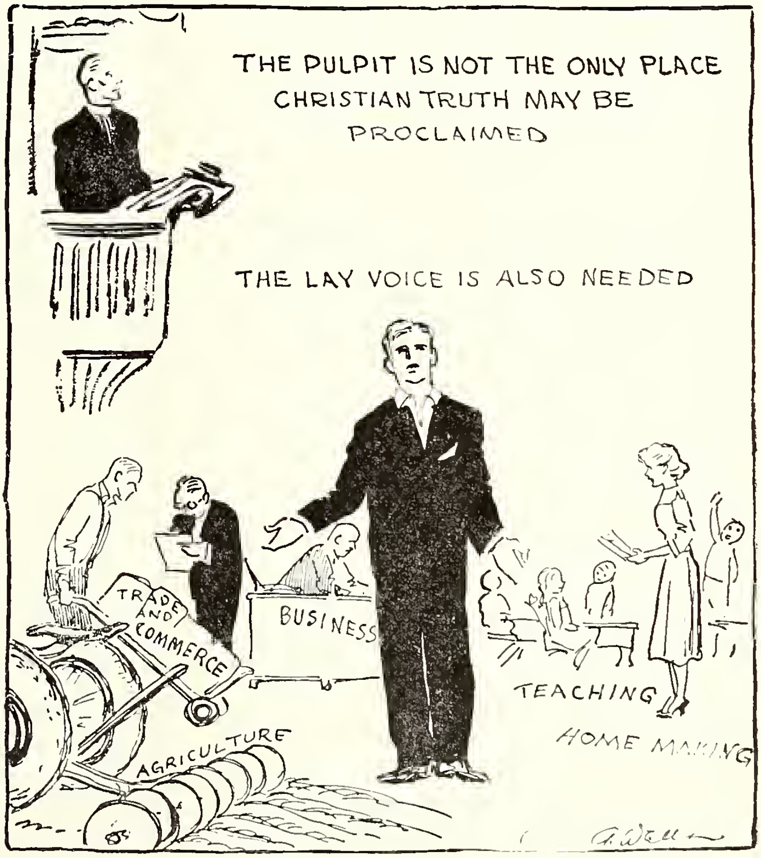
Magnetic tape can be used over and over an indefinite number of times. A reel of tape of sufficient length for a continuous one hour program, without reversing, at a speed of 7¼" per second costs from $6.50 to $13.00, depending on type of tape and reel. The recording machines themselves have a very wide range in price, but several makes which will give very satisfactory service for church use sell for less than $250.00. Just as there are a number of good makes of automobiles, so there are a number of very satisfactory makes of recording machines, and the choice of which one any individual will buy will depend upon individual tastes and the purchase opportunities in any given locality. An excellent bulletin giving comparative data on different makes is the August-September, 1951, issue of **Audio Record,** published by Audio Devices, Inc., 44 Madison Ave., New York City.

—L. L. Ramseyer

THERE ARE MANY WAYS

By Charles A. Wells

Our young people should be made to realize that a Christian witness can be effective in many fields outside the pulpit. We often present youth with dramatic challenges to devote their lives to Christian services as clergymen, missionaries and Christion educators, but seldom have we made them feel an equal challenge to render a service to God in the usual lay walks of life. Some of the greatest Christian witnessing the world has ever known have come from men and women who never donned clerical robes; after all, St. Peter was a fisherman, St. Paul a tentmaker. Undoubtedly the church would make a stronger impact on the world today if more lay people were performing their daily tasks as a testimony to the redeeming and enriching presence of God in life. Living justly, triumphantly and fruitfully is the very substance of Christian truth; if we can do this before the eyes of the world, there is no greater preaching.


THE PULPIT IS NOT THE ONLY PLACE CHRISTIAN TRUTH MAY BE PROCLAIMED
THE LAY VOICE IS ALSO NEEDED
TRADE AND COMMERCE
BUSINESS
TEACHING
HOME MAKING
AGRICULTURE
C. Wells

The Christian Funeral

The Protestant Clergy Association of Bristol, Conn., recently released in pamphlet form a statement entitled "The Christian Funeral" for the guidance of ministers, undertakers, and the families of the churches. The text of the statement—of value in many communities, and worthy of reprint in bulletins, etc.—follows:

The average family is faced only infrequently with the need for making funeral arrangements. Thus it is natural that they turn to the funeral director who makes it his business to facilitate the care for the many details involved. Over the years, however, certain practices have gained common acceptance which are neither Christian nor appropriate. People at the time of bereavement are anxious to do "the right thing," and thus perpetuate these customs, even though they may not be to their own liking funeral rites. So this leaflet brings to you some suggestions which may be the basis of your further discussion with him.

The minister at the time of death does not find it possible to discuss with the family at any great length the meaning behind the truly Christian observance of the Christian emphasis. The Christian wants the conduct of the service to be spiritually-minded. Anything which over-emphasizes the physical body, the empty house of the spirit, should be avoided. To this end it is better that the casket remain closed, especially during the services, and certainly when the services are held in a church. If the family wishes to view the body this can be done privately, at some time prior to the services. The time of departure is naturally a time of deep emotion for the immediate family, and when the casket is not closed until the completion of the services, this moment is a very public one. While the expression of grief is not unseemly in itself, it seems better that the last respects of the personal family for the physical body be paid under more private circumstances.

If the body is kept at the funeral parlor it should not be felt necessary for the family to be present throughout the visiting hours. Someone may represent the family, or a guest book may be provided. Then the immediate family may remain at home within the inner circle of friends or relatives.

It is most appropriate that one who has been nourished in the spiritual life of the church should be buried from the church. This does not mean a more elaborate service, or imply a large attendance. It simply places the services where they rightly belong for such a person, in the house of prayer.

Sometimes the deceased has been a member of a military or fraternal order. Should fraternal or military services be held? Sometimes this may be the case, but often they are a distinct repetition of the services of the church, and may be an additional emotional burden for the bereaved. Seldom if ever should such services therefore be "tacked on" to the services of the church. If the family desires to have such, they should consult with the minister regarding the custom and rubrics of their own denomination.

The Cost. The services and arrangements should be brief and unostentatious. The service and appointments should not be a denial of our faith that we commit the spirit of our beloved to God rather than to the ground. It is natural to wish to honor the dead. But this can be done in many quiet and effective ways, whereas a lavish funeral may seem out of place. A gift might be made to the church, library, hospital. Consideration should be given to the financial security of the surviving members of the family. Certainly this would have been uppermost in the mind of the deceased. This is a reasonable test of expense: Anything out of keeping with the standard of living of the bereaved family will be regarded as ostentatious.

Flowers have been a traditional form for the expression of sympathy. But often the large displays at a funeral impress us as wasteful rather than respectful. A personal note of sympathy may mean more. Memorial flowers provided for the church at some later date may be more expressive of sympathy and appreciation. Many churches have memorial funds, or means by which memorial gifts, large or small, may be translated into a more permanent memorial to the deceased.

The Minister. The minister comes as the servant of the Church of Jesus Christ. He should be notified at once of the death. He will want to offer consolation and strength in the name of Christ in this moment of deep sorrow. He may have suggestions to make before the final arrangements have been completed with the funeral director.

It is often advisable for one to express in writing his own wishes regarding the place, nature and conduct of his own funeral services. All of this assures that the arrangements will be made with clear judgment, and not under the stress of grief and uncertainty. To consult your minister in advance may assure a more satisfactory fulfillment of your wishes.

Unless it is a matter of special convenience, a fee should be given to the minister through the funeral director. The minister does not want his services to be considered as just another item on the "bill." He offers them freely, particularly to members of his own church. Sometimes a token of appreciation is in order, particularly if the minister has stood by during a long illness. But if such is given it is better given personally, and with the understanding that the minister may use it for such worthy purpose as he shall feel is appropriate.

—The Pastor's Journal

What Price This?

NELLIE M. WITTMER

The idea of collecting revenue from the liquor traffic to help run a community such as ours is a disgrace to any church. The revenue derived from liquor to run a Christian government is a vicious excuse. We might as well collect a revenue from murderers, rapists, and kidnapers. What a blow to American idealism!

Figures prove that police of larger cities spend one-third of their time caring for drunks and enforcing liquor control acts. The medical world blames alcohol for ninety per cent of the social disease. America has more than twenty-five million work days lost each year by this disease, and it costs the United States more than fifty million dollars for institutional care, to say nothing of the cost in maimed bodies, deranged minds, and lost souls.

Soon after the initiation of the National Defence Program and the passing of the draft act, there was a big brewers' convention in St. Louis, and an item came out in Brewers' Digest saying, "One of the finest things that could have happened to the brewing industry was the insistence by high ranking army officials to make beer available to army camps." Please note the statement "one of the finest things that could have happened to the **brewing industry,"** not to the boys, not to the nation, not to the future of our country, but—here is the chance to cultivate the taste for beer in millions of our young men, who will in time constitute the largest beer consuming section of our population. They make beer-guzzlers out of them while in the army so they will be patrons after the war is over. They are not caring about the future of America; they want to sell booze.

The beer industry floods newspapers, magazines, radio and television, with high-priced attractive (?) but misleading advertisements, seeking to divert attention from the evils of their traffic. Talk about beer blather—any ad is steeped with it. You can't take away the harm of beer by making a beer dealer wash his hands and face. You can't take away the harm of beer by putting it up for sale in a grocery store; or by putting the word Cafe, Drugs, or Tavern on the front of the building instead of the word Saloon!

Turning governmental beer taxes over to state hospitals for the feeble-minded and insane will not keep the booze from causing those who drink it to kill, rob, lie, and steal, and fill our prisons with criminals. If the beer industry would tell the truth, their ads would show the hearse and ambulance racing down the highway to pick broken bodies left by drunken drivers; or a father and mother bending over a flower-covered grave; a judge presiding at court and a guzzler trying to excuse his conduct by saying, "well judge, you see I was drunk!"

Drinking women and sinning youth make our moral conditions a putrid mess. Gangsters and rapists are still on the loose. There is not a community but would be better off without a booze joint in it. Yet we sit idly by and do nothing but talk.

Whether it is a legalized, dressed-up liquor traffic, paying revenue to the government as we have now, or bootleg liquor traffic as we had under prohibition, there is not a bit of difference in what it does to human society. It is a sordid business for the accumulation of money from start to finish, with not one uplifting motive for its existence. Is it worth the "price?"

Mission Briefs

Report from the South

"I have hid Thy Word in my heart."

It struck me as fitting at this time of Vacation Bible School sessions to pass on a word of some of our own church members' work in the south in Johnson City, Tennessee. These workers are Miss Lillian Lehman and Miss Marie Liechty from our Berne Church.

Here is the summary of their report:

537 children have memorized 25 Bible verses each and have received a New Testament as an award.

381 had learned 25 verses each before and previously earned a New Testament and now for memorizing 25 new verses they received a motto each.

254 have memorized 50 verses each, and received a story book each as award.

126 have learned 100 verses each and received a Bible each.

117 who learned 100 verses each and were selected for a free camp.

May all congregations and homes encourage children to "hide the Word" in heart and memory.

—J.T.

Excerpt from a Letter

(Excerpt from a letter from Alice Bachert, missionary to Colombia, South America.)

It has fallen to my lot to do some of the difficult, disagreeable work, of penetrating new places with the Gospel, and living in closer contact with the native than the other missionaries. But the Lord's Word is a very practical help and His power is sufficient in every time of need. One of the texts I like to have nearby is: "Trust in the Lord . . . and He shall direct thy paths." Also the one I have before me on my desk, "Be strong and of a good courage; for the Lord Thy God, He it is that doth go with thee." It has been especially precious this year and part of last year while the future seemed entirely hidden from me, and the Lord led me on day by day and night by night. It was necessary for a time to give my nursing services to patients in Anolaima (when the climate was most difficult) in order to support and help spiritually a family in dire need. This family of believers has gone on very faithfully with the Lord, and now are expected to bring their small business and will live here in San Javier. They will constitute the evangelical representatives in the town, and I am sure their evangelism will tell for the Lord.

Pigs - Palaver - and Roses

MARY WIENS TOEWS

Africa is the land of strange contrasts, of the ugly and the beautiful, the hideous and the lovely, the unwholesome and the pleasant, the odorous and the fragrant, the loathsome and the highly desirable, the crude and the cultured, harsh sounds and harmony, wailing and tranquility, and palavers (arguments, quarrels) and peaceful councilling.

One can be satisfied with the crude and the repulsive. One can be satisfied to allow the pigs to trample under the beauties of nature, or one can cultivate lovely roses. One can be content to listen to the mournful wailing of the Africans or one can teach them the beauties of harmony in praises to God.

The Scriptures mention the Rose of Sharon and the Lily of the Valley. These flowers bloomed in Bible times and were emulated and used as examples or illustrations. Demons are associated with pigs, but Christ is referred to as the Rose of Sharon. The modern writer of "Sweet Violets" fails to prove his statement—"sweeter than the roses." Violets have a degree of beauty but they could hardly be compared with the majestic rose, whose beauty far surpasses that of the modest little violet.

Africans seem to thrive on palavers and pigs. The prominent Africans will appear in their chiefly robes, and are often accompanied by chair carriers. Rich in red camwood and palm oil, the chiefs can be sensed as well as seen. To hear them—no microphone is needed. Their loud husky voices penetrate far beyond the listening audience, as they heatedly discuss their palavers. The big affair is palaver of the pigs—the pigs that have been in the peanut fields—they have dug up the Cassava roots, and destroyed the corn crop. Some pigs have been killed in the process and so the one group is trying to justify its actions.

Africans are not slow to see the beauty in nature and in flowers. Near the African huts one often sees poinsettias and bougainvillaea bushes. This is especially true of the Christian Africans in Congo. Some of them not only plant flowers and flowering bushes, but fruit trees and a variety of products. Many of these ideas they catch from the missionary. May they also catch from us the spirit of the Living Christ, who is the Rose of Sharon.

There are about 2.2 billion people in this planet. For every one that is white there are 3 who are black, brown or yellow. For every one that is secure in terms of basic economic necessities, there are 3 who live in a state of chronic want . . . for every person who enjoys political freedom there are at least 3 who have only recently thrown off the yokes of imperialism or corrupt local tyranny, and are making their first tentative and precarious experiments with political democracy. This is the kind of world we live in. **—Christian Register**

Book Reviews

CLEAR THINKING ABOUT COURTSHIP, by John C. Wenger. Price 30 cents.

SO YOU'RE GOING TO BE MARRIED, by H. Clair Amstutz, M.D. Price 50 cents.

LIVING HAPPILY MARRIED, by John R. Mumaw. Price 35 cents.

Mennonite Publishing House, Scottdale, Penna.

GOING STEADY? Exciting, isn't it? Are you hoping he or she will be The One in your life? Then, think a moment. Does he go to church with you? Is she the type of person you would like for the mother of your children? Do you show respect and consideration for each other? These and many other questions are discussed in a new booklet just off the press entitled **Clear Thinking About Courtship** by John C. Wenger. It is an excellent little handbook to help Christian young people evaluate their emotions and distinguish between infatuation and real love.

ENGAGED? No doubt your heads are in the clouds, but before you say, "I do," you should come down to earth for a little while and take stock of yourselves.

Are you emotionally mature and ready for marriage? Why do you want to get married? Is it because she reminds you of your mother? If that is the reason, ask yourself if you are old enough to marry if you still need mothering.

Are you selfish or unselfish? "It is generally hard to give up things for others—but not when we are in love. It is through the experience of love that we are led to develop those Christian graces and virtues that we so much admire in saintly people."

Do you feel that your marriage concerns no one but you two? "The family and the community have a right to be interested in you. You are the recipients of their labors." You didn't think of that, did you?

Are you willing to undertake the responsibilities of parenthood? "The family is a fellowship of love. Its purpose in the divine plan is to lead to fellowship with the heavenly Father."

For more interesting information especially for engaged couples, read **So You're Going to be Married** by H. Clair Amstutz, M.D., of Goshen, Indiana. It is a new book just published with Christian emphasis on all aspects of love from engagement through marital adjustment and parenthood. Newlyweds will enjoy it and profit from it also.

MARRIED? The honeymoon is over and you have settled down into a definite routine. Where do you go from here?

"Marriage is a long adventure into regions of personal delight and purposeful family living. You have now started down the road and you want to discover the best ways of sustaining happiness and to achieve the deepest harmony in marital relationships." Thus states John R. Mumaw in his booklet **Living Happily Married.** For those traveling the road to marriage it is a guidebook containing many signposts, warning of the pitfalls to be avoided along the way.

—Mrs. Harvey Bauman, Bluffton, Ohio

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Mennonite Voluntary Service in Germany

CURTIS JANZEN

The Mennonite Voluntary Service Caravan opened camp in Backnang on February 26, with four Americans, one Dutch, and eight Germans. Since that time the number of campers has varied from 8 to 18 with representatives of ages 16-65 and the number of Dutch participants climbing to four. The camp was largest right at Easter time when students who had vacations spent several days to several weeks there. The continual changing number of campers is, in a way, bad since it does not provide enough opportunity for us to become acquainted with each other's aims and ideas.

Since not all are Mennonites, and since the Mennonites represent refugee as well as settled groups, there are many differences in ideas, all valuable in one way or another. There was, for example, a university student from Berlin who kept us on our toes with his ideas of Christianity, a searcher who challenged many things we take for granted. There were those who came not mainly for the idea of giving, but to see how much fun they could have. There were those who were very young in their ideas and needed help for growth. There were those in the midst of their own spiritual conflict and came to a Christian work camp to see if they could find answers. The task of working with these people is a challenging one, one for which we find all too little time, one which requires a vast amount of spiritual resources, the one which is the most important aspect of VS work.

Work on the project began immediately upon our arrival. The plan was to build first two of the ten houses; so we began with spade, pick, and wheelbarrow to take the dirt out. It was expected that the digging would be finished in approximately two weeks, after which the cementing and mason work could begin. Due to lack of a drainage system and an unusually lengthy rainy season the digging process dragged out to six weeks. At the present time one basement is finished "in the rough" and the second will be at the end of this week so that mason work can proceed on the first floor of both houses.

Camp life itself has been very enriching, partly due to the above-mentioned differences in personalities and viewpoints, partly due to the hikes, conversations, and group excursions, and partly due to our devotions and Bible studies. All of these work together to provide an atmosphere of good clean fellowship, more or less common striving for one goal, and a gradual learning to know one another. Differences as well as agreements arise out of these activities and I have come to look upon differences and little "tension-creators" as essential to healthy group living, as the "binding forces." Where tension is lacking it seems to me there is also some lack of vitality. I don't mean tension-creators in the sense of things that would break the group, but in the sense of those little problems and difficulties, which if properly overcome, cause growth in and new insight into life.

In this past week we were privileged to have Cornelius Walls with us to lead our morning devotions and to conduct evening Bible studies with us out of First Peter. We were blessed by their presence.

From April 6 to 20, I attended a camp leaders' seminar sponsored by the Arbeitskreis Internationaler Gemeinschaftsdienste (AIG) at Oberhausen in the Ruhr. The AIG is a central agency in which work camps work together to arrange for projects, to solicit money from Bonn's "Bundesjugendplan" to finance work camps, to make visa and passport arrangements so that campers can cross international boundaries more easily, to interest labor unions and employers to provide time for workers to participate in work camps, etc.

The purpose of this seminar was to provide opportunity for the leaders to share the experiences of the different organizations so that work camps can become more efficient and more useful to the cause of peace and whatever other purposes the organizations might have. Discussions were held on the camp leader and his responsibilities, finances, the work of the secretariat, the organization of the camp, the psychological and sociological structure of a camp, and finally the purposes and uses which a work camp can serve. The UNESCO and human rights program, the UN technical assistance program, the relation of work camps to labor unions, and Albert Schweitzer were also topics of discussion.

The AIG organizations consist of three different types divided according to purpose and methods of approach. The American Friends Service Committee and Brethren Service Commission and MVS work camps are the only ones with a professedly Christian purpose and not primarily political (the way the term is defined by Germans) or educational. The religious emphasis of devotions and Bible study was definitely absent in the other organizations. The leaders of the other groups felt "What is the difference what your religion is as long as you are a good person?"

We feel, as a Christian organization, that without Christ the answer is incomplete, for peace in the world cannot come without peace in the soul which comes from a personal, intimate relation to Christ. The hope of establishing international understanding, the economic quality of men through

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Youth Rallies in India

HELEN KORNELSEN

It was a thrilling experience to get acquainted with both the young people of our mission and those of our neighboring missions. The Youth Rallies were conducted at our four main stations, for the purpose of reaching **all** of our young people. Plans were underway for a Young People's Retreat as well, but since so few of our young people, for financial and other reasons, are unable to leave home even for such a Retreat, we felt it was not a duplication to have these Youth Rallies. It was an experiment, yes. It was something new, but it found a very ready acceptance by all. The Youth Rallies were held at Korba, Janjgir, Champa and Jagdeeshpur, and the Youth Retreat took place at Mauhadih.

We reached approximately 240 young people through the Youth Rallies, and about 70 were in attendance at the Retreat. For the past three years very little or nothing had been done in the way of Youth Conferences and Retreats. This year there was a general awakening. The committee elected four years ago woke up to its opportunities and responsibilities and thus came into being this year's Youth Retreat. At our last Missionary Conference I was entrusted with the Youth Work of our Mission, and so I was eager to do something. Although we were, so to say, two committees at work, for I had chosen Mr. S. Kumar to help me, we worked together and made it a joint undertaking. (I did not know there was a Youth Retreat committee because this committee was chosen before I came to India and they had done nothing in the meantime.) After so long a time, therefore, the young people all the way from the north, Korba, to the south, Jagdeeshpur, were keenly interested in doing something of this nature. All the meetings were well attended, the response was excellent, and I have faith to believe that the challenges presented have been accepted. "Let us rise up and build" was the theme for the Youth Rallies, and "Your young men shall see visions" was the theme of the Young People's Retreat.

After the Young People's Retreat in our mission, I was able to attend the Chhattisgarh Youth Leadership Training Institute, which this year took place at Dhamtari, in the American Mennonite Mission. Although only 32 young people were present from the half a dozen or so missions that belong to the Chhattisgarh area, those present were such who already had had some experience as church leaders. They were a really fine group of young people. I don't know when I have ever enjoyed a group of young people more that I did this one. The six days spent in their midst was an experience I'll be only too happy to share with you when I come home on furlough. They were decidedly a select group of young people, the best from the churches represented, such who were leaders in their home churches because of their Christian experience and willingness to serve the Lord and His church.

Marie Duerksen and I were privileged to be "one of them," i.e., we stayed in the Girls' Hostel, ate all our meals in the common mess, wore sarees the whole time, played with them, and did just everything they did, even drank unboiled water the whole time there! When I related this to Dr. Dester, he shook his head. We took the precaution, however, to disinfect the water with Halezone tablets. Eating rice and curry twice a day for almost a week, plus drinking unboiled water left no ill effects upon us, for which we are very grateful to our heavenly Father. We realize that it was His protecting hand over us.

What has been my observation as I have gone from place to place to meet with our young people? There is going to be a "Church of to-morrow." Our young people will not let us down. There are those who have responded and there are those who are responding to the call of God to feed His flock. Everywhere our youth is preparing for service. Where are they getting their preparation? In Christian schools. Yes, there are also those who are still indifferent, who are not stable but are easily influenced the other way, and for them we covet your earnest intercession. They, too, have leadership qualities and are accepted as leaders. They need to be brought into a personal relationship with God and challenged to behold the vision of building the Church of Jesus Christ. Pray that the right guidance and influence may be given to all through personal contact, through our schools, our churches, our hospitals. We are building for the "Church of Tomorrow."

MENNONITE VOLUNTARY SERVICE IN GERMANY

(Continued from page 443)

technical assistance, and the social equality of man through a human rights program are good ideas, and worthy of fulfillment. But they are like a man trying to lift himself out of quicksand by his own bootstraps. Man does not have all the answers nor the power to carry them out if he did. These things which outwardly are to be desired cannot come without the inward peace of soul, love toward God, and love and mercy toward fellow men.

We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask him to forgive us for our sadness. —W. R. Dale

Espelkamp Dedicated

H. A. FAST

May 11, the day of this dedication, was a beautiful day, interrupted only briefly in the afternoon by a downpour of rain. There was a good crowd present, numbering perhaps 150. The Frankfurt and the Basel units each brought a full carload of people to participate in the celebration. Officials of the Espelkamp Baugemeindschaft and of the Westfalian government at Muenster were also present and took a keen interest in the service. Of the new settlers I believe some 20 arrived and took a very active part in preparing for this festive occasion.

The afternoon service was held outside in the open under a blue sky and a warm sun within the circle of the newly constructed houses, and in a woodland setting of tall pines, oaks, and other trees, which lent to the whole scene an atmosphere of pioneering. It seemed as if God was manifestly smiling in love on this scene and this service.

Kurt Ewert, one of the first settlers in this new project, presided at the meeting and set the tone with his words of greeting and thanksgiving. He stressed how indispensable Jesus Christ, the foundation and ever-present friend and helper, is for the success and happiness and well-being of every home and also of this new Mennonite settlement and church fellowship. This thought was brought out repeatedly from varied angles in every address. All of the speakers spoke with sincerity and a deep appreciation of the importance of this occasion, not only for Espelkamp and this refugee group here receiving opportunity to re-establish a home and church community, but also for other similar groups receiving a like opportunity in other parts of Germany.

Especially impressive and moving were the words of Mr. Stoppel of the Espelkamp Baugemeindschaft, and of Menno Gaeddert and Marvin Gehring speaking in the name of the PAX boys most directly involved in this building project. It was interesting to note how Mr. Stoppel, speaking extemporaneously on the difficult beginnings of Espelkamp, repeatedly stressed how the whole project had been a venture of faith and had been sustained by faith and now was bearing the fruits of faith. Menno Gaeddert pictured the deeper movings of spirit that had brought the PAX boys from America to this service, what troubles and discouragements they had encountered in the early beginnings, what inexpressibly happy feelings of satisfaction they experienced when the first family moved in, and what priceless riches of experience had come to them through this year's service to and with refugees. This vivid reminiscing of the PAX boys on past experiences sometimes brought smiles of amusement to the eyes of the listeners, but more often it stirred them to great feelings of happiness and thanksgiving that this ministry to the homeless had been possible and had been also signally blessed by God.

The new Mennonite settlers in different ways showed their deep appreciation for this new home and opportunity. They only expressed the hope that more Mennonite settlers might be brought to Espelkamp in order to strengthen the life and work of this little church group now trying to get on its feet. It certainly would be fine if ways could be found to make this desire of theirs a reality.

Book Review

THE YEARLING, by Marjorie Kinnan Rawlings; Scribners, 1935; 427 pages., $1.49 (school edition).

The Yearling is the story of Jody Baxter and his pet fawn.

Soon it becomes almost impossible to control the fawn and it runs hither and yonder even when Jody and his father go on extended hunts for Old Slewfoot, the giant bear who kills calves and pigs right in the farmyards. Jody's father knows more about animals and their ways than anyone else in the neighborhood, and they can make short work of any other bear. But they will not kill except for food and to protect their food supply.

Mr. Baxter is not faultless in his personal habits, and at first he cannot bring himself to let Jody face all the realities of life. However, their comradeship builds such a strong bond between the two that Jody feels free to go to his father when he needs help. He urgently needs help when he has to face the decision of giving up his fawn and accepting more responsibilities.

To delay this decision Jody drives himself to almost superhuman efforts in building higher and higher fences around the little plants to save them from the mischievous but lovable fawn. The author certainly makes the reader feel with Jody as he fights the idea that his pet is becoming more of a menace than a friend.

Fear Not The Night

Be not afraid because the sun goes down;
It brings the sunset and the plover's cry.
Before the colors of the evening drown,
The stars will make new colors in the sky.
Night is no enemy. She passes by,
And shows us silence for our own heart's good;
For while we sleep, the roses multiply,
The little trees grow taller in the wood.
Fear not the night; the morning follows soon.
Each has his task to make the earth more fair,
It is by these, by midnight and by noon,
That she grows riper and her orchards bear,
Her fields would wither in a sun too bright;
They need the darkness, too. Fear not the night.

—ROBERT NATHAN

—*Watchman-Examiner*

From the Nation's Capital

FIRST CO ASSIGNED OVERSEAS

A telephone call announcing another step in development of the work program for conscientious objectors was received in the office of the National Service Board on June 24. The first I-O registrant had been officially cleared for overseas assignment.

A volunteer for work with the Brethren Service Commission, this particular registrant left for Germany several months ago, has undergone physical examination and has now been placed into Class I-W (indicating work), with his Selective Service file submitted to National Headquarters where it will be retained until the 24-month period of service is completed. (Files of registrants assigned within the United States will be submitted to the office of the Selective Service Director of the State in which the registrant performs his work.)

The S. S. official reporting the above assignment stated that there may have been others already cleared by State Directors for assignment in the United States, but this is the first officially cleared for overseas assignment.

Official beginning of the civilian work program for conscientious objectors was announced by Selective Service for July 1. A list of available work opportunities is still in the process of compilation. Eventually such lists will be distributed for use by local boards.

An initial step in beginning the work program will be physical examination of the I-O registrants. The armed forces physical examination given these registrants shall be identical with that of other registrants. Selective Service has also suggested that the number of available jobs within a given area will determine the number of I-O's currently to be examined.

SENATE WRITES FINAL CHAPTER ON IMMIGRATION

By vote of 57 to 26 the Senate, on June 27, overrode a Presidential veto and wrote into law the McCarran-Walter Immigration bill—a product of several years development and the cause for much heated debate.

Senator Pastore, one of the opposition leaders, said that the bill was "born in bigotry, founded in hate, and sought to reaffirm the discriminations devised in the present national origin quota system."

On the other side of the issue, Senator McCarran, who is principal sponsor of the bill, made the following final appeal: "In God's name, in the name of the American people, in the name of America's future, let us override this veto."

As previously reported, the final version contains a naturalization oath allowing for naturalization of bona fide religious objectors to military service.

MCC Hospital Requires Name

Friends of the Mennonite Central Committee Mental Health Program are asked to submit suggestions for a name for the Central Area Hospital now being planned. The new hospital will be built on a fifty acre tract of pasture and wheat land one mile east of Newton, Kansas. The initial building will be in two units joined by a covered passage and will accommodate forty mental and nervous patients.

One story construction and faced brick surfacing will be utilized throughout. It is expected now that actual ground breaking and construction can be initiated in October. The site is designed for later additions that will increase the patient capacity to a total of 100.

The first two MCC hospitals have rather simple titles that have become rich in meaning through association with the Christian service program created therein. The name now sought for the Central Area Hospital will also become a symbol of hope and healing for those in need. Kings View Homes and Brook Lane Farm do not contain either "Hospital" or "Mennonite" in their names, but these words are not ruled out. A few suggestions are given to serve as an inspiration to those who will send in their own ideas.

Sunrise Haven
Kansas Prairie Home
Sunflower Farm-Home
Wheatbelt Home
Haven of Siloam

The Executive Committee of the Central Area Planning and Advisory Committee will select three names of those offered and will present complimentary copies of the newly published MCC history to those sending in the suggestions. From these three names one will be presented to the Executive Committee of the Mennonite Central Committee for final approval and acceptance. Please help us name the hospital by sending your suggestion to:

Mennonite Central Committee
Mental Health Section
Akron, Pennsylvania.

Your entry must be in this office by July 31, 1952. Final selection will be made during the month of August.

Into the Beyond

REV. SAMUEL P. PREHEIM recently of Los Angeles, California, was born March 5, 1881, and died May 30, 1952. He was ordained to the ministry in 1910. At various times had served as evangelist for the Northern and Western Districts; also served churches in Pennsylvania, Ohio, and Nebraska and South Dakota.

RUDOLPH BAER of Atascadero, California, and member of the First Church, Paso Robles, was born April 3, 1869 and died June 24, 1952.

Jottings

—**Lehigh Church, Lehigh, Kansas:** "King of Kings," depicting the life of Christ was shown at the local high school under the sponsorship of the Youth Fellowship. A group of men attended the one-day retreat at Camp Mennoscah April 27. The men's organization has greatly improved the church yard and parking area. They also have been mowing the grass at the cemetery. Our church again sponsored two weeks of Daily Vacation Bible School. A program was presented by the pupils the evening of May 29. Teachers were Mrs. P. W. Goering, Mrs. J. F. Banman, Bernice Ratzlaff, and Doris Klassen.—Corr.

—**First Church, Caldwell, Idaho:** May 25 we celebrated the fifth anniversary of the organizing of our church in Caldwell. A large group was present to enjoy the program and the fellowship dinner. We observed the Lord's Supper June 1, with a good number present. Several of the young folks in service and working in near-by cities were home over Memorial Day. The Freeman Junior College Choir was in our church June 2, and brought a very inspiring program in song. Rev. and Mrs. Kliewer and family attended the Pacific District Conference at Reedley, California.—Mrs. Leonard Schmidt, Corr.

—**Bethany Church, Kingman, Kansas:** On June 8, Ted Voran and Marlys Kaufman were married in our church. H. Stucky was subsiitute pastor for the day. Pastor Leowen and family had been called to his parent's home. His father died after an illness of many months. One June 15, eight candidates were baptized and received as members of the church. Mrs. Stanly Voran was also accepted into membership by letter. Communion services were held June 22. A new committee has been elected to prepare the Christian Workers' programs for the next six months.

—**Hereford Church, Bally, Pennsylvania.** The fathers and sons of the church enjoyed a chicken and waffle dinner Saturday evening, June 7. Harper Schneck of the Reformed Church in Boyertown was the guest speaker. Five children were consecrated at a recent worship service. On Father's Day some of the fathers took over the opening services. Russell Latshaw read the opening scripture, Walter Lutz offered prayer, and Stanley W. Bauman spoke very appropriately on "fathers." The primary department rendered effective services on Childrens' Day. Bluffton College Vesper Choir presented their program on Tuesday evening, June 10. Pastor and Mrs. Wilmer S. Shelly and Carol Ann were on their vacation June 11-25. They attended and took part in the centennial celebration of the Wadsworth, Ohio, church. Elmer E. S. Johnson occupied the pulpit in their absence.—Mae Latshaw, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Daily Vacation Bible School was held in our church the last two weeks in May. It ended with a program May 29. The teachers were Mrs. Fred Schmidt, Mrs. Jesse Franklin, Mrs. Bennie Deckert, Mrs. Chester Siebert, and Mrs. Alvin Franz. On June 1, a fellowship institute was held in our church including the churches of Ranson, Hanston, Colby, and Vona, Colorado. There were services in the morning and afternoon. A basket dinner was enjoyed by all. Five children were consecrated on Father's Day. Reverend Kaufman officiated. A marker commemorating the coming of our fathers was dedicated June 16. This is a minature of the first house of worship at Dundee, Kansas.—Corr.

—**First Church, Burns, Kansas:** This church again sponsored vacation Bible School. Reverend Classen, Mmes. Ben Decker, Ray Hiebert, Florence Stucky, and Ernest Saner were the instructors. Our annual Sunday school program and picnic was held in the Peabody Park on Childrens' Day, but was saddened by the sudden death of Mrs. Ray Roberts in a car collision on the way to the picnic. The Walton Church rendered a C. E. program on the evening of June 15. A Gospel team from the Arizona Bible Institute had charge of the morning worship service, June 22.—Mrs. Ike Martens, Corr.

—**Deep Run, Bedminster, Pennsylvania:** J. Winfield Fretz of Bethel College recently showed pictures of South America and told of his visit with the Mennonites there. A pretty church wedding took place June 14 when Earl G. Wismer and Carolyn Joan Derstine were united in marriage. About 200 guests were present. It was also the twenty-second wedding anniversary of the bride's parents. Howard Landes, pastor of the Ebenezer Church near Bluffton, Ohio, preached for us June 15. He and his family attended the twenty-fifth wedding anniversary dinner given in honor of Mr. and Mrs. Edwin Landes, a brother of Reverend Landes. Ellis Graber spoke at the Father and Son banquet of our congregation June 21. Eleanor Wismer has begun Voluntary Service work at the State Hospital, Cleveland, Ohio. One of our deacons, Charles Wasser, had the misfortune of breaking his arm in a fall recently.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** A week of special services was held April 28—May 2. Harvey Jantz brought the messages, Mr. and Mrs. LaVerne Rutschman, from our field in Colombia, South America, showed slides of their work, May 14. A S. S. picnic was held June 2; a basket dinner and games were enjoyed by all. The wedding of Patricia Penner and Nathan Widmer took place in the church June 5. A consecration service for nine babies was held June 8. Three weeks of D.V.B.S. was held again this year with forty-four children and five teachers. A program on June 8 concluded the school. The relief committee asked all S. S. classes to contribute some new item in school supplies for children during May.—Corr.

—**Walton Church, Walton, Kansas:** On Childrens' Day, we had our Sunday school and church services in the Harvey County Park. At noon a picnic meal was served. In the afternoon there was a recreation period. Our Vacation Bible School had an enrollment of sixty-seven. On June 15, our C. E. presented a program in the Burns Church.—Harold Peters, Corr.

—**Deer Creek Church, Deer Creek, Okalhoma:** Our church recently had the pleasure of having Miss Wilhelmina Kuyf visit us and speak at an evening service. Dr. and Mrs. E. G. Kaufman also shared their pictures from Egypt and the Near East on another Sunday evening. A two week vacation Church School was held May 26—June 6. We are fortunate in having a good corps of teachers for which we are very thankful. Our annual Church School picnic was held June 22, at the E. H. Krehbiel home. Harvest weather was as perfect as one could wish, and harvest lasted only a short two weeks. We hope soon to continue work on our new church, so dedication services can be held this year.—M. J. Landes, Corr.

—**Salem Zion Church, Freeman, South Dakota:** Twelve young people were received into the church through baptism on June 22. Four members were added by transfer of letter. On Sunday, June 29, the Lord's Supper was observed. A Children's Consecration service was held June 8. A. P. Waltner who was a heart patient at Yankton hospital has returned home and is much improved. The ordination service of O'Ray Graber is planned for July 13. He is a graduate of Mennonite Biblical Seminary and plans to spend a term as relief worker in Germany.—Corr.

—**First Church, Bluffton, Ohio:** On the last Sunday in May the church choir, under the direction of Earl Lehman, presented "The Holy City." Eight young people were received into the church by baptism on Palm Sunday. At a special consecration service in connection with the children's program June 8, thirteen couples presented their babies to be consecrated. Pastor and Mrs. Beachy attended commencement exercises at Hartford Theological Seminary this spring, at which time he received the Th.M. degree. At a congregational meeting held June 23, it was decided to purchase a lot for the erection of a new parsonage. The present parsonage is to be sold.—Mrs. Gerhard Buhler, Corr.

—**Brudertal Church, Hillsboro, Kansas:** Elizabeth Nickel plans to attend the coming world's conference in Switzerland as a member of the "Mennonite Singers." June 8, we observed children's day. In the morning a program was given by the children, followed by our annual Sunday school picnic. Byron Ewert and Norman Funk were received into the church by baptism, June 15. The Mary-Martha Circle purchased a Baldwin organ and presented it to the church as an aid to worship. Dedication services for the organ were

MCC NEWS NOTES

(Continued from page 434)

New York June 30 for their assignments in the Hashemite Kingdom of Jordan. The three men will be attached to the Near East Christian Council Committee for Refugee Work. They will be doing construction work for the Arab refugees. Ida and Ada will be doing relief work among the refugees in Hebron.

Registrants Classified I-O Should Watch What they Sign

Conscientious Objectors should be very careful what they sign. Reports have reached the Peace Section of the MCC that several I-O men who have been called up for physical examinations have signed papers at the examining stations which caused their draft boards to reclassify them into 1-A. In other cases there has been pressure placed on the men to sign papers which would have compromised their position as Conscientious Objectors. Young men should be warned to read carefully anything they are requested to sign so that they may not inadvertently sign anything which would endanger their position.

For further developments in the I-O draft see the special release enclosed.

Relief Truck Makes Record Hauls

The large semi-trailer truck recently donated by the MCC by the Archbold, Pandora, and Bluffton, Ohio, communities made a record of hauls during the week from June 20 to 27. During that time a truck load of relief goods arrived from North Newton, Kansas. Two truck loads of clothing and one of food for Germany, one truck load of clothing for India, and one truck load of General Conference Mission supplies were shipped from the warehouse to New York and Philadelphia for trans-ocean shipment. In addition to these hauls, two truck loads of baled clothing were transferred from the Ephrata clothing center to the warehouse in order to make room for the Christmas bundle rush. On June 30 a truck load of school supplies and other materials for France and Paraguay will be trucked to the port.

Executive Committee and South American Flying Mission Meet In Chicago

The MCC Executive Committee and the Flying Mission which investigated needs in Paraguay during the spring met in Chicago on June 20 to discuss plans for the further development of the Paraguay program. The Flying Mission reported an interest in promoting the development of the starch industry and the cotton growing and processing industries. They are also interested in purchasing land in and near the Mennonite Colonies for investment and demonstration purposes and hope to create a wider interest in such projects.

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held June 22, when Mrs. Irwin Goering of Newton presented an evening of organ music. We had communion services on Sunday morning, June 22.—Corr.

—**Grace Church, Chicago, Illinois:** A farewell service for Rudolph and Elvira Martens was held at our church Sunday, June 29, at 10 a.m. A mission offering of $150. was received. Also a gift of $105.00 was given the Martens for a short wave radio set to be used on the mission field for inter-station communication. The Martens will leave for a year of training in Belgium after which they will go to Belgium Congo. Vacation Bible School began June 30, with Ernest Neufeld and three voluntary service workers as teachers.—John T. Neufeld, Pastor.

—**Carlock Church, Carlock, Illinois:** A group of nurses from the Mennonite hospital in Bloomington presented a devotional program on May 25. For the morning service on June 8, a Children's Day program was given. A consecration service was held at which time Paul Ernst and Nathan Habegger were consecrated. In the evening the children gave the pageant. "The King's Garden." On June 10, the Fellowship Class sponsored a father-son banquet. On June 15, Ben Esch from Washington, Illinois, filled the pulpit, and R. L. Hartzler from Bloomington was in charge of the installation service of our pastor, David Habegger. Vacation Bible School was held in combination with the Christian Church, June 9-20. A closing program was given June 20. The total enrollment was 75 and the average attendance was 66. On June 19, Denise Jeane was born to Mr. and Mrs. Richard Otto, and Stephen to Mr. and Mrs. Tom Larsen. The Alfred Habeggers, missionaries among the Cheyenne Indians in Montana, were with us June 22. Reverend Habegger brought the morning message and in the evening showed slides of their work. The Women's Christian Service held its semi-annual meeting June 24. Mrs. Alfred Habegger was the guest speaker. In the evening the Habeggers showed their slides of India and Palestine which were taken last year when they visited there.—Corr.

—**Springfield Church, Pleasant Valley, Pennsylvania:** At our C. E. Meeting, May 18, the Gospel film "Bible on the Table" was shown. The church was filled with neighbors and friends. All but three of our C. E. members attended the annual Y.P.U. convention, thereby bringing home the banner. The congregation mourns the death of Wilmer Moyer, who passed away suddenly, June 26. The enlarging of the church for additional Sunday school space has begun. Horace Kratz and Abram Myers are the contractors in charge of the work. A sign, bearing the name of the church, has recently been erected by the Truth Seekers S. S. class.—Mrs. Marvin C. Rosenberger, Corr.

You Will Want To Know

In May, special letters regarding Voluntary Service finances went to each of our U.S. congregations. We had to say, "We as the Conference Service Board must discourage more of our young people from entering Voluntary Service because we haven't been receiving enough contributions for it."

Judging by the contribuitons of $70, $82.21 and $300, we know some congregations really want Voluntary Service to move ahead. Others may have plans for more regular support. BUT, we must report that our totals for the month of June were again in the red. To pay for the workers now out, we brought our deficit to almost $400.

Therefore, we say again that we do not want to discourage any young men or women from entering Voluntary Service. The new alternative service program is now beginning and Voluntary Service is one of the approved forms of service. May we have increased and regular support for this Christian service of youth.

—The Board of Christian Service, Elmer Ediger, Executive-Secretary.

Thoughts on the Word Joy

We can do nothing well without joy, and a good conscience which is the ground of joy. —*Sibbes*

Joys are our wings; sorrows our spurs. —*Richter*

The very society of joy redoubles it; so that while it lights upon my friend it rebounds upon myself, and the brighter it burns the more easily will it light mine. —*South*

There is a sweet joy that comes to us through sorrow. —*Spurgeon*

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Here, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen,
Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.

I have no help but Thine, nor do I need
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.

Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing blood;
Here is my robe, my refuge, and my peace,
Thy blood, Thy righteousness, O Lord my God.

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FRONT COVER

On July 27, 2:30 p.m., the renovated building of the Faith Mennonite Church, Greensburg, Kansas, will be dedicated. Rev Curt Boese is the pastor, and the congregation has a membership of 27. Regular attendance is approximately 50. The Western District Home Mission Committee sponsors this work.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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A PRAYER FOR PEACE

Dear Lord, the world has known so many wars,
It bears such bitter, deep, and lasting scars,
Reach out Thy hand, O maker of us all;
Bend down Thy listening ear and hear our call
In this, and every other threatening hour.
Only Thy might, dear Lord, only Thy power
Can change the hearts of men—can bid them cease
Their avarice and greed—and bring us peace.

Lord of the nations, let no nation reign
To crush another. Free us from the stain
Of blood and slaughter—let us not forget
The loving, kind example Thou hast set.
God help us lift the Golden Rule so high
That its bright words will flame against the sky:
"Do Unto Others As Ye Would That They
Do Unto You," and then will come the day—
The crushed will rise, the bound will find release,
And we shall know the blessedness of peace.

—Grace Noil Crowell in Watchman-Examiner.

WHY SOME PASTORS FAIL

Commenting on the scripture, "Many pastors have spoiled my vineyard," (Jer. 12:10), The Religious Telescope offers the following pen portraits of some pastors who fail in their solemn trust as keepers of the Lord's vineyard:

1. The Professional pastor, who wouldn't make a call except when solicited.

2. The Indolent pastor, who didn't do any more than he had to. His ambition was to "get by."

3. The Officious pastor, who thought he could drive people instead of leading them.

4. The Egotistical pastor, whose faith and high opinion of himself led his people to have a low opinion of him.

5. The Selfish pastor, who thought more of his own personal interests and social standing than he did of the souls of men.

6. The Worldly-minded pastor, who let his people starve for want of the Bread of Life while he participated in the follies of that day.

7. The Ultra-intellectual pastor, who was wise above "what was written" and undermines his people's faith by proclaiming his doubts and vagaries instead of the Word of God.

—Gospel Banner and Evangelical Visitor

Of Things to Come

July 25-26—Men-O-Lan Adults' Retreat
July 27-Aug. 1—Young Peoples' Retreat I, Murdock, Kansas.
July 28 to August 2—Oklahoma Young People's Retreat at Camp Hydro.
July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.
August 3-9—Young People's Retreat II, Murdock, Kansas.
August 8-10—Missions Retreat, Camp Friedenswald.
August 9-16—Mennonite World Conference, Basel, Switzerland
August 12-14—Central and Middle District Ministers' Retreat, Camp Friedenswald.
August 15-17—Retreat on Peace, Camp Friedenswald
August 29-Sept. 1—California Mennonite Family Retreat, Camp Ocean Pines, Cambria, California.

MINISTERS' RETREAT—1953

Questions have been asked about the Minister's Retreat for this summer. Owing to the World Conference of Mennonites convening this summer, and the fact of the General Conference meeting next summer, it was decided that it would be best not to schedule a retreat this summer.

The Committee On The Ministry wishes to make this preliminary announcement that, the Lord willing, a Minister's Retreat will be held one week prior to the opening of General Conference. It is expected to hold the retreat at beautiful Cannon Beach Bible Conference grounds on the Pacific Ocean, about one hundred miles from Portland, Oregon.

All efforts are being made to make this a wonderful time of spiritual, mental and physical blessing. The committee urges all delegates and visitors to the conference to plan to take in this retreat. The dates are August 8 to 15, 1953.

—Committee On The Ministry

Editorials

GIVE THE CHILD A CHANCE

The beautiful story of the call of the child Samuel is always an inspiration. How bewildered he was till an older person could direct him to God. Any boy is rich who has a devout man for his friend. The greatest discovery any child can make is the discovery of God's purpose for his life.

When Samuel understood that God was speaking to him, he did not try to escape or evade God. He had been taught about God from his early youth, and so responded with those memorable words; "speak, for thy servant heareth."

Samuel came from a good home. His mother was a praying woman; his father a devout man. He was early dedicated to the Lord. His parents brought him to the temple that he might have the proper religious instruction. He had a background that helped him to make the great decision of his life. When the Lord spoke, he was within calling distance. He was quiet enough to hear the voice of God. He could understand God's language. He was quick to respond to the divine voice.

Psychologists tell us that a child's personality is well fixed by the time he is five years old. What a responsibility for parents in the very early years. The home is still the greatest school and parents the greatest teachers. The child's life pattern is pretty well established before he goes to school.

There is a story which tells of a mother who went away, leaving her child in charge of a servant. When she returned she was informed by the servant that the child's clothes were there but that she had lost the child.

In many homes parents provide well for the temporal and material needs of the child. They would not think of neglecting the physical necessities, nor of depriving their child of the educational advantages, but seem little concerned about his spiritual training and growth. They take care of the clothes but lose the child.

If we really believe that the soul is the most important part of our children we will be greatly concerned about their spiritual development. We will see to it that they have the proper religious training. We will introduce them to God, that they may recognize His voice when He calls them. Then when the call comes we may have the joy of hearing them say, "Speak, Lord, for thy servant heareth."

LOYALTY TO A LEADER

This is political conventions month. The press, the radio, television—all deal with one great topic: who will be the party leader, and who will be the nation's leader next year. Even within a political party there are many aspirants for leadership, and various groups contend bitterly for their favorite leader. They are not hesitant nor ashamed in professing their loyalty to the man of their choice.

If the churches were as loyal and outspoken for their Leader as these party groups are for their favorites, the world would soon be a different place.

A timid Christian was traveling on a train when two men boarded the train. It was easy to see they were under the influence of liquor. They kept passing the bottle back and forth to each other. They smelled of liquor. They used loud and abusive language to the annoyance and disgust of the other passengers.

The Christian mused within himself: Here are two men who are openly proclaiming that they are serving their leader, the devil. They are not ashamed of it, while I have in no way shown my allegiance to my leader. Feeling ashamed of himself, and mustering his courage, he began singing Christian hymns. The drunks were annoyed and asked what he meant by such singing. He told them that they were showing where their interests were and he had a right to let people know where his allegiance centered. The passengers seemed pleased; some joined in the singing and the drunken men felt out of place and soon left the coach.

Are we too timid in letting people know what leader we serve?

CHANGING THE WORLD

Even in our church work we may become so engrossed in our effort to change the world that we neglect to change people. Yet how can the world be made any better unless the hearts of the people are made better. The emphasis that is being put on evangelism in the churches is a wholesome return to the most important mission of the church; that of winning souls for Christ.

It is heartening to read from the report of the General Conference of the Methodist Church, which met recently at San Francisco, the words from their "Call to Evangelism." The report says in part: "The whole business of the church is to save souls. Its entire program has the single goal of bringing persons into Christ-like life. . . No sermon speaks as it should unless it is evangelistic. No anthem sings as it should unless its voice is redemptive. Let seminaries remember that evangelism is their reason for existing. Let church-related colleges remember that evangelism is their primary task. Let public school teachers, physicians and nurses, lawyers and engineers, scholars and unskilled laborers, housekeepers and business men, husbands and wives and families remember that their vocation is to win the world to Christ."

The world is made up of individuals. To change the world it is necessary to help bring about a change in the lives of people. The above sounds a high note. It might well be a platform for all the churches.

God grant that I may live upon the earth,
And face the tasks which every morning brings;
And never lose the glory and the worth
Of humble service and the simple things.

—Edgar A. Guest

Hitherto Hath the Lord Helped Us

J. J. THIESSEN*

(Excerpts from the Conference sermon delivered at the Jubilee celebration of the Canadian Mennonite Conference, July 6, 1952, at Gretna, Manitoba.)

Text: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." —I Samuel 7:12. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." —Col. 3:17.

The first Scripture passage shows us how God saved Israel in a wondrous way from the hands of the enemy. In gratitude toward God, Samuel set up a stone, a memorial between Mizpeh and Shen, saying, "Hitherto hath the Lord helped us."

This Ebenezer of ancient times is an example of monuments which people erected when important events took place.

The Conference of Mennonites in Canada has been especially blessed in the past fifty years. We also can say, "Hitherto hath the Lord helped us."

Our Jubilee Conference meeting will achieve things for God as we follow the words of the Psalmist: "O come, let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation."

Fifty years ago two congregations joined to work together. Today more than sixty churches are members of our Conference. We have developed into a progressive Christian family and as we celebrate the Golden Jubilee we are dedicating ourselves to continued service in God's kingdom.

These fifty years have been interesting and significant. We have had a great influence in the affairs of the church, the schools, in administration and social developments in our churches.

In our Conference men and women have worked together. We share responsibilities with our General Conference in many fields of Christian service. We express our gratitude to our government as citizens of this great land.

Fifty years ago the Mennonites in Russia were richer than any group in Europe. Then came the Russo-Japanese war of 1904: later, in 1914, World War I, with all their severe and grievious consequences. Our people in various parts of Europe suffered much.

During these times the principles of our faith were tested, (Phil. 1:29), not only to believe on Him but also to suffer for His sake. We have been richly blessed because "God has given the . increase." "Hitherto hath the Lord helped us."

The Conference program committee has chosen an appropriate motto: "Jesus Christ, yesterday, today, and forever."

With unsettled administrative and political relationships, and controversies between capital and labor—the future seems dark before us. It is important that "whatsoever ye do in word or deed, do all in the Name of the Lord Jesus."

Columbus reached his goal after great hardships. He took possession of a land by planting the flag of the cross in the sand and saying, "I take possession in the Name of Jesus Christ." He called the land San Salvador—Holy Savior. So we take possession of the future with its responsibilities today.

The Church of God is in a world of continued changes. Our Conference must meet these changes—"all must be done in the name of the Lord Jesus." We must have a clear vision of our aims, so we can answer as Simon Peter, "Thou art the Christ, the Son of the Living God."

Our support in Home and Foreign Missions must continue in the Name of Christ. "And in His Name shall the Gentiles trust." (Matthew 12:21). Our education, too, must be Christ-centered, as well as our family life and Sunday school work, and our relief program. Many of these activities are wrought with difficulties but we have a promise in Revelation 3:8, "I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my Name."

In conclusion it is important that we look toward a heavenly goal. Our Conference may be compared to a ship with a pilot directing the ship's course toward a safe harbor. All of us, as well as our Conference, are ships sailing toward our Heavenly home. We know that all is ours to do now, all the toil of the world, all the joys of earth, all the glories and all the sorrows; yet in all these things we look to God our pilot for help, and we say with the poet, "Save me, O Jesus."

All that we do now and all that we suffer, may it be in word or deed, we will do in grateful memory, in prayerful supplication, and in unwavering trust in the Name of Jesus. God is with us. Let us dedicate our lives to the service of God. May all that we do be done in the Name of Jesus, and may it be acceptable in His sight, and according to His will; by the Grace of God!

Here I raise mine Ebenezer;
Hither by thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at home.

Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.

O to grace how great a debtor
Daily I'm constrained to be!
Let Thy goodness, like a fetter,
Bind my wandering heart to Thee:

Prone to wander, Lord I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it;
Seal it for Thy courts above.

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*Pastor, First Church, Saskatoon, Sask. President, Canadian Conference. Member of Board of Missions.

The Importance of Convictions

ARNOLD NICKEL*

Sometime ago I overheard a conversation between two young people who were discussing their religious problems. One of them raised a question which is common though often latent, and which deserves an honest answer. "Does it matter a great deal what you believe as long as you are sincere and live a good life?" This generation is characterized by its lack of Christian convictions, and furthermore, it sees little need for the basic beliefs of the Christian Church. The "ordinary" Christian does not bother to think through his beliefs, and hence, is not too careful what he accepts. A man on the street commented that the teachings of the Church belong to the classroom—the professors and students of the Bible. Is it possible to surmise that the Church today is weak in its witness for want of a bedrock Christian foundation?

The Convictions of Jesus

Jesus lived by great controlling convictions. Our customary thought of Jesus is as a Doer rather than Thinker. We usually visualize Him as always busy helping others and forget that behind His gracious and compassionate personality, behind His ministry of concrete friendliness, were powerfully wrought and firmly held convictions. Not primarily because of His magnetic personality or even His power of healing were men astonished and attracted to Him, but because "he spoke with authority." In all He said was an assurance, a power of convictions in harmony with insight, and a grasp on truth that carried inescapable validity. Men could find no fault in Him; they knew He was right. They feared Him and the truth He uttered, therefore, they killed Him. Throughout His earthly life and ministry Jesus laid claim to the eternal truths received of the Father, and, He laid the foundation upon which rest the convictions of the Christian Church.

Early Church Leaders Moved by Convictions

The Apostles and Early Church Fathers developed their convictions upon the foundation of Jesus Christ. The Gospel records point to the many occasions when the disciples failed to grasp Jesus' teachings and vacillated in their faithfulness to Him, but once the reader opens the Book of Acts or the Epistles the story is different. When Peter and the other disciples were taken before the Council to give an answer concerning their preaching, and were strictly commanded to cease preaching in the name of Jesus, Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than God, you must judge; for we cannot but speak of what we have seen and heard" Acts 4:19, 20. This is the word of men whose lives had an undebatable compulsion. They traveled a rough road through riots and jails, but they marched on. They lived and walked by great convictions and preached with a "holy boldness." This was not something peculiar to Peter and the first generation Christians. It is a fact about human nature. When life responds to something acknowledged as compelling, it is lifted out of bondage and fear. To live by great convictions is a great way of living!

The Church has continued to promulgate the Christian faith because of men and women who exercised their Spirit-inspiried convictions. Martin Luther, when hailed before the Diet of Worms to recant his faith in the Word of God and to repudiate the books he had written, replied, ". . . my conscience is captive to the Word of God. . ." At another occasion the Reformer wrote: ". . . the Word of God alone should be the source of all Christian truth, and that only through this way could men come to faith and life in the Gospel."

The early Anabaptists, Conrad Grebel, Felix Manz, George Blaurock, Wilhelm Reublin, and others of the Swiss brethren, were convinced that Infant baptism was not a teaching of the New Testament. As they met for Bible study and prayer they became further convinced that faith in Christ is necessary for salvation; that the Church is a fellowship of believers separted from the world and the State; that the brethren should practice love and brotherhood; that peace and nonresistance are to be applied to all human relationships; and that all men need to recognize the freedom of individual conscience. What significant conceptions these early Swiss brethren took from the very heart of the Gospel!

Our Need of Great Convictions

Strong convictions based upon Christ and the Bible are essential in our generation. To feed at the tables that our Christian forefathers set before us is not sufficient for a vital faith of our own. Convictions are important because sufficient revelation has been given to man that he can know God's will and understand God's Word. Our convictions need not be empty dogmatisms, but can be based on truths made clear to us through an obedient faith and through the revelation of Jesus Christ. Convictions are essential because in the crucial issues of life, men and women must know what is right. Jesus simply declared truth. Argument and reasoning were almost absent; He used analogy, parable, picture—reminders of truths already known but evaded. Everyone honest with himself must recognize it. It is this which gives the words of Jesus their almost unbelievable authority. We realize truth, not so much by a new discovery, as by an awakening to something long familiar, but neglected, distrusted, denied. Of one of the great preachers of our day it has been said, "He never tells me anything new. He reminds me of what I knew all along." This is characteristic of all great preaching. Our convictions must be grounded on the eternal truths of God long familiar to man.

Convictions are greatly needed today because we are called upon to live purposefully. Many people have lost their souls due to aimless and useless living. To accept the challenge of the Great Commission, the propagation of the Gospel, requires convictions prayerfully thought through, accepted,

(Continued on page 457)

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*Pastor, Bethesda Church, Henderson, Nebraska.

Conference Gleanings

WALTER GERING*

Northern District Conference—June 14-18, 1952—Bethel Mennonite Church, Mt. Lake, Minn.

Registration

Delegates and visitors outside of the Mt. Lake, Delft and Butterfield area numbered 348. South Dakota ranked highest with 220. Other states listed were: Montana 44; Nebraska 31; North Dakota 27; Kansas 11; Floodwood and Warroad, Minnesota 7. Two visitors from the Netherlands and one each from the following were registered: Indiana, Pennsylvania, Ohio, Georgia, Canada, Mexico. The name "Hofer" was registered 46 times and ranked first in terms of numbers. Approximately 300 were served the noon meal in the church basement each day. Other meals were served in the homes of the congregation.

Ordination

One of the highlights of the Conference was the ordination service Sunday forenoon. Ben and Leona Friesen Sawatzky were ordained as missionaries and expect to leave for India this fall. They will be serving under our General Conference Board of Missions. Short messages were brought by Rev. John Suderman, member of the Board of Missions and Rev. J. F. Sawatzky, father of the candidates. The service closed with the presentation of a Bible to the couple from the home church by the pastor. The Sawatzkys are members of the Bethel Church, Mt. Lake, Minnesota, and since early youth have felt the call to Christian service. They felt the call to Mission service several years ago and the past four years have been spent at school preparing for the work. Having the ordination at this time gave the entire district delegation an opportunity to become better acquainted with them.

Conference Sessions

The Conference sessions began Saturday evening; this service as well as those of Sunday were of an inspirational, devotional nature. It afforded an opportunity for delegates and guests to join in hours of Christian fellowship and inner strengthening preceding the business sessions. The Conference was centered around the theme, "God, the Holy Spirit."

Business Sessions

The statistician reported that the total membership of the Conference now is 6,055, an increase of 177 over last year. The total contributions for the year were reported to be $429,619. This is an average of $70.95 per member.

Two years ago the Laymen's organization had its beginnings in the Conference. At that time the project undertaken was that of purchasing a bulldozer to be used by our brethren in South America. At this year's meeting the men officially adopted a constitution and reported that the bulldozer project was nearing completion. The machine has already arrived in South America and with it has gone a man thoroughly acquainted with the work. Over $15,000 has already been conitributed by the men of the district. The amount still needed to finish the project is to be collected within the district according to motion of the meeting.

The ladies of the district organized, officially adopting a constitution and electing officers. The young people's organization has a fund started for the purchase and equipment of retreat grounds. Report of progress made on the project was made during the Conference sessions.

Upon recommendation of the Peace Committee the Conference voted to accept the General Conference Peace statement as its official position in relation to participation in war and nonresistance. This is the position adopted by the General Conference in 1941 and reaffirmed in 1950.

The Mission Committee reported concerning the opportunities which lie before the Conference in areas where the opening of new oil fields has brought in workers. Hundreds of people have been uprooted from their home communities and brought into these areas. Many of them are completely unchurched and have set up new residence within a few blocks of our Mennonite churches. This opens up new avenues of witness and service to our Conference. All churches receiving support from the District Conference are to be visited at least once a year by representatives of the Home Mission Committee.

Officers Elected

President—Walter Gering, Mt. Lake, Minn.
V. Pres.—J. D. Unruh, Freeman, S. D.
Secretary—Dan G. Regier, Alsen, N. D.
Treasurer—Ed. P. Graber, Freeman, S. D.
Statistician—Mrs. Herbert Waltner, Hurley, S.D.
Education Committee—L. H. Linscheid, Freeman, S. D.
Business Committee—T. A. van der Smissen, Marion, S. D.
—Ronald von Riesen, Freeman, S. D.
Peace Committee—Arnold Nickel, Henderson, Neb.
Home Mission—J. L. Huffman, Frazier, Mont.
Examining Committee—Paul Dahlenburg, Madrid, Neb.
General Conference Nominating Committee—R. L. Amstutz. Mt. Lake, Minn.
President, Women's Organization—Mrs. Walter Gering, Mt. Lake, Minn.
Chairman Young People's Organization—Palmer Graber, Freeman, S. D.

1953 Sessions

The Conference voted to accept the invitation of the Bloomfield Mennonite church of Bloomfield, Montana, for the 1953 sessions. Rev. George Dick is the pastor of the congregation.

***Pastor, Bethel Church, Mountain Lake, Minnesota; President, Northern District Conference.**

What Have You Suffered?

I saw in a dream that I was in the Celestial City—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. Somehow I found that the saint who stood next to me had been in heaven more than 1860 years.

"Who are you?" I said to him. (We both spoke the language of heavenly Canaan, so that I understood him and he me.)

"I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed.

"No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke: "I have been in heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My fellow-countrymen killed the missionary, and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me."

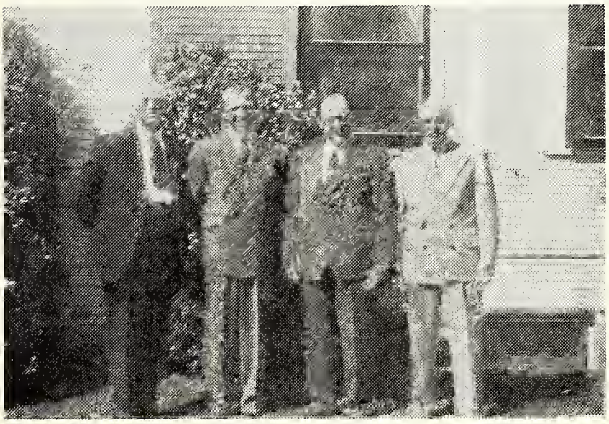
"How terrible!" I said.

"No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

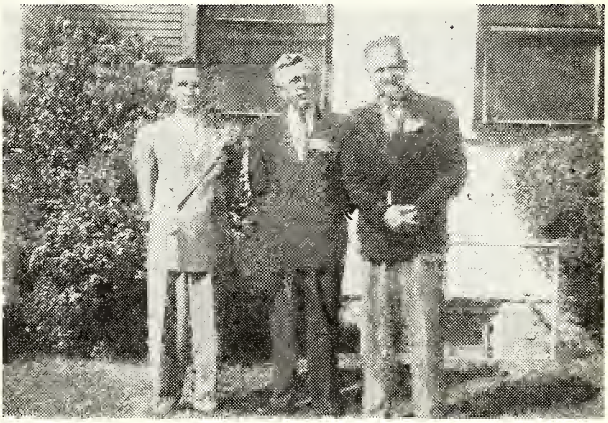
Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?"

And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what the words of Jesus meant: "If any man will come after Me, let him deny himself, and take up his cross, and follow me."

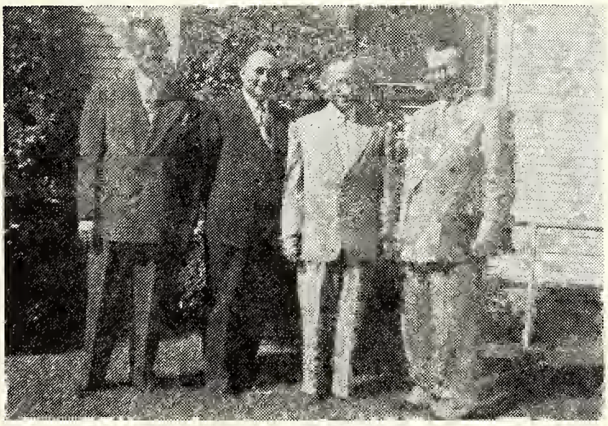
—Presbyterian Survey



Executive Committee: John C. Jantz, Treas.; Williard Wiebe, Pres.; Myron D. Hilty, Vice Pres.; M. D. Linscheid, Sec.



Men's Brotherhood: Alvin Friesen, Sec.; Ira J. Stevanus, Project Chm.; F. J. Wiens, Pres.



Wilbert Regier, Evangelization Com.; W. Harley King, Evangelization Com.; Paul Roth, Education Com.; Erland Waltner, Conference speaker.

Women's Missionary Association: Mrs. M. D. Linscheid, Service Com. Chm.; Mrs. Boschart, Dist. Advisor; Mrs. Ira Aeschliman, Sec.-Treas.; Mrs. F. J. Wiens, Pres.

The Younger

HEL

Ephesians 4:3 "Endeavoring to keep the unity of the Spirit in the bond of peace."

Oh, Breath of Life, come sweeping through us,
Revive thy church with life and power.
Oh, Breath of Life, come, cleanse, renew us,
And fit thy church to meet this hour.

Oh, Wind of God, come bend us, break us,
Till humbly we confess our need,
Then in thy tenderness remake us,
Revive, restore, for this we plead.

Oh, Breath of God, come breathe within us,
Renewing thought, and will, and hearts,
Come, Love of Christ, afresh to win us,
REVIVE THY CHURCH, in every part.

By brief contrast and comparison today I wish to awaken within us all a fresh sympathy for our younger Christian friends in India, and to ask for intercession for the younger churches of the Mission fields.

The churches in India are **younger**—Some Christians are only a year old in faith. In the General Conference mission field of India the third generation is just now coming into being, mostly in the northern section the Christians are of the second generation. In the south they came into the church from the outcast garras. Remember the pit from which they have risen. Remember also that each one needs the redeeming experience of personal salvation.

The churches are **weaker**—In whatever way you wish to define weakness, be that physical, financial, in social, economic or educational privilege, the India churches are weak. The great concern of all missionaries still remains that they may become spiritually stronger because God has promised to glorify Himself through weak vessels if they are consecrated for His use.

The churches are **smaller**—For all of India Christians number a bare 2 per cent, in our own field the number still is too small to be like the Northern District Conference, it compares very nearly to the Pacific District. Still, there is a community and you can detect surnames like Asna, Gardia, Nag, Nandy, Banwar, and Walters that run throughout. There is an exchange of workers and some intermarriage between northern and southern sections. Witnessing to and winning relatives accounts for this. One interesting point, and for the church in India one of great importance because it affects discipline and growth. Once a baptized Christian one for life for all purposes of Government census and records. Once a Christian no longer a Hindu, therefore the classification. In the U.S., there is no such distinction and Christians out of favor in one church or community readily find asylum some other place.

The background of the churches is one of idolatry, superstition, low morals and unethical customs. The present church is set in the midst of Hindu culture and this we must take into account. The false religion and ancient culture, (there are few Mohammedans in our area) colors all that Indians see and think. Check for yourselves one minute how much you are a part and parcel of your heritage. God has called all of us out to be separated from what is wrong in our surroundings. In India the churches still are striving earnestly to set up truly Christian standards of life and conduct. Are we in America striving equally well to preserve what is our wonderful Christian heritage and not yield to the careless, material standards of the world?

Here I wish very briefly to point out just a few of the tenets of Hindu religion and culture to let you see the background of ideology that surrounds the younger, weaker, smaller, and often isolated churches in India.

a. About ULTIMATE REALITY or God, to whom all Hindus refer as Bhagwan, the spirit above all spirits, the attitude and belief is that God is essentially unknowable. Revelation is partial and frequent, God as many, none complete, non perfect. Idolatry is a reflection of this fundamental premise.

b. About religion, NO ONE RELIGION can claim absolute validity. All are equally true and false. There is no need to change from one faith to another. Hindus will allow anything and all to come into their fold, but **Hindus revolt at conversion.** They resent change which is regeneration. So every one who is born again is a miracle of grace.

A great miracle of Nature occurs every year in India and never loses the effect of wonder for those of us who have seen it. When the hot March winds blow, the grass is brown and seared at our feet, no drop of rain is expected and the thermometer rises higher each successive day, THEN the old leaves drop and immediately the fresh green leaves push out and in one short week the landscape is

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***Missionary to India, now on furlough.**

rches In India

EL*

transformed. Yet the conversion of one soul is a miracle as great as that.

c. About truth, the ideology to which the Christians are subjected on all sides is that THE SUM TOTAL OF PARTIAL TRUTHS is better than any one source, syncretism is permissible, the Unique Christ, the Son of God and Man, the only Savior, He is the great stumbling block for Hindus. Hinduism evades personal choice and responsibility because it denies a personal God. It is a philosophy rather than a creed. It is the **sanatam dharm**, everlasting religion, oldest, widest, most tolerant. It demands little change, it does not unduly concern itself with injustice and sin. Let your imaginations help you to think about some of the sharp mental temptations that come to Christians who have come out of such beliefs and who are surrounded by neighbors on every hand, in public and private life, that hold these views. The funeral of Shri Ghandhijee, martyr and hero of India, illustrated this point because portions of the Koran, the Vedas and the Bible were used. He, during his lifetime, had read, studied, accepted and greatly admired some of the very portions of the Sermon on the Mount which we Mennonites cherish. Better than some of us he had practised them, yet... he died a Hindu. Christianity teaches the reality of two ways, two foundations, two destinations and only One Savior, Jesus Christ, and what an assurance there comes from personal faith in the holy Person of God, revealed perfectly to us in His Son.

d. In Hinduism **pragmatism and individualism** contrast sharply to the point of great inconsistency. Just like in the land itself such sharp contrasts can be observed, hot and cold, rich and poor, mountains and plains, so too, caste rules are set and firm, unchangeable practises and customs persist amidst a nonchalant almost fatalistic mental attitude that excuses men from effort or discipline. Losing oneself in meditation is a greater virtue than losing one's life in service, earning merit entails greater effort and sacrifice than exerting strenuous means to change evil, foolish and wasteful ways of living. So one could go one, but you have read and heard much to make this point clear.

The church has taken root in India. Buildings are small, congregations scattered, leadership needed. There is much stress on indigenization—the ideal is to make the church self-supporting, self propagating. This is not an achieved fact but a worthy goal. All native pastors are already paid their small salaries from a central fund. Evangelism is most effective when it is channeled through the church. Government in the churches is not strictly on the independent congregational pattern which is found here, but conferences help to unify interests and centralize needs. Some voluntary efforts of witnessing and teaching bands are being made.

There are **weaknesses within,** competition, yes about language because the difference between Hindu and Oriya is almost as great as between German and English. Petty jealousies, desire for the titles of leadership without assuming responsibility, yielding to slipshod work, careless church attendance, violating Sunday, using tobacco, all these are the "little foxes" that try to spoil the vineyard, and against which the church must teach and speak out. Very often there must be recourse to strict discipline and always there is the danger that discipline that does not lead to repentance does not make for progress. Read Ephesians 4:1-7.

It is through meekness and lowliness, a true humility of heart and mind that unity can be maintained and the bond of peace and fellowship bind believers closely in the church of Jesus Christ.

I am happy to share with you the **encouraging fact that there is vision, purpose, fellowship and responsibility** in the India churches. That should you have the privilege of going to see for yourself you would worship with Indian Christians even though you could not understand the language and you were different.

Pray for the younger churches of India. They are God's chosen means of **transferring, increasing** and **redoubling** your response to the great commission of our Lord and the cause of Missions.

THE IMPORTANCE OF CONVICTIONS

(Continued from page 453)

and applied to life. May we build the great Christian ideals into the structure of our souls. Beliefs that make a difference whether we live after the flesh or the Spirit should control our entire lives. Furthermore, may we live by and strive for our inner convictions, and not follow every wind of doctrine that may blow upon us. Convictions are important, so necessary that the Christian life is wholly dependent upon what we believe.

God's Will For Us

Just to be tender, just to be true;
Just to be glad the whole day through;
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet;
Just to be cherry when things go wrong;
Just to drive sadness away with a song,
Whether the hour is dark or bright;
Just to be loyal to God and right;
Just to be believe that God knows best;
Just in His promise ever to rest;
Just to let love be our daily key:
This is God's will, for you and me.

Testimony In Travel

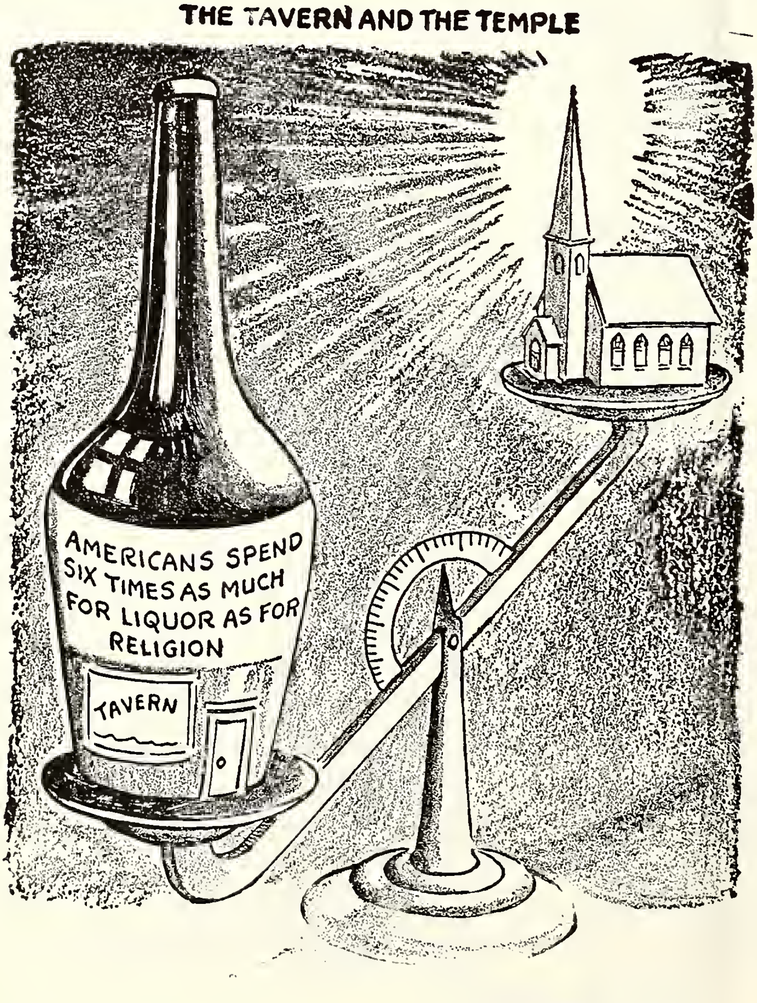
(Excerpt from a letter written by Martha Burkhalter, from Landour Mussoorie, U.P. India, dated June 16, 1952.)

In traveling on the trains we meet many kinds of people. Coming up here I got into a compartment filled with pilgrims going to bathe in the sacred rivers of Haridwar and other places. They asked me many questions and I had the opportunity to give my testimony and tell them of Jesus our Savior.

Many listened eagerly, but one man began to argue in English saying that Jesus was not the Son of God, that He was only a great man like Napoleon, Alexander the Great, and other heroes of history. I told him that his not believing that Jesus was the Son of God, did not change the fact in the least. He admitted that he was an Arya Samajist which is a "reformed" Hindu. These are our greatest enemies these days, going about all over India trying to win back the Christians into a "reformed" Hinduism, and trying to prevent any Hindu from becoming a Christian.

In another train I met a young educated Brahmin, the son of a village-owner. He showed a keen interest in Christianity. Later he wrote me a letter in English: "This life is very short and man does not know what will happen in the future. I often think about your religious views and find myself completely disgusted as to what to do and what not to do. If I accept your religious views, then I will have to separate myself from my family. That would be difficult. But I often think that I should leave my family, and throw myself at the sacred feet of Christ. These conflictions are going on in mine inner soul and up to this time, I have not solved the problem." It seems to me, that in general, there is a more outspoken desire everywhere to know more about Jesus Christ, since India has received Independence.

America Must Be Aroused


THE TAVERN AND THE TEMPLE
AMERICANS SPEND SIX TIMES AS MUCH FOR LIQUOR AS FOR RELIGION
TAVERN

Every year millions upon millions of gallons of intoxicating liquors are consumed in the U.S.A. Millions upon millions of dollars are spent in buying wretchednes, poverty, disease, degradation, lust, crime, and death.

More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. Sons and daughters are growing up under the shadow of this terrible evil. What outlook for their future but that they will sink even lower than their parents?

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

—Spotlight

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Youth Activity of Our Churches

ELMER M. EDIGER

What we have today as a youth program in the General Conference is the result of unplanned development. It is a pulling together of loose ends. Since the conference is very loosely organized on a congregational system, it is surprising to find the uniformity and integration that does exist. The development has been almost entirely from local initiative and imitation. Central guidance in various degrees and various stages has been attempted but usually after the many molds were set in their different pattern.

It is interesting to note the extent to which the Christian Endeavor pattern or at least terminology has entered all the U.S. districts of our Conference. What uniformity there is locally should be credited to the widespread acceptance of C.E. In many communities, particularly the more solid Mennonite communities, there was rarely an affiliation with the C.E. organization of the county or state. The term "C.E." was seemingly accepted in many areas when the change was made from German to English, "Jugend Verein" (youth society) to "Christian Endeavor."

Organization of districts started around the turn of the century while in some it is only a matter of one or two years ago. Steps were taken toward a conference-wide cooperation of youth as early as 1917, although actually the first and present organization was not completed until 1942 when the constitution was adopted. All of these organizations, both district and conference-wide, have not been from the ground up. They have been efforts to tie together "what was" on the various levels without taking steps guiding toward more basic standardization. In a sense the C.E. pattern has been assumed and utilized but not particularly promoted, since it was basically an interdenominational organization and therefore not compatible with the underlying denominational motives.

Present Status of Local Groups

Although it is the most important, the local unit is the weakest link in the total program of the conference. It is weak in that most of our churches do not have an organization of and by youth. This makes it difficult to have programs and projects which grow out of the genuine motivations of Christian youth. And it is just as difficult for district as conference-wide youth organization to channel their Christian challenge to the local youth.

The lack of standard concept as to what is meant by "youth" in terms of age group also leads to difficult, poor-learning, poor-interest situations. For example, a district institute for youth may bring a high school age group from one church and a young adult or even adult group from others. As a result, "youth," particularly, often do not attend a second time.

On the other hand to evaluate the situation only from a concept of modern youth organization may not be quite fair. In some cases a church may have a sincere, religious program designed in part

Youth Work In Our Conference

For the Young People's Union, the month of July marks a new fiscal year. By June 1, the contributions to the Young People's Union exceeded the budget, but expenses far more exceeded both, unfortunately. The work the Young People's Union has sought to do has been more costly than anticipated. It is hoped that the churches find the work done acceptable.

As a new year begins, some questions are in order. What is the Y.P.U. trying to do? Why should there be youth organization? Why aren't we more effectively working together? Just what is the status of youth work among our churches?

Several years ago, Elmer Ediger made a rather exhaustive study of these questions. For anyone interested in our youth, his study is of value. It reveals the background, the trend, the weakness and strength of our youth work. In this and subsequent issues of "Mennonite Youth" his study will appear. Study it with care and seek to see the need revealed in this study.

Mr. Ediger states that the weakest link in the Conference youth organization is on the local level. That is, where one church is active in its youth program, another one is weak and it flounders not knowing just what to do. Each local congregation has developed more or less its own pattern of youth work. This makes communication on youth problems difficult between churches.

The Young People's Union has sought for five years to re-think local youth organization, purpose, and work. Out of this study has come the new plan of work embodied in three divisions—Christian Fellowship, Christian Faith and Life, and Christian Service. Under these three areas, all youth work in a church can be developed. The Program Helps, the Youth Manual, the chairmen of these divisions all are at work seeking to bring about a new concept and a new vitality to youth work in our churches.

Your study of this series will be profitable in your thinking and planning for the coming year. It shows where we are, it suggests the direction we shoud go. With August a month of planning for the year ahead, your use of this material will be profitable.

—E.L.

for children, in part for youth, and in part for adults but all listen to all. Out of this situation as out of the old one-room school may come strong character, a blending of youth and age, and understanding of each other, and cooperation on basis of recognized differences. The resulting "sense of church," "brotherhood," "Community" are too often not realized in the average local groups established on a "youth-organization" basis. Somehow these values should be incorporated into a total youth program, but in my estimation the balances are clearly in favor of a youth organization.

The following statistics are taken from a post-card survey made by the Y.P.U. Vice-President in the spring of 1947. 187 questionnaires were sent out, 92 were returned, which is about 50 per cent.

According to the Vice-President's report, a—

1. Total of approximately 12,500 youth (12-30) in our conference are distributed as follows:

Eastern	1650
Pacific	700
Western	3350
Middle	1550
Northern	1600
Central	850
Canada	2800

2. Fifty per cent returns, or about 92 churches reported the following on number of divisions within C. E. pattern—

44 churches	1 C.E. Society
16 churches	2 C.E. Divisions
22 churches	3 C.E. Divisions
1 church	4 C.E. Divisions
1 church	6 C.E. Divisions
3 churches	10 C.E. Divisions (but S.S. organized)

3. Types of organization in conference (50 per cent return)

28 churches Junior Society
15 churches Intermediate Society
39 churches Young People's Society
16 churches Senior Society*
13 churches Adult Society*
44 churches General Society for entire church.

*I doubt whether local churches all had the same concept as to the age level implied by term "Senior," as I recall, is frequently used to refer to the adult society in contrast to the one other society which is the Junior.

From the partial statistics and personal opinion of the situation one might venture

1. That **1 out of 5** churches have some type of youth society

2. That **3 out of 5** churches have one or two society system

3. That **1 out of 5** churches have no society

Where there are youth societies, they are generally not on a "Fellowship" pattern—rather a Sunday evening organization. Some excellent work has been done to build up local youth fellowship by individual pastors, generally the seminary-trained men.

(To be continued)

What Cigarette do you smoke, Doctor?

BY SHEM PEACHEY

On the Back cover of the May 19, 1952, issue of the **Time** magazine appeared the following statement in a cigarette advertisement

> In a nation-wide survey, 113,597 doctors were asked, "What cigarette do **you** smoke, Doctor?" The brand most named was **Camel!**

Please notice that they do not say how many doctors answered, nor how many, or what per cent said they smoke Camels. If five doctors answered, and three each named a distinct brand, and two named Camels, their statement would still be true. Why did they not say how many answered, and how many did not? Why did they not say **how many** named Camels?

Later in the advertisement they say "Smoke the cigarette so many doctors enjoy!" How many? They do not say. Their carefully guarded, indefinite statement is intended to convey to a thoughtless, gullible public the idea that **many doctors** recommended Camels. But to one who thinks it immediately arouses the suspicion that there were comparatively few.

Why do they give the number of doctors asked? It is nothing but a shrewd psychological trick, played on people who do not think, to have the public associate the number recommending Camels with the number asked, when there is nothing in the statement to warrant such in inference.

This is typical of the tobacco companies. Dur-
the statement to warrant such an inference.
and dishonesty in advertising tobacco products have been brought against the tobacco companies. Some of these charges were backed by doctors and scientific men of repute, who produced statistics that could not be refuted. This whole page advertisement does not contain one scientific fact.

Tobacco companies are composed of intelligent men: intelligent, but not conscientious. They are manufacturing and selling a narcotizing product which they know is injurious to the person who uses it and does not contribute one thing of value to society when smoked or chewed, but robs society of values already there. They are masters in the art of distorting the truth into falsehood, subtly shielding themselves against accusation of lying, insinuating meanings into words and sentences which they do not possess to make them do the service of lies. Their evident purpose is to **deceive** the public into believing that the use of tobacco is beneficial to the human body, because they cannot **truthfully** say that it is of any help. Their **avowed** purpose is to put a cigarette into the mouth of every man, woman, boy, or girl. This they do **for money. If financial gain** were removed from the tobacco industry, it would stop tomorrow.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Timothy 6:9, 10).

Youth's Christian Companion

Y. P. U. Financial Report for May

The May financial report looks encouraging. The young people have gone pretty far over the top of the budget. Thanks!

Y.P.U. Financial Report for May

Balance May 1, 1952		$(1,219.87)
Receipts in May		387.56
Total amount from July 1—June 1		4,132.52
Percentage of budget of $4,000		103.3%
Balance May 31, 1952 (deficit)		(1,057.04)
General Fund	(1,718.94)	
Miss'y Education Fund	(31.57)	
Notes Payable	600.00	
Voluntary Service	93.47	
	$(1,057.04)	

He Saw Beauty In Labor

BY FRANCES SOLENBERGER

There is beauty in such simple things as toiling peasants. Few people have enough sentiment for working people to see anything beautiful in their labors.

Over a hundred years ago in Gruchy, Normandy, a boy of twelve worked every day in the fields. His parents and eight brothers and sisters knew nothing but hard work. To make a living was all important. Not so with Francois Millet. Though an earnest worker he had a secret pastime. There were engravings in the family Bible which fascinated him. In his spare time he made copies of these and hid them away.

In large families one rarely keeps a secret; his drawings were soon discovered. His parents seemed to realize the talent displayed; one day they carried Francois' boyish drawings to a competent artist in Cherbourg who told the peasants that their boy should have training. With mingled feelings of joy and sorrow they received the news. Although proud to have a talented child, regret filled their hearts when they thought of their income. Had they not been God-fearing people who believed that God meant Francois to paint, they probably would have dropped the matter. With great sacrifice, however, they managed to have Francois study in Cherbourg.

Possibly hard work hastened his father's death. After two months in art school, Francois was forced to return to the farm. He thought he had lost every chance of studying again, but after five years the town of Cherbourg provided means for him to study in Paris.

He was very unhappy there. He did not fit into city life. His fellow students ridiculed him, and called him "l'homme des bois," because he was awkward and countrified. His teacher tried to encourage him, but Millet left the school and opened a studio with a friend. He resorted to making cheap pastels from which he barely made a living.

After several years he married, but his wife lived only three years. Later he moved to the little town of Barbizon where he married again. Here he spent the remainder of his life living in a three-room cottage where fourteen children were born. Here he began painting his truly great pictures such as: **The Angelus, The Gleaners, The Sowers,** and **The Man with a Hoe.**

It is easy to understand why Millet's paintings have become great. It is because they are so true to life. For instance, in **The Gleaners,** the women are stooping. They are dressed in old clothes with bonnets to help keep off the hot sun. They are wearing heavy shoes to protect their feet. Their faces, though partially hidden, are homely.

Compare Millet's **The Gleaners** with Breton's **The Gleaner.** Here you see a beautiful girl much better clad than the women of Millet's painting. We wonder how her bare feet can resist the stubble and her head withstand the heat. Could the light grasp of the heavy sheath really hold it securely on her shoulder? The manner in which the left hand is placed on her hip indicates she is not fatigued. The right elbow is thrown out in freedom. If she were tired, the elbow would rest on her chest.

Why is not Breton's painting more true to life? How could it be, when he was a city gentleman who tried to paint beauty only seen with the eye? He did not realize that "beauty is truth, truth beauty." **The Gleaner** lacks truth. Breton's subject does not depict real peasant life. He did not have insight into peasantry. Millet had a sentiment for them which could not be erased. Millet will always be remembered as the artist who saw art in working people.

—**Onward**

Prayer for Our Nation

God our Father, King of glory,
Shine upon our land today;
Make us know Thy ways and purpose,
And be ready to obey.
Teach our statesmen to be humble,
To depend on only Thee;
As they govern our blest nation,
Let it be with equity.

Keep the thought before us ever
What a nation ought to be,
That in ruling we may practice
Faith and love and purity.
Keep a watch upon our portals,
That no foe may enter in,
Bringing with him creeds or morals
That would cause our land to sin.

Thou hast told us that a nation
Without righteousness will fall.
Make us, then, to fear injustice,
Holy awe come over all;
Lest our nation, as have others,
From Thy ruling turn aside
And become a mark for judgment
To be lost in time's swift tide.

—Hillsboro Journal

Mission Notes

The Work Goes On

Work continues, even though the thermometer stands at 115 degrees or higher.

Here is a part of a letter from Miss Anne Penner from Champa, India.

Our young people are not forgotten, no matter how uninspiring the weather. Our churches in India do not "let up" in the hottest of weather.

"The hot season is the time of year for our young people's activities. A couple of weeks ago we had a two-day youth rally at each one of our stations and ended up with a master rally or retreat at Mauhadih. At present we are having Daily Vacation Bible School with the young people and the children. Pray for them that as they study the Word of God it may become very life to them. We covet each one of these young people for the Master. They need Him to make and mould their lives so that they will be fruitful and useful in things eternal."

The Busy Hospital

The Orient is sick. Jesus said "Heal the sick."

Please read this note from Miss Anne Penner, missionary nurse in Champa, India.

"We manage to keep fairly busy at the hospital. At present several of our staff members and students are away on vacation and then the rest of us have to work just a bit harder during that time. The hot season always brings with it its special diseases like pneumonias and dysenteries and cholera. A couple of months ago we had quite an epidemic of chicken pox around here. Many of our Christian families in the community were down with it, but we are grateful that there were no deaths here in our Christian community from that. There was a certain amount of smallpox mixed in with it too. Some of those diseases like smallpox and cholera are practically non-existent at home now, but here they are still very real, claiming their toll of lives every year."

Interruptions

Missionaries often have to do things they had not planned.

Here is another paragraph from one of Miss Penner's letters.

"Most of our missionary family are away up in the Hills, seeking relief from the heat of the hot season and also seeking times of physical and spiritual refreshing. Miss Schmidt and I are alone on our station at the present time. Just a few minutes ago I paid a man for bringing us tiles for the roofs of the new buildings at the hospital. Then at the same time I was asked to pay for 25 tins of kerosene—and so it goes. That is of course all besides the daily work at the hospital. That sort of thing really is not in my line at all, but then one often has to do things that one does not necessarily choose to do."

M. C. C. News Notes

South African Student Arrives at MCC

Margaret Rissik, Johannesburg, South Africa, has arrived at the MCC Headquarters in Akron, Pennsylvania, for a stay of two months. Miss Rissik is in this country to learn about the United States and will be doing some traveling in this area while making her headquarters at the MCC in Akron. An exchange student under the International Research Fund, she has studied one year in Switzerland and two years in Cambridge University in England. After leaving this country she will be an assistant in English at a teacher training college in France. When she has completed a year in France she wants to return home to teach in a nursery school.

Relief Worker Leaves for Germany

Dorothy Hurley, Danvers, Illinois, left from New York on the S. S. Veendam on July 10. Temporarily she has been assigned to the Frankfurt MCC center. She will receive her final assignment after she arrives there.

Relief Worker Returns from Netherlands

Ruth Flisher, Nampa, Idaho, returned to the United States on June 8, after a term of service in the Netherlands. Miss Flisher was stationed at the Heerewegen conference center.

California Migrant Unit Migrates

The California Migrant Unit has moved to Modesto for the summer. In winter the unit is located at Coalinga. The program of the unit includes Bible school for the children in the migrant camps, recreation for all age groups, and a crafts program for the adults.

Bible School at Gulfport has a Large Enrollment

The Gulfport, Mississippi, Voluntary Service Unit reports that it was necessary to schedule three Bible schools during the first two weeks of the summer. One of these was turned over to the Gulfhaven Mennonite Church. The school at North Gulfport had an attendance of 157 the first day and a high of 194.

Last DP Immigrant Coming to the United States Arrives

On June 26 Anna Funk arrived in New York on the **General Taylor.** Her sponsor was her cousin, **F. N. Funk,** of Hillsboro, Kansas. Miss Funk is the last Mennonite to arrive under the provisions of the Displaced Persons Act. Under that act 240 Mennonites have come to the United States. Of these 122 have entered this country since October 1, 1951.

In addition to the Mennonites the Mennonite Central Committee has assisted in resettling over 600 persons of Ukrainian or Eastern European origin. The last of these persons arrived in February.

Into The Beyond

MRS. PETER PENNER of Beatrice, Nebraska, and member of the Beatrice Mennonite Church, was born October 10, 1872, and died May 30, 1952.

PETER B. KOPPER of Pretty Prairie, Kansas, and member of the First Church, was born October 2, 1880, and deid June 30, 1952.

EVELYN MARIE PANKRATZ, daughter of Mr. and Mrs. Henry D. Pankratz of Hillsboro, Kansas, was born July 1, 1930, and died July 1, 1952.

Jottings

—**Grace Church, Enid, Oklahoma:** The Men's chorus of our assembly presented another jail service in our city May 5. Another wedding took place in our midst with our pastor officiating; Katie Koehn, a member of Grace, and Abe Buller of Marion, South Dakota, on May 18. On May 25, a program was rendered by our men's chorus in the Garber Nazarene Church, and on June 5, they had the pleasure of ministering to the inmates of the State School of Enid. A new baby girl came to live with the Walton Unruh family on May 25. D.V.B.S. has again closed with a program and a picnic. Much was accomplished spiritually and otherwise.—Mrs. Fred Koehn, Corr.

—**Bethany Church Quakertown, Pennsylvania:** Our first Daily Vacation Bible School was held from June 16 to June 27. The total enrollment was 85. A program of songs, Bible verses and recitations was presented by the pupils on the evening of June 26, after which the parents and friends were invited to visit the various classrooms to see the handwork completed by the children. On July 1, pastor and Mrs. Denlinger entertained the teachers and their families.—Mrs. Clyde Gano, Corr.

—**Salem Church, Freeman, South Dakota:** Rev. John Thiessen, Helen Nickel, and Wilhelmina Kuyf were the speakers at a mission rally held here June 29. Reverend Thiessen gave the morning sermon after which a fellowship meal was served at the church. In the afternoon the three speakers and the congregation participated in a discussion on the importance of missions and the church's duty. In the evening Misses Nickel and Kuyf spoke. The day was also the last for Rev. Willard Claassen and family in this church. He has taken up the work with the General Conference Board of Education and Publication in Newton, Kansas.—James Waltner, Corr.

—**Grace Church, Dallas, Oregon:** Installation service of our pastor, Earl Peterson, was held June 22. Four new members were received into the church. A fellowship dinner was held at noon. Rev. and Mrs. Robert Wiens were ordained for the foreign mission field that afternoon. The Freeman Junior College rendered a program in our church June 4. A Children's Day Program was given by the children on June 8. Reverend Turnidge of Salem College and Academy was guest speaker. A Sunday school picnic was held in the afternoon at the Helmick State Park. Ida Schmidt passed to be with the Lord on May 28. Isaac J. Janzen passed to be with the Lord on June 13.—Mrs. A. E. Schellenberg, Corr.

—**First Church, Paso Robles, California:** A number from here including Rev. and Mrs. M. J. Galle attended the Pacific District Conference at Reedley, California. An interesting side line while there was the trip to the King's View Home mental institution at Reedley. On Children's Day we had our annual Sunday school picnic. Miss Susie Jantzen returned home from Canada where she had been caring for her sister until her passing. Various speakers have visited in our church: Elmer Ediger, Marvin Dirks of Biblical Seminary. The Albert Jantzens also told of their work and showed pictures of Arizona where the new mission school is being started for Indians. June 29, we had the funeral of Rudolph Bear, 83 years old.—Mrs. Edwin Schroeder, Corr.

—**Menno Church, Lind, Washington:** Baptismal services were held here Pentecost Sunday; seven young people received baptism. The A Cappella Choir from the Freeman Junior College gave a program of sacred music at our church June 9. Hugo Scheffler brought a message in the German language while our pastor was attending the Pacific District Conference at Reedley, California. Our annual Sunday school picnic was held June 27, at the Ritzville City Park.—Corr.

—**Lehigh Church, Lehigh, Kansas:** Dedication of children was observed on Mother's Day. On Pentecost seven members were added by baptism. They were Vernon Birkel, Milford Martens, Vera Weyand, Marvin Flaming, Gerald Duerksen, Gerald Kessler, and Donald Weinbrenner. Mr. and Mrs. George Goosen and Mary Goosen were also welcomed as new members in our fellowship. Communion was held June 8. Funeral services for Henry Weinbrenner were held June 13. Sunday school program and picnic dinner were enjoyed at Gnadenau School southeast of Hillsboro on June 15.—Mrs. Alvin Goertz, Corr.

—**First Church, Berne, Indiana:** Our pastor's wife recently returned from Gulfport, Mississippi, where she was instructor for a week in a Bible School Workshop. The five week's summer Bible School of the community had its commencement exercises in our church for the thirty-two graduates. This year 686 children were in attendance under the instruction of thirty-two graduates. On Sunday afternoon, July 6, Irena Liechty, member of this church, was ordained to be a missionary to Africa. A. J. Neuenschwander gave the charge. Several other ministers took part, among them the president of Goshen College, and H. A. Driver of the Congo Inland Mission Board. Another member of our church is ready to go as a missionary to South America as soon as the door opens. On Sunday, July 13, John Sprunger, a local young man who is serving as assistant to our pastor this summer, will be ordained to the ministry. On June 28, Andrew R. Shelly of the Biblical Seminary, and Viola R. Lehman of this church were united in marriage. Our pastor, assisted by S. F. Pannabecker, officiated.—Martha Gilliom, Corr.

—**Emmanuel Church, Doland, South Dakota:** A crowd estimated at 850 attended farewell services for Rev. and Mrs. Edward Tschetter and family held at Byron Bible Camp, Sunday evening, June 29. The pastor, Lyman Sprunger, was in charge of the meeting. Short farewell messages were presented by representatives of the various church organizations. A dedication service was held around a pick-up truck which the Tschetters will take back to Africa with them. The Tschetters are returning for their second term of service. They have three small daughters. The family is being supported by our church. Our Sunday school enjoyed its annual picnic at Fisher's Grove, July 4. Out of 115 Sunday school members only 8 were missing.—Mrs. John Tschetter, Corr.

—**Meadow Church, Colby, Kansas:** Children's consecration service was held on Father's day, June 15. Berna Dean Wiens and Debra Ann Goertzen were the two that participated in the service. Asher Dahl, who is studying to be a minister, brought the evening message, June 22. Asher has grown up and lived in this community. John Unruh, brother of D. J. Unruh of Newton, has spent the past two Sundays in our midst. July 6, Mr. and Mrs. Alvin Goossen held a reception in the new church basement in honor of their son Paul, and his new bride. Paul and Hildegarde Epp were married June 27 at the Emmaus Church near Whitewater. Ladies' Mission Society was postponed this month because of the busy season.—Mrs. Homer K. Goertzen, Corr.

—**First Church, Pretty Prairie, Kansas:** Miss Mary Schrag, missionary nurse for India, and Mr. and Mrs. Bernard Thiessen, missionaries to Japan, spoke in our church July 7. Miss Schrag will be ordained on August 31. Our pastor is mailing Sabbath day sermons to the boys who are in army service. Funeral services were conducted by our pastor for the infant son of Mr. and Mrs. Elmer O. Krehbiel. Pastor and Mrs. Nyce will leave for a three weeks visit in Pennsylvania, on July 21.—Mrs. Herman Krehbiel, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Our church had communion June 8. The wedding of Glen Wesley Unrau and Mary Lou Voth took place in the Tabor Church, June 12. Carol Ann, infant daughter of Mr. and Mrs. Earl Banman, passed away June 12, soon after birth. June 15, E. G. Kaufman gave the morning message. The wedding of Earl Schroeder and Esther Marie Fast took place in the Alexanderwohl Church June 20. We had our Children's Day Sunday school picnic in the afternoon of June 22. As a result of the work sponsored by our Young People's C.E., they collected $243.00. This money is for Camp Mennoscah. Our church and Sunday school plans to raise $1,000 to help build a leper home in Paraguay. Miss Evelyn Marie Pankratz passed away July 1 on her twenty-second birthday as a result of injuries sustained in a tragic auto accident June 29. She was the daughter of Mr. and Mrs. Henry D. Pankratz.—Ruth Banman, Corr.

A Mother's Meditation

Laurine Quiring Epp (Mrs. G. Kenneth Epp)

Because we loved each other much,
God sent to us a babe.
Love and money, labor, pain:
Was all the price we paid.

He has but loaned her for a time,
And placed her in our care.
And, since she is a part of God;
His home she too must share.

We want to give her healthful food,
To clothe her snug and warm.
And shelter we must needs give too
From rain and snow and storm.

We want to show her God's great world:
The mountains, hills and plains,
The oceans, seas and winding streams,
The meadows and the lanes.

The sunshine at the break of day,
The moon and stars at night.
For all such things shall help her know
The Great Creator's might.

We want to keep her clean in mind,
Teach her to pray and sing,
Restrain her lips from evil words,
And cheer to others bring.

We want her to play the rightful way,
In work to gladly share;
For our little girl is a part of God;
His load she too must bear.

We want her to love her fellowmen,
To comfort those who mourn,
To be poor in spirit, meek and mild,
To encourage the forlorn.

We want her to hunger for righteousness,
To be merciful, pure in heart.
Peaceful to be in a war-torn world,
For such is a Christian's part.

To be brave when persecuted for His sake,
To let His light shine through,
That others may see all her good works,
And glorify Christ too.

For a time with us she was sent to live,
And a part of us she is.
But because God the babe did give,
She also is a child of His.

There is a destiny which makes us brothers,—
None lives to self alone;
All that we send into the lives of others
Comes back into own own.

—Edwin Markham

The Love of the Father

WILMA ENTZ MCKEE

Can I within my finite mind
Comprehend the love of the Father?
Is it within my meager grasp
To understand its depth and power?

He sent His Son from highest rank
To be bruised for our iniquity;
That through the chastisement of His Own,
We might cleansed and accepted be.

Can I within my finite mind
Comprehend His love for me?
O Father, give me understanding,
That I might learn to love like Thee.

God's Bank Ain't Busted Yet

The bank had closed, my earthly store had vanished from my hand,
I felt there was no sadder one than I in all the land.
My washer-woman, too, had lost her little mite with mine,
And she was singing as she hung the clothes upon the line.
"How can you be so gay?", I asked, "your loss, don't you regret?"
"Yes ma'am, but what's the use to fret? God's bank ain't busted yet."

I felt my burden lighter grow, her faith I seemed to share,
In prayer I went to God's great throne and laid my troubles there.
The sun burst from behind the clouds in golden splendor set,
I thanked God for her simple words: God's bank ain't busted yet.

And now I draw rich dividends, more than my hand can hold,
Of faith and love and hope and trust and peace of mind untold.
I thank the giver of it all, but still I can't forget
My washer-woman's simple words: God's bank ain't busted yet.

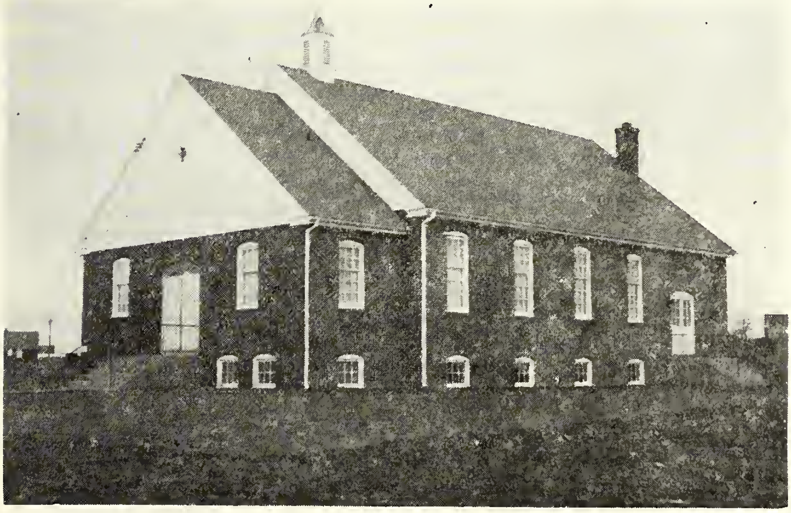
Oh weary one, upon life's road, when everything seems drear,
And losses loom on every hand and skies seem not too clear,
Throw back your shoulders, lift your head, and cease to chafe and fret;
Your dividends will be declared; God's bank ain't busted yet!

—Selected

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE ... BIBLICAL SEMINARY



The new Bethel church of Lancaster, Pennsylvania.

Unto Thy temple, Lord, we come,
With thankful hearts to worship Thee;
Thou and Thy Christ, to guide and bless
And pray that this may be our home
Until we touch eternity.

And dwell Thou with us in this place,
Thou and Thy Christ, to guide and bless.
Here make the wellsprings of Thy grace
Like fountains in the wilderness.

May Thy whole truth be spoken here;
Thy gospel light forever shine;
Thy perfect love cast out all fear,
And human life become divine.

—*The Hymnary,* 282

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LANCASTER CHURCH BUILDING DEDICATED

The cover picture shows the new Bethel Mennonite Church Building of Lancaster which was dedicated May 11, in the presence of an audience of about 400. About twenty ministers of the Conference and of other groups were among those present.

The work at Lancaster was begun about five years ago. The congregation had worshiped in the Chapel of the Lancaster Theological Seminary until the new building was available. There have been three regular pastors: Don. Smucker, Abraham Wiebe, and the present pastor, Ward W. Shelly since June 1951.

The Mennonite

Editor, J. N. Smucker .

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear Brethren:

The welcomed "Mennonite" has just come to the office. I noticed that in your summary of Mennonites throughout the world you have quoted the Belgian Congo as having 5,000. I would like to state that the Congo Inland Mission has over 11,000 baptized communicant members in their field and I believe the Mennonite Brethren Mission which was a part of the C.I.M. field from 1912 to 1924 and lies just West of the C.I.M. field, must have 5,000 or more members in their churches. I visited these fields recently and I believe it is the fastest growing Mennonite section in the world. There is a spirit of revival on evangelism invading the entire territory.

The point of my letter is that you should add at least 10,000 more members to that of the Belgian Congo.

—Congo Inland Mission,
H. A. DRIVER

Of Things to Come

July 28 to August 2—Oklahoma Young People's Retreat at Camp Hydro.

July 28-Aug. 3—Senior Retreat (grades 10-12), Camp Friedenswald.

August 3-9—Young People's Retreat II, Murdock, Kansas.

August 8-10—Missions Retreat, Camp Friedenswald.

August 9-16—Mennonite World Conference, Basel, Switzerland

August 12-14—Central and Middle District Ministers' Retreat, Camp Friedenswald.

August 15-17—Retreat on Peace, Camp Friedenswald

August 29-Sept. 1—California Mennonite Family Retreat, Camp Ocean Pines, Cambria, California.

Sept. 12-15—Central Conference, Topeka, Indiana.

Oct. 15-17—Western District Conference, North Newton, Kansas.

Aug. 30, 31, Sept. 1.—Layman's Bible Conference, sponsored by the Brotherhood and Women's Organization, Eastern District.

Thanks Be to God

Your home mission worker in Mexico, Rev. B. H. Janzen, reports genuine gratitude for the emergency aid given the Mexico brethren through the Mennonite Central Committee. May we all be deeply grateful to the love of Christ which prompted your special giving as individuals and congregations to the Board of Christian Service. Certainly, we also say "thanks be to God" for the timely rain which permits the Mennonites in Mexico to sow their oats, plant corn, beans, mellow-maize and gardens.

You contributions together with those from other Mennonite groups have been administered through Floyd Bartel, MCC worker, and Rev. Janzen. As many as seventy people a day came to these workers asking for seed loans and sometimes for much needed food. Oats now costing $1.44 a bushel may later bring only 40¢. To genuinely help those who had no other resources, it was agreed to do two things, first, to ask for return of the oats, bushel for bushel plus 10%, rather than present price, and second, store this returned oats as a seed bank for next year and perhaps longer.

We are grateful too that the Old Colony leadership has also established mutual aid seed banks. All in all, this physical need, your gifts, this local sharing, and this increased fellowship and trust establishes once more that "all things do work together for good" if we truly love God and His way.

Though recent rains have come, we can all understand that the harvest will not come until several months later, about October, and, therefore, **the emergency relief need is not past.** Congregations or individuals who feel prompted to make special contributions for this purpose are sincerely urged to do so.

Board of Christian Service
Elmer M. Ediger, Executive Secretary

Editorials

VISITORS TO THE WORLD CONFERENCE

What impression will the three hundred or more visitors to the World Conference of Mennonites have upon Europe. Can they be a salty influence upon the insipid life so common in Europe? Can they be lights shining into the darkness of frustration and despair?

American tourists are not noted for creating favorable impressions upon the countries visited. They are often thought to be arrogant, noisy, boastful, and domineering. To many people in foreign lands Americans seem to care only for the dollar and what it can do for their luxury and selfishness. Some of these impressions can be corrected by those visiting Europe and the World Conference.

They can be ambassadors of goodwill. They can be living examples of the power of the Gospel. They can demonstrate something of the marvelous effects of the love of God. They can be channels through whom God can release His love. They can show in their attitude and spirit how real Christianity can work. They can prove themselves friends of God and man. They can be thoughtful, kindly, sympathetic and appreciative.

The three hundred Conference representatives from America can be that many living arguments for the Christian religion and that many ambassadors for God.

ARE WE TOO TOLERANT?

There is a place when tolerance ceases to be a virtue and becomes an evil. When we become so tolerant of everything that takes place that we raise no issue against wrong and sin, our tolerance becomes an evil. There must be a sharp distinction between right and wrong. Tolerance may become a neutral gray that blurs such distinctions.

We are too tolerant with the wrongs of government. We did arouse ourselves over the issue of Universal Military Training, but in general we do not protest vigorously against wrongs and evils in high places.

We should be far more intolerant against the terrible drink evil. Drinkers go on murdering men in daily auto accidents; homes are ruined, lives debauched, sins of all kinds committed, and yet we seldom arouse ourselves against this so great evil.

We are too tolerant of the growing military power in our midst. If the Christians of the land would rise up and call "halt" to armaments and to war, nations would be compelled to find other ways of settling disputes.

We are too tolerant of the race discriminations and narrow prejudices that men carry with them through the centuries; of injustice and malicious gossip and character defamation.

We are too tolerant of sin in general; we do not speak out against the evils that lay waste life. We do not speak out forcibly for the Christian way and for those influences that would help youth walk the highway of God.

It is a fine thing to be tolerant—in the right way. But intolerance also has its place.

HOW CHRISTIAN ARE POLITICAL CAMPAIGNS?

From the speeches at the political conventions and from what we can expect from now on until election in November, we cannot help but raise the question as to whether such campaigns are conducted in a Christian manner.

There will be name-calling and accusations. All the evils and hardships of our daily life will be blamed upon the mismanagement of the opposite party. Perhaps most of the effort will be to denounce the other side, but there will be some grand and impossible promises made, too. The whole theme will be, how good and wise and capable we are, but how bad and foolish and incompetent the other side is. Is this Christian? To claim all the virtues for our side and heap all the evils on the other side does not square either with truth or with the Golden Rule.

HOW USEFUL ARE WE?

From various parables and teachings of Jesus it seems clear that He considered uselessness one of the great evils. The parable of the barren fig tree, the buried talent, and the insistence upon fruit-bearing, all emphasize the importance of being useful.

We place too much importance upon the things we do **not** do. We like to think that if we do not break the commandments, if we do not lie or steal or covet or kill, we are doing pretty well. By that test a fence post would qualify very well. Negative goodness will not do. Refraining from doing certain gross evils is but the inactive part of life. The things which we do not do should but prepare us for what should be done.

We may test ourselves with a few simple questions: how much do we contribute to the happiness of our immediate family? Are we really active in the work of the church, taking time and effort to perform each assigned task, but also finding things to do that are not assigned? What have I been doing for my neighbors? Have I been helpful to my enemies in having them become friends? How useful am I to my friends? (How frequently we neglect our best friends.) How helpful are we to God, in getting the Gospel spread around the world? How inspiring are we to the youth of our day?

A little thought will reveal that we could be far more useful to God and man than we usually are. God is counting on us to help accomplish His work.

A concluding word should be added for the benefit of older people. They, too, can continue to be useful in various ways. They can pray. They can be of good cheer, and be an encouraging example to others. They can visit, or sew or quilt or do other small tasks as strength permits. No one need be useless.

Decide Now

ERNST HARDER*

"And Elijah came near unto all the people, and said, how long go ye limping between the two sides? If Jehovah be God, follow Him; but if Baal, then follow him." I Kings 18:21

"Once to every man and nation comes the moment to decide in the strife of truth with falsehood, for the good or evil side. . . ."

During the reign of Ahab we find temples for worship of Baal as well as altars to Jehovah. The consequence was that idolatry became as fashionable as true religion and far more prevelant; and the further consequence was indifference to all religion. The people did not deny that Jehovah was God, but considered Baal as God also. Thus they stopped between the two sides and excluded neither, but were satisfied with rendering to both a superficial and divided service.

It was the bold and zealous prophet Elijah who could not view such conduct without deep and strong emotion. Upon his asking, Ahab calls together all of Israel and the prophet confronts them with the question, "How long go ye limping between the two sides?" Jehovah and Baal cannot both be God. Decide, therefore, who is God. If Baal be God, worship and serve him accordingly. But if Jehovah be God, choose Him and Him only.

The spirit exhibited by the nation of Israel is not unlike that of some people today. They do not despise religion; they are convinced of its truth and importance. But, neither do they despise the world. They marvel that man should dare to venture upon a course of open contempt of God and His laws but still their attachment to this world is too strong for them to denounce it and to follow God. Their sense of obligation to God is too feeble to fix them in a steady course of obedience to His will. They are not religious, yet they profess not to be irreligious. Thus multitudes go on year after year in a middle course between open irreligion and vice, and real devotion to God. It is tragic that many of us have just enough religion to make us miserable.

I

This indecision is not honest. It is an attempt to accomplish an utter impossibility. No man can have two objects of supreme affection. As long as we don't renounce sin, we are only pretending to serve God. Either we are wholly insincere or we develop a state of conflict in our soul which will waste our life energies.

We rob ourselves of the joys we could find in the service of our God. The playing with sin and earthly pleasures hinders the spirit of true religion. Should there be any joy in serving mammon it too is spoiled by its self condemnation. We resort to two opposite sources of enjoyment. What we derive from one is embittered by what flows from the other.

This constant conflict of loyalty within our personality will make us blush with shame. To be convinced of the magnitude and importance of the object, to form resolution after resolution, to make effort after effort, and accomplish nothing inevitably brings the reproach of weakness and the feeling of self-contempt.

But we cannot go on like this forever. Unless we make a decision one way or the other, sooner or later we will become discouraged and abandon all thoughts of ever being able to become a Christian. Analyze this state of mind and you will see that it must be so. An undecided purpose is the lack of any purpose. Not long ago we were told the world was getting better and better and eventually would be good enough for our Lord to take over. People have thought and believed that they could "ooze" into the kingdom of God. People, who never made a clear decision to follow the true God, had the idea that, while they remained totally inactive, they were drifting closer and closer to the goal. Scientists and leading thinkers today seem to say that these people were mistaken, that an undercurrent somehow because of our purposelessness has taken us back and we are in danger of meeting stern justice as humanity. As individuals who limp between the two sides, we may expect the same verdict.

The fact is that we are created, we are upheld, we are blessed in this world. There is one to whom we owe all that we are and possess. Elijah was sure that Jehovah was that Being and he stages an excellent demonstration for Israel and their priests. He puts before their eyes the question and makes them decide then and there. "If Jehovah be God, follow Him; but if Baal, then follow him."

II

Today the same question looms before our lives and demands an answer. On which side are you? Are you undecided, are you weighing the pros and cons of the choice, or are you still wondering which is the God you are to follow? Our souls, impressed with the sinfulness of human kind, are wrestling with the question: "What shall we do to inherit eternal life?"

The answer is not as difficult as you imagine it to be. Jesus said: "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth and to him that knocketh it shall be opened." (atthew 7:7,8) It was He who came "to seek and to save that which was lost." But we have to make a clear cut decision, to repent of our sins, and to follow Him with our whole life

You cannot earn your salvation by good works or only by living a clean, honest, moral life, for redemption is by grace and through faith in the Lord Jesus Christ. It is He around Whom God built His whole plan of saving sinful man. "For God so loved the world that He gave His only begotten

---

*Pastor, Pulaski, Church, Pulaski, Iowa. The Harders had planned to spend a term of sedrvice in Europe before returning to Paraguay. Due ti the illness of their little son, plans were changed and Brother Harder has promised the Pulaski Church to stay another year.

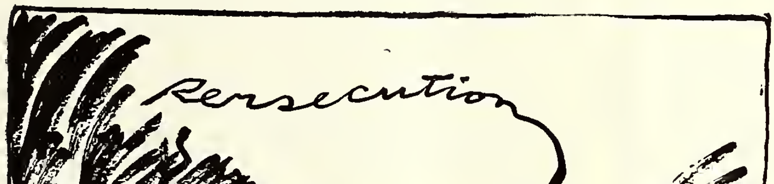
Son, that whosoever believeth on Him should not perish, but have eternal life."

Jesus came to reveal to us the qualities of our Heavenly Father. He is just and righteous, "full of compassion and grocious, slow to anger, and plenteous in mercy." God is love. However this is not something passive, it is active love. God cares, Jesus said. He cares for men and women, each of whom is invaluable in His eyes. How obvious that should be! For God cares for poor sparrows, and "Ye are of more value than many sparrows." Ye are of more value than the sacred institution of the Sabbath day, for "The Sabbath was made for man, and not man for the Sabbath." Furthermore, this love is not merely abstract and general, a sort of divine humanitarinism. God loves each individual; He loves you. One result of this loving character of God is His readiness to bestow His blessings freely. It is His delight to give. By many a parable and many a figure Jesus drove home this thought. "If ye, being evil, know how to give good gifts, ... how much more shall your Father in heaven give good things to them that ask Him?" His goodwill extends even to those who are opposed to His rule and refuse His fellowship. God is like that father, Jesus said—a father who ran out to greet his prodigal son and whose only reproof was the best robe in the house and a feast of rejoicing. "There is more joy in heaven over one sinner that repents than over ninety-nine righteous people that need no repentance." The example of God's suffering love was Christ's death on the cross. For our sins was He slain.

Graf von Zinsendorf was a student at one of Germany's great universities when he was walking through that art gallery in Leibzig. He remained standing in front of a life-sized painting of Christ on the cross. The reality of the picture gripped his soul and the words below the cross spoke to him, "Dies tat ich fuer Dich, Was tust Du fuer Mich?" (This I did for you, what are you doing for me?) Graf Zinsendorf gave his life to the service of God and became a blessing to thousands in Europe and America.

The risen Christ is speaking to you and waiting for the day when you will make your decision and find peace for your soul. Say to Him: Here am I use me today. Use me always. My life is surrendered to Thee. Be my captain. I will follow where thou wilt lead." Give God a place in your heart. Use the Bible in your quest for Him. Take time out each day to pray and to be quiet before Him. It will put new fiber into your soul and you will feel the Holy Spirit lead you. Be ready to face trials, to confess sins and expect to grow more Christ-like as you follow Him.

The Unafraid



Charles A Wells

This is a time when the Christian faith and its adherents should be outstanding. Through the mounting fears and hysteria, the foreboding prophesies of the future, Christians should walk with uplifted faces, with countenances of hope. They are the inheritors of those who walked under the lash of persecution through a path of danger,—and who sang as they walked. They created a great heritage, bringing strength and victory out of tribulation because they had faith. Today with the greatest comfort and abundance on earth, many people are paralyzed at the thought of hardship, sacrifice, suffering,—forgetting that out of such fires men forge greatness. Our weakness is in our hearts, our poverty is in spirit. Only a spiritual awakening can help us again to walk with the unafraid.

Ministering to the Household of Faith

JACOB T. FRIESEN*

Mennonites of Germany are joining hands for a spiritual ministry "to them who are of the household of faith." Eight thousand Mennonites driven from their homes in the East remain in North Germany. They are scattered through countless villages and second-story rooms of farm homes. Many have found employment in the vicinity of their temporary homes. This makes moving to a new location very difficult. As a result, families and individuals live with little opportunity for Christian fellowship with other Mennonites, and no definite prospect of moving into a Mennonite community. Brethren such as H. J. Dyck of Elbing, Kansas; H. H. Janzen from Canada; J. J. Voth, of North Newton, Kansas; C. Wall of Mountain Lake, Minnesota, as well as west Prussian Ministers including the brethren Helmut Wiens, Albert Bartel, and numerous German Mennonite ministers, have ministered to these brethren in the past. These traveled over the entire area ministering to groups of their acquaintances or who desired their services. This plan developed quite naturally through the unstable years after the war. As time passed, it became evident that a careful plan must be drawn up by which this scattered "household of faith" could receive regular spiritual guidance and pastoral care.

In November 1951, pastors and leaders concerned met in Hamburg. After earnest prayer and a thoughtful survey of needs, a plan was developed in which the area involved was divided into eleven districts. The boundaries were drawn to facilitate transportation for the pastor responsible, to reach centers accessible to as many refugees as possible, and established churches were made responsible for their surrounding areas. The eleven pastors each in charge of one district include standing Mennonite pastors, refugee pastors, and lay ministers. The areas are well defined so that each one knows the extent of his responsibilities.

The financing of this plan is also a venture of faith. Refugee as well as non-refugee Mennonites are called upon to assist. An open letter, "Aufruf" was published in the papers and also sent to each refugee address calling every individual to contribute 60 pfg. (15¢) per month up to five members in a family. Together with various amounts to be given by Mennonite conferences and MCC workers in Germany, the sum of 20,000 DM is to be raised to cover the cost of this ministry for one year. This plan was approved and went into effect beginning 1952.

In the early part of this year I traveled for two weeks among these refugees. The far-reaching significance of the proposed plan and its possibilities became clear as one made these personal contacts. We traveled 1,200 miles conducting 22 services in homes and churches. Between services we visited the sick, the aged, and families too far removed to attend services. A number of these groups had not had services for three months. Under the new plan it is hoped that groups will have services at least once a month. Many of the groups meet in the homes—others rent a room or a local church. The following incident is rather typical of the difficulties and sacrifices necessary to meet even once a month. At one evening service a mother and daughter traveled eight miles with bicycle. Following the service they waited for a late train to take them part of the way since the road was icy, and the remaining four miles they traveled by bicycle and on foot. Children were often able to attend only the Sunday services, since they are in school during the day and the distance is too great for them to travel in the evening. Young people can seldom take time from jobs to attend services planned during the day.

There is, however, a genuine concern on the part of many parents to maintain the Christian faith and Mennonite heritage. Many who have lost interest in the Mennonite church are waiting to be invited and challenged. We must also acknowledge the sad fact that many nominal members of the former established church have lost all contact and have been drawn into other church fellowships or have lost contact completely.

This plan now has been in operation for six months and is proving effective. Ministers are able to conduct services more regularly and have more time to visit individual families. Support for the program is developing slowly. Many of the refugees recognize the need for this spiritual ministry and are contributing regularly. The amount of 15 cents seems very small but represents genuine sacrificial giving on the part of many.

This ministry "to the household of faith" represents a venture in faith and should be an object of our prayer. The circumstances and the power of evil often seem overwhelming, but God calls us to launch out leaving the concern for the final victory to Him.

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*Pastor, First Church, Beatrice Nebraska, but at present the Friesens are serving a term of service with the MCC in in Europe

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DR. A. T. PIERSON'S RULES FOR READING

1. Never lose a valuable fact or a good thought. Make a note of it, preserve it, and put it into shape for future use.
2. Never read a vile, coarse, worthless book. Time is too short; character too priceless.
3. Never pass by a word, a reference to historical or scientific fact, or anything else worth knowing until it is understood.
4. Mark your books. In margins by single, double, or triple lines according to importance. Underline phrases or sentences. On fly leaves, make a brief index of valuable parts.
5. Read some books that tax all your power; and some unattractive ones to call forth concentration of mental powers.
6. Let reading be varied. Turn from philosophy to romance or biography. This gives rest to the mental powers.
7. Buy only those books which you wish to keep as a permanent possession. —**The Church Herald**

PAX - A Growing Volunteer Service

ELMER EDIGER

PAX is Latin for peace. A year ago in March, the first unit of twenty PAX volunteers left for Europe to build homes in West Germany for Mennonite refugees from Danzig and West Prussia. Later some of these were transferred to Greece to help villages overrun by guerrilla warfare. This summer additional men were sent across to help in building refugee housing in Germany, and the first PAX unit is being sent to the Middle East to assist with the Arab problems in the Jordan region. The recent appointment of Harry Martens, on leave from Bethel College, will lead to a further expansion of these PAX units.

Although Voluntary Service and Relief are for men and women alike, PAX units were organized about a year ago specifically for men classified as I-O. Those thirty who served the first year will not be able to have their time count for draft service because the program was not yet functioning at that time. But these men served with a different motive. While others were being sent across the seas trusting in the way of hatred and destruction, PAX men gave their time and money, went across armed with Christ, hoping and praying that their constructive service might give evidence of the love of Christ, God's will and way to peace. From all indications, a much appreciated help and a real testimony is being given.

Change General Conference Policy for Support

Until May 1, 1952, the General Conference individual, his family, and his congregation were asked to be fully responsible for the $75 per month, $900 per year for his support while in PAX service. From various sources in our Conference it was urged that this policy be changed so that the Conference as a whole rather than individual congregations help to support PAX volunteers. Thus, those who are not able financially would also have an opportunity to serve in PAX.

The Board of Christian Service has, therefore, agreed on the following conditions to finance and underwrite PAX volunteers:

1. That the congregations in general give more support to the Voluntary Service fund from which this would be paid,
2. That the individual and his family commit themselves to $25 per month, or as nearly that amount as possible.

This means that those who can pay the full amount per month may voluntarily do so. All payments above the $25 will make it possible for more men to serve in PAX; such will be deeply appreciated as part of the sacrifice we want to make voluntarily for positive Christian service in these times. Those who are unable to pay the suggested $25 per month, but want to serve, should apply and indicate what they can pay.

Government Approval of PAX as Alternative Service

Although each individual in PAX will need to receive separate approval from his local board, the National Selective Service Office has recently given definite approval of PAX, and other MCC service as alternative service.

We are deeply grateful that our government, under the new provisions for conscientious objectors, is allowing our men to count their voluntary service for the church toward their required two years of alternative service. This adds to the challenge our church faces in this channel of service for Christ and His cause.

How to Apply for PAX

Those young men from the General Conference who are interested should write to the I-W Service Office, Mennonite Central Committee, Akron, Penn. After the application is made, the Board of Christian Service office of the General Conference Mennonite Church will contact the applicant to arrive at a mutually satisfying coverage of the costs as described above. The number of volunteers who are accepted for such foreign service depends upon finances contributed to the Board of Christian Service and how much individual families contribute to their PAX member's expenses.

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*Executive Secretary, Board of Christian Service.

American PAX volunteers and German Youth help build refuge home.

THE REMEDY

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will prove futile. There must be no attempts to regulate the cancer. It must be eradicated—not a root must be left behind—for, until this is done, all classes must continue in danger of becoming victims of strong drink."

A. Lincoln
—Gospel Banner

◆

To tolerate misery among men without feeling the call to remedy it is to fall under the reprobation "inasmuch as ye did it not, ye did it not to me."

—Bishop Gore

Chris

"Like a mighty army moves the Church of God."

The draft boards of our country are continually sending notices to young men to present themselves for induction in the service of their country. These young men know that, sooner or later, their number will be called; but many of them, possibly the majority, must admit a certain amount of fear or nervousness in anticipating this notice.

Much different is the feeling of candidates for overseas service in Christ's army when they receive the notice from the Mission Board that they are about to be inducted. The candidates expect to receive, sooner or later, such a call, since they have voluntarily presented themselves to the Board for such service; and it is with joy, rather than fear and nervousness, that they receive their induction notice.

The Board of Missions has had the joy of notifying twenty-one young people, as listed in a recent issue of **The Mennonite,** to prepare themselves to go out this year. Just by way of review, we remind you of Leland and Bertha Harder, ordained at Chicago by Dr. S. F. Pannabecker, on May 26, immediately following Leland's graduation from our Seminary. They are now at work in the First Mennonite Church and area of Chicago. Lorraine Schroeder was ordained by Rev. W. Harley King in Los Angeles and sailed for India in January. The ordination of Rev. Rudolph and Dr. Elvina Martens, on June 1, at Waterloo, Ontario, has already been fully described in these pages. June 15 marked the ordination of Benjamin and Leona Sawatzky for service in India. The ordination service took place in connection with the Northern District Conference, at Mountain Lake, Minnesota. Rev. P. A. Wedel, representing the Board of Missions, performed the ordination; while Rev. J. P. Suderman, of the Gospel Mennonite Church, also of Mountain Lake, had a part in the service; as did Rev. J. F. Sawatzky, father of Ben. Peter and Annie Falk were ordained at Winkler, Manitoba, by Rev. D. J. Unruh on June 22. They expect to sail this summer for Brussels, Belgium, to study French, and later go to the Belgian Congo.

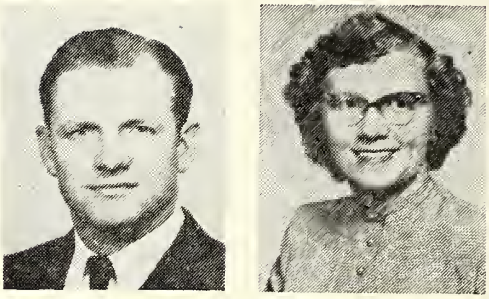
During the month of July six more young people were ordained as missionaries in their respective churches, as follows:

July 6—Miss Irena Liechty, member of the First Mennonite Church of Berne, Indiana, to work under

Chicago

Leland and Bertha Harder

Japan



Bernard and Ruby Thiessen

Africa

Peter and Anna Falk

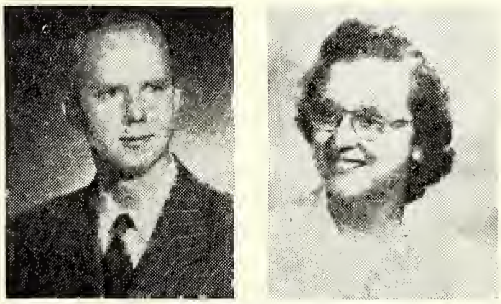
Irena Liechty

Army

India

Lorraine Schroeder

Mary Schrag



Arthur and Jeannette Thiessen

Jacob Giesbrecht

the Congo Inland Mission. She will go to Belgium for a period of language study and then to the Belgian Congo to work with the printing press at Charlesville. Rev. A. J. Neuenschwander preached the sermon and performed the ordination.

July 13—Bernard and Ruby Thiessen, of the Emmaus Church, Whitewater, Kansas, to work under our Board in Japan. Rev. J. Thiessen preached the sermon. Rev. J. D. Unruh of the Foreign Section, performed the ordination. Rev. A. C. Siebert, father of Mrs. Thiessen also had a part in the service.

July 20—Dr. Arthur and Jeannette Thiessen, ordained at the Bethel Church, Inman, Kansas, by Arthur's father, Rev. John Thiessen, General Secretary of the Board of Missions and former missionary to India. Rev. Howard G. Nyce, advisory member of the Board, delivered the sermon. Arthur and Jeannette are going to India where both of them will be engaged in medical missionary work in the Bethesda Leper Home at Champa, he as a doctor and she as a nurse.

July 20—Mr. Jacob Giesbrecht, of Waldheim, Saskatchewan, who is also going to India to engage in evangelistic work was ordained on July 20, by J. J. Thiessen, Board member of Saskatoon, Sask. Jacob is engaged to be married to Miss Dorothy Andres, who is already in India in service under our Board.

August 31—Miss Mary Schrag is to be ordained at the Pretty Prairie Church by her pastor, Dr. H. G. Nyce. Our Lord willing, later in the year Miss Vernell Yoder will be ordained for Colombia, South America; and Ferdinand and Viola Ediger for Japan; while Herbert and Justina Peters will be ordained, probably in the autumn, for service among the Hopi Indians.

The Board is asking the General Conference constitutency to remember all of these workers before the throne of grace, so that they may be enabled to go forth with zeal and in the power of the Holy Spirit, to preach, "the Lord working with them, and confirming the word by the signs that (may) follow..." Also, it is reminding its constituency that the support for these "soldiers of Christ" must come from the consecrated Christians here at home, otherwise the Church of God cannot move forth like a mighty army. It depends on you!

India

Benjamin and Leona Sawatzky

Why So Silent?

PETER KLASSEN*

This is what a minister in Canada asked me. Thus and in similar fashion others are also asking me. Why don't you let us hear anything from Asuncion? Were you not able to write in the past? Did you not during our long trip together two years ago, from Ontario to Rosthern and back, have the typewriter on your knees and write one letter after another? Have you not for six years been publishing "Die Brücke" in Brazil, and the "bag" was always full? Have you not in Canada and in the United States been leading us into the world in a lively fashion and into the problems of South America? Why so silent?

Yes, why? Then I will give myself an inner jolt and write? But—just in order to write? Just to let myself be heard? Yes, why be silent? Perhaps it would be an idle excuse if I should say: Because others have already written so frequently and so much about matters great and small.

I should perhaps rather say: The small and often so trifling matters, the troubles and disappointments in the work, are inclined to paralyze the hands so that one does not dare to write. We here in Asuncion are engaged in humble and unpretentious work. Often the hands want to tire, also the hands of prayer and of faith. The Word of God is being proclaimed in the worship services, to the young folks, the children, those who are mentally distant and near, publicly and in special ways. The Word, which must again and again be spoken to the momentary present. The word from God, bringing blessings and gladness, and yet again admonishing and judging so severely. Each time it is being presented, trembling seizes the messenger, and the question: Dare you venture to do it? At times the mocking question of the enemy of God: Don't you see how the Word remains fruitless, how everyone who hears it will again follow his own thought, give in to his own inclinations, impulses and worries and live to himself? Don't you see that you altogether are not capable of becoming the church of Christ? How the great love for it is lacking? With you and with others?

That reminds me of what I recently read in a German periodical: At a meeting of scientists a man of learning had been reporting on the new achievements, and in closing said: "Our accomplishments are magnificent in matters of technical science, but one thing we have forgotten, one thing we are no longer capable of, we are no longer familiar with it—we can no longer live together." Is that true? Then we would be finished!

But then I silence my soul while I say with the believers of two millenniums: "I believe in the Holy Spirit. I believe in the holy universal church, the communion of saints..." And then I again see those young folks in Colfax, Washington, U.S.A. standing at the entrance of their church, and saying after my report about the South with a hearty handshake and a warm glance: "We pray for you and your folks." And that did not happen only there. I am also reminded of my last night in New York before my homeward trip, when the telephone rang during the midnight hour and I heard the voice of the dear elder Thiessen, who was at that time in Chicago for a meeting: "...And now a last request, a last promise: We want to be faithful in the service till the Lord comes..."

And then I read once more the admonishing and encouraging exhortation of the minister of a large city in Canada: "...I believe that you in the capital of your country are on a very important post. Mennonites will always be coming to Asuncion for a shorter or longer stay. The very fact that the church will be such a changing one, will not make the work easier but all the more necessary. Let us not become weary in the work in our city churches. A blessing will nevertheless rest on persistent faithfulness...The cause of our Lord Jesus is a glorious one for it shows the way out of the difficult situations into which men have come, following their sinful inclinations. The spirit and the dominion of Christ must make itself more felt everywhere. Not until then can help come. That we may in a measure contribute to this should fill us with great joy, although we know that the service for Christ is connected with much privation and suffering. 'Es wird die Welt erlöst durch Lieben nur und Leiden..." (Only through love and suffering is the world saved) says a poet of the present time..." Not to become weary—to remain faithful—. Thus it rings within me. Then I tell myself once more: I believe in the Holy Spirit, a holy universal church, the communion of saints...

That is why I write today, for this reason—, because I believe in the communion of saints. Because I believe in the work of the Holy Spirit. Also among us. I believe, even though I cannot always see it with my eyes. Here and there one can see something of it. In quiet hours, when people come with their inner troubles and unburden their hearts. If then together we come before God, if together we take our stand under the judging and saving Word.

***Bro. Klassen of South America made many friends here in his visit to the churches two years ago.**

One can see something of the communion of saints in the well attended Sunday services and gatherings in the Mennonite Home when the word of the Living One is proclaimed and the promise becomes true that His Word shall not return void. One can see something of it in the church gatherings where we take our stand under the Word of God, which points out the way to the church, where we lay the cares of the church on the hearts of all, where we hear the witness of believers coming to baptism, but where perhaps, greatly alarmed, we also contend with persons who do not walk according to the principles of the Holy Scriptures. One can see something of it when we gather around the Lord's table.

But one also sees something of this when a family or a single person is stricken with grief or comes into want and the resrt join them in spirit and help to bear the burden.

Also through the work which the dear brother and sister Hans Schmidt and their helpers are doing on the developing leper station we are becoming more assured that God has not abandoned us. On Wednesday before Pentecost we again had an opportunity to visit the brethren and sisters. With us went also Dr. Walter Quiring who is now traveling among the settlements in Paraguay. We found the sixteen co-workers— four couples and eight single persons—all busily engaged with their work, either in the kitchen or in the field or engaged with the construction of buildings. But in the afternoon we took a quiet hour, read the Word of God and on top of that had also the special experience that we, who came from different churches, also from different countries,—were permitted to observe the Lord's Supper together, for the first time since this station is in existence. In this hour we were guided by the Word from Romans 15:7, "Wherefore receive ye one another, as Christ also received us to the glory of God." How important it is in such work fellowship, that we receive one another, that we give ourselves to each other. But everywhere else that is also important. And always the standard: As Christ also received us. There all standards cease for He has loved us without measure.

The workers of the leper station visited us on Sunday after Pentecost here in the city and brought in the Home a meaningful performance under the heading, "The Call to Cross Bearing."

We have celebrated Pentecost. With that we come to the close of the half of the ecclesiastical year containing the holidays. During the six months —from the first Advent to Pentecost we heard continuously (as did the disciples in Acts 2) "the wonderful works of God" proclaimed. There in the beginning it was said, "The Word was made flesh," and here at the close it is said, "I will pour out of my Spirit upon all flesh." That is our salvation, that God comes into our flesh. Now, during the half of the year without holidays, this shall occupy our thoughts: How the great happenings—Christmas, Good Friday, Easter, Ascension, Pentecost, how the whole comprehensive work of God can now become life in us. For Jesus once came upon the earth to kindle a fire, and how longingly did He wish that it might be burning among us! Yes, burn,—not merely glow, flicker, smoke. What is the matter, since it does not burn? Is there no wood? But perhaps it has been moistened by the drizzling rain of selfishness? Therefore so much smoke, stinging people's eyes and driving them away. Or perhaps one no longer wants a large fire, just a comfortable little fire for the stove in order to warm the hands? But the fire of Jesus is of the nature of a conflagration.... Psalm 104 "Who maketh his ministers a flaming fire..." Therefore we pray:

> "Geistesflamme, zünde, zünde heller noch dein Feuer an,
> Dasz es alle Christenherzen wärmen, heil' gen, läutern kann."
> (Flame of the Spirit, kindle, kindle more brightly Thy fire,
> That it may be capable of warming, sanctifying and purifying the hearts of all Christians.)

It is a peculiarity of this southern world that it makes people languid, limp, tired. For us the great danger is that herein we allow ourselves to drift along. Especially for the young people in this city, which has no great shining examples. So it is our prayer, our striving and toiling, to show them heights, things for which it is worthwhile to fight and to work. Also the hard battle of life, the cares for subsistence are detaining so much strength. Then we let views pass before our eyes which become as lights on the way. Recently we took a look at Lambarene in Africa, where the grey haired missionary and physician, Albert Schweitzr is performing a labor of love which is a live witness to the risen Christ. And then we listen to the fine words of a poet, Matthias Claudius, who lets Lizzie, an observer of the stars, say while viewing the evening sky:"...Es gibt 'was Bessres in der Welt als all ihr Schmerz und Lust." (There is something better in the world than all its sorrows and pleasures). We want to long and strive for these better things, we here, you up there in the North or over in fearful Europe.

When my wife and I came back to Asuncion after a short vacation at home in Brazil, it was our plan to serve in this city until July of this year. But now we have been asked, both by our Mission Board in Newton and by the church here, to remain until the end of the year. If God gives us strength and grace we want to comply with this wish. Of course, we are planning to spend some weeks in visiting the settlements in order to be of some assistance there too, especially in the two new colonies.

About the happenings in the settlements, about the economic life, about the weather, the crops, the harvest and many other things other brethren and sisters are already writing in the papers. I was concerned about speaking from my heart some things to the many friends whom I had found in the North in the year 1950 during the extended trips through the churches, as of course also to the many readers of the paper. For there is a "communion of saints."

Remember us, pray for us. Write us letters too. You have no idea what a word from the other world may often mean to us.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Summer Youth Team at Topeka

W. F. UNRUH

You may be interested in the Topeka Youth Team project. Perhaps one of the first things you will want to know is who all serve in this unit. You may also be interested in knowing what this unit is doing and how far they have come with their project at the time this report is written. We are glad to inform you on these points.

Members of the Youth Team

Listd in order of name, church, home, and college. Paul Friesen, Buhler Mennonite Church, Buhler, Kansas, Grace Bible Institute; Joanne Nikkel, Alexanderwohl Mennonite Church, Canton, Kansas, Bethel College; Ruth Anne Pankratz, Alexanderwohl Mennonite Church, Hillsboro, Kansas, Bethel College; Betty Jo Voran, Pretty Prairie Mennonite Church, Pretty Prairie, Kansas, Bethel College; Ruby Zerger, Eden Mennonite Church, McPherson, Kansas, Bethel College; Leola Schultz, General Conference Voluntary Service Director and W. F. Unruh, Unit Director, North Newton, Kansas.

Housing

The address of the unit is Kansas Technical Institute, Topeka, Kansas. The men have their room in the men's dormitory of the K.T.I. The girls stay in one of the barracks of the Baptist Convention Camp Grounds just across the road from K.T.I. Kansas Technical Institute is a college for colored students. The camp ground is the convention camp for the colored Baptists. We live with colored folk and enjoy their gracious hospitality. They treat us very fine and we are happy here. The unit members meet every morning and evening for group devotions and prayer, and for group planning and evaluation of our work. We usually sit on the ground in the shade of trees as we meet. We eat at the K.T.I. cafeteria. The food is very good.

Projects

This unit is trying to follow up the flood disaster relief work that was done by our Mennonite people here in Topeka with a spiritual ministry and to help the Topeka Council of Churches with the trailer camp work. Our flood relief workers rebuilt the St. Mark Methodist Church (colored) after the flood and won many friends by this service of love. This church appreciates the Mennonites a great deal and has asked the Youth Team to conduct a Daily Vacation Bible School for the community in their church. The Topeka Council of Churches asked us to make a survey of the trailer camps of Topeka. This survey is to reveal the responsibilities of the various Topeka churches in the camps and to give us information on the opportunities for D.V.B.S. in the trailer camps. It is also to give us some light on the needs and opportunities for a recreational program for children in the camps.

The Work to Date

The Youth Team is to serve here for one month. We began the work on Sunday, June 15th, with an evening meeting at the Mennonite Service center, 721 Polk Street. The first week was spent in getting settled (and that involved more than we had anticipated) orientating ourselves: making a survey of one of the large trailer camps, setting up a recreational program in the South Topeka trailer camp and in planning two Daily Vacation Bible Schools—one for the South Topeka trailer camp and the other for the St. Mark Church community. On Friday night of this first week three young ladies of the St. Mark church accompanied team members in a house to house solicitation. They invited children to the Bible School. Miss Leola Schultz spent the first week with us and helped in all this. We plan a bit later to make a survey also of the North Topeka trailer camp (244 trailers) and may conduct a D.V.B. School and a recreational program there the first part of July.

Daily Vacation Bible Schools

Today is the first day of the second week. We started both Daily Vacation Bible Schools today. The South Topeka trailer schoolhouse just across the road from the camp. There are 24 pupils enrolled. We hope a few more will come. These are all white children.

The D.V.B. School at the St. Mark church is held in the afternoons in the church basement where it is cool. This school is for colored children. We had 22 pupils present the first day, but hope that the enrollment will increase. These youngsters are goodhearted children, but very noisy. They shout and yell whenever they feel like it. Since we have to conduct four classes in one large open basement room you can imagine the noise. Miss Zerger has a class of boys and they are exceptionally noisy. In her teaching she had to shout so loud to make herself heard above all the noise that she had a sore and hoarse throat at the end of the first session. This will all change in a few days. The pupils seem to love and respect us and I am sure that it will not be long and they will have learned to be quiet. We are using the General Conference D.V.B.S. materials in both schools.

The work is not easy, but the unit members find a real joy in this service, because they feel assured of the Lord's presence and guidance day by day and believe God's blessing will be upon this work.

Voluntary Service Among Hopi Indians

Meet the V. S. Unit

Waldo and Dorothy Classen from Beatrice, Nebraska. They are members of the Beatrice Mennonite Church where Rev. Elmer Friesen is pastor. They entered V. S. in the middle of last September and after spending six week at Akron were assigned to Oraibi. After this year of V. S. is over they are planning to go back to the farm where they lived a year before entering V. S.

Cora Duerksen is from Goessel, Kansas, and is a member of the Alexanderwohl Mennonite Church, Goessel. The past two years she has spent at Bethel College. She arrived at Oraibi June 4, and is planning to stay to the middle of July.

Orlando, Joanne and Stephen Klassen come from Siloam Springs, Arkansas. They came April 4, to do the masonry and concrete work on the new Hopi Mission School at Oraibi.

Robert L. Liechty, hails from Berne, Indiana. Member of the First Mennonite Church, Berne. He arrived at Oraibi on the sixth day of May, and is planning to stay until the middle of August. Has been working with his father in plumbing and the heating trade at Berne. At present is doing the plumbing on the new school building which is being constructed here. He has spent two months serving with the V. S. unit in Colombia, South America, in 1951.

Sylvia Schmidt is from Meno, Oklahoma, and a member of the New Hopedale Mennonite Church. For the past two years she has attended Grace Bible Institute and is planning to return this coming fall.

Aldon Thieszen comes from a farm near Henderson, Nebraska. A member of the Bethesda Mennonite Church, he entered V. S. in January. During January and February he worked in the North Topeka flood reconstruction unit. The month of March was spent in Akron, then he came to Oraibi to do construction work on the building of the Hopi Mission School. The next two years will be spent in Pax service.

Rosella Thieszen salutes you from a farm near Henderson, Nebraska. For the past two years she has been teaching in a small rural school near her home. She came to Arizona this summer with the intention of staying two weeks but in the meantime she joined V. S. and is staying six weeks. She is a member of the Bethesda Mennonite Church at Henderson. Her plan for the next year is to attend Freeman Jr. College.

The Unit's Purpose

As a group of young people when we have experienced Christ as Savior and earnestly desire to make him Lord of our lives, we are very grateful to our Church and the individuals who have made possible this avenue of Christian service. It is our purpose and goal to make a positive contribution to the work of the Church and furtherance of Christ's kingdom by giving of our time and talents here at our Arizona Mission. Although each V. S'er has his or her own individual work whether it is reconstruction work, teaching Bible School, or doing housework, yet we would seek to make a united witness as a V. S. unit. The task of integrating the unit life had proven to have its difficulties. Then there is the distance barrier between stations and the fact that there are both married and single; long term and short term unit members serving all have been obstacles to hurdle. There has also been the inescapable fact that each person has a distinctive personality with varying interests. However, we have learned that if our lives are Christ centered, these very differences also tend to make life more interesting and enjoyable. Thus for this summer we have certainly known the Lord's blessing and we have every reason to believe that we have already gained something from our experiences and work here which will be expressed in a more devoted discipleship to our Master.

The Job to be Done

The work of the long term V. S. workers is construction work. Mr. P. K. Dirksen from Goessel is the director of the construction. A garage twenty-four by thirty feet of cinder blocks has been completed and is being used for cars, sleeping quarters for the boys and also as the light plant. The school building has progressed rapidly; this building is also being built of cinder blocks. Orlando Klassen is block layer and Aldon Thieszen mixing the mortar.

Bob Liechty has learned the trade of plumbing and he is our plumber. Most of the roughing of the plumbing has been done.

Free Time Activity

Even though we have many blessings and lots to do we really look forward to mail-day. It really makes one feel like a "foreign missionary" when you don't hear from home for two weeks or more. We get our mail three times a week. If there isn't anything the first day, you can always suppose that the letters just didn't make it and that you'll have at least one the next time. But, Oh! what a joy when there are eight!

When one lives 135 miles from the nearest town you have to find ways to make your own recreation. After the summer V. S. unit members got here we were able to have more recreation activities. Once a month we get Saturday off and usually we go sightseeing over the week-end.

The last two months we have gone to Oak Creek Canyon. The scenery is very wonderful and there is a nice running stream in the canyon. Here we can swim, wade, and nap to our hearts content. We camp out for all of our meals. The nights are spent on the back of the truck. Another week-end was spent at the Grand Canyon.

The V. S.'er's have gotten together and organized a program which we will give at the different mission stations. Once a week or more we try to have an informal singspiration and talk about our work, recreation and things of the past. A ball game in the evening is very enjoyable if we have the strength and energy.

Youth Meetings in the Local Church

ELMER EDIGER

Here is a continuation of a survey made by Elmer Ediger of the youth work being done by the churches in our conference. Here in brief summary is an account of the type of meetings that have been held in our churches. In making plans for your church in the year ahead, consider the strong and weak points revealed in this summary and compare them with your church's plans. —Ed.

Meetings

1. Topic-patterns are by far the most common in the non-youth organizations, with speakers and music programs being the most common variation from topic pattern. Program material most commonly used is from C. E. Quarterly.

2. In our rural churches quite frequently young people have well organized mid-week evening Bible classes. A few churches have well organized elective-system evening class work for youth and adult levels.

3. Attendance in rural churches is generally quite good, even on the part of youth. How much they get out of it is another question. It is important that the "brotherhood" or "family" concept be in action other than in the morning church service.

Service Activities for Youth

Sewing societies are generally well organized and active in the churches, including some youth age (12-30) societies. There is no parallel of men's or boys' organization.

Relief committees of the church more often than not do not include youth activities. Collection of Christmas bundles, soap, recreation packs, school bags generally touches the lower age group and only a few of the youth age. Money raising for relief, missions, etc. are the primary channels of "outreach" activity locally, and thus quite inadequate. In some churches Lord's Acre, Hog, Calf, Lord's Hour projects are making an excellent channel of service.

Choirs are active in many churches. Usually they include youth perhaps most often together with the young adult and older group.

Sunday afternoon visitation groups to Homes for Aged, jails, and new out-post Sunday schools are activities in a small minority of churches.

Increasingly local church groups have at least one representative in some voluntary summer servive project, which is good and should be increased, but it is not a substitute for local service activity.

Recreation

Generally this is a sore spot. Lack of local provisions in rural communities for the high school-and-above age group frequently makes Saturday and Sunday evening a time for trips to commercial recreation spots in the nearest large town. Local athletic tournaments, leagues, although frequently overdone and not an unmixed blessing, are nevertheless frequently a redeeming feature.

Church action in this area has most often been very little. One should not minimize the annual all-church picnics, the occasional youth socials. A small number of churches have done excellent jobs of helping to provide community recreation centers for Saturday, one night a week, building picnic grounds, etc. Very strong interest is being shown in some communities to do something, but there is lack of conviction as to which way to move.

District or state retreats, in their recreational as well as educational aspects, are a bright spot in the church youth program.

MCC News Notes

New Assignments for Relief Workers

Alta Schrock who has been doing work among refugees under the World Council of Churches was transferred to the Kreuzberg Community center in Berlin. This center was formerly operated by the MCC who has moved to a new location where they can give a more direct service to the Berlin Mennonites. The Kreuzberg center has been taken over by a German Christian organization who will carry on much the same program as the MCC, and Alta Schrock will serve there during this transition period.

Grace Miller is now at the MTS office at Amsterdam to help with the extra work of the World Conference guests. Her work up to now has been in the material aid program with headquarters at Hamburg.

Arnold Regier who is working on the refugee movement to Uruguay has been assigned to take charge of the MCC work in Austria after Norman Wingert leaves.

Warehouse in Jericho Burns

The Akron office received the following wire from Myron Ebersole on July 16. "Warehouse work center burned 250 bales (clothing) some equipment. Cause undetermined." The MCC has not experienced hostilities of any degree in Jericho before so it is difficult to surmise what might have been the cause of the fire.

Ivan Magal Visits Refugees

Mr. and Mrs. Ivan Magal are visiting Slavic refugees in both the United States and Canada for the purpose of preaching the Gospel to them in their own language. Ivan is a displaced person himself who came to this country in 1946. He was active in mission work in Europe and is now preparing to be a medical missionary.

Selective Service Approves Foreign Projects

Selective Service approved the MCC foreign types of service for I-W men. Domestic projects of the MCC and constituent groups have also been registered with Selective Service who must clear each project with the State Selective Service Director in whose state the project is located before they can be approved. As soon as these projects are approved men may be assigned to them. Local boards may call men up for their physical examinations but they do not yet have the necessary forms and instructions for procedures.

(Continued on page 479)

From the Nation's Capitol

A Praying Candidate

"Before I vote in November for a president I want to know which candidates are praying men," says one Christian businessman. "Is he a man of the Spirit?" he asks, adding "that will be my first consideration."

How the above individual plans to determine which candidates are "praying men," we are not told. At the same time, we concur that this should be a serious consideration for the Christian who votes or expresses any interest in the choice for the Presidency. From the writing of the Declaration of Independence when a stalemate resulted in a request for prayer by Benjamin Franklin, our truly great statesmen have been men of prayer.

The hard-headed "realist" may insist that a political philosophy with its expressed, practical viewpoints is more important than any emphasis on prayer. The Christian insists that the two are related—that a Christian candidate's faith will be expressed in his attitude toward fair employment for both colored and white, in his attitude toward capital and labor, in his foreign policy, and in his campaign issues.

Some would regard it significant that the only major-party candidate who is a non-drinker—a total abstainer—is Senator Kerr of Oklahoma. Others would point with emphasis to the fact that the Republican Party choice is reported as claiming no specific church affiliation.

Praying Christians

Rev. Albert Neibacher, New York Lutheran pastor, changed slightly the above emphasis when he recently urged Christians to pray that a man "chosen of God" be elected the next President.

"The problems of America are not going to be solved in Chicago," says Rev. Neibacher. "The problems of America are going to be solved on bended knee."

"When a man is chosen of God to rule, there are no special interest groups with special privileges, no party loyalties, no nepotism. Politics are set aside and good clean, just government becomes the sole objective.

"What a difference it would make in their personal attitudes, in their campaigns, in their ambitions, if they only realized that they were not only the choice of their party, the choice of the people, but also the choice of God.

"As individual Christians, you and I must act as a living force in our society. We who love our Savior and our country must start a prayer movement which in the fall will bring us a man chosen of God to rule as our President."

A Drinking People

Last year's spending for wine, beer, and liquor averaged almost $60 for each person in the United States, according to government figures released July 7. Beer sales alone totaled $29.35 for each of the 153,000,000 persons living in this country.

An office of the Commerce Department "estimated that a total of $9,150,000,000, including taxes, was spent on spirits bought by the bottle and by the drink."

If the trend has followed that of 1950, Washington, D.C. again **leads** in the per capita consumption of alcoholic beverages. What **leadership!**

—Elmer Neufeld

MCC NEWS NOTES

(Continued from page 478)

Queen Mary to Carry 97 World Conference Delegates

Ninety-seven is the largest group of World Conference delegates and guests going on the same ship. They will leave from New York on the Queen Mary July 30. While on board Paul Erb, Guy Hershberger and Cornelius Krahn will conduct group activities and give lectures on European Mennonites and culture which will make the stay on the continent more meaningful to the visitors.

The first larger group, 30 in number, going to the conference will leave July 22 on the New Amsterdam. Smaller groups will also leave by ship July 24 and 25. Thirty-three have plane reservations for July 26 and 29 and August 2. Of the 260 delegates and guests about 75 plan to take the Holy Land tour. Others plan to take shorter tours in Europe.

Eight More PAX Men Go to Germany

Eight additional PAX men left for Europe July 16. They are: Mahlon Amstutz, Orville, Ohio; James Bixler, Kidron. Ohio; David Boese, Weatherford, Oklahoma; Harry Dean Gerber, Dalton, Ohio; James Goering, Peabody, Kansas; Raymond Roy Miller, Wooster, Ohio; Melvin Snyder, La Junta, Colorado; Nelson Noel Waybill, White Cloud, Michigan.

This brings the number of PAX men leaving in July to seventeen. Thirteen of these went to the Middle East and the rest to Europe.

Physical Examinations for I-O Men

According to information released by the national office of Selective Service to the press, 775 persons in the I-O classification had received and passed the army physical examinations by May 31. The number who have been sent up since that date and who have passed is not yet available.

Some of these were examined more than four months (120) days ago, and they have developed physical conditions which would result in their being rejected if they should be examined now. In such cases it would be advisable for the registrants concerned to request re-examination, stating the reason for the request. Local boards "may" order a re-examination if they consider that there is sufficient reason for doing so.

Any I-O who has taken an army physical examination and has been found acceptable, and who is within the age limits of registrants who are now being drafted, is "available" to be called up for service as soon as the local boards have necessary forms and the instructions on procedures. Therefore, any such registrant who wants to do his required service under the MCC or other church auspices, such as his own conference group, or who wants to have the assistance of MCC or his church in working out his assignment should be urged to get into touch immediately with his minister and/or Peace Section Counsellor, and to write to the MCC I-W Services Office, Akron, Pennsylvania, or to the office of the conference group concerned. (Contact with the office concerned as early as possible will allow the maximum amount of time that may be needed for working out any special problems that might arise.)

Jottings

—**Lorraine Avenue Church, Wichita, Kansas:** On June 8, the East End Churches held a union service at our church. James Farmer, one of the leaders from the Institute of International Relations, was the forceful speaker as he talked on "Democracy's Unfinished Business." June 13 closed a successful two-weeks Vacation Bible School. There were 60 children on the roll. A great deal of visual aid was used and by this means Agneta Duerksen took the group on a visit to the Holy Land. June 13, the Friendship Circle and their families attended the annual picnic at the J. B. Muller home. June 15, fourteen children were consecrated in the morning service. July 6 nine people were baptized and four more joined our church by letter. James Y. Madison and Mary Ann Schmidt were united in marriage June 8. John Lynch and Patricia Frey were married on June 22.—Mrs. John H. Gaeddert, Corr.

—**First Church, McPherson, Kansas:** Summer union services were held in our church during the month of June. Seven candidates received baptism on Pentecost Day. The Brudertal C. E., Hillsboro, Kansas, rendered a program June 1. A large group turned out for a general church clean-up Monday evening, June 2. Some of the men helped with the cabin building at Moundridge for Camp Mennoscah. June 29, the worship message was brought by P. K. Regier. We were happy to receive Mr. and Mrs. A. A. Ediger into our membership.—Corr.

—**Bethel Church, Inman, Kansas:** A daughter, Karen Sue, was born to Mr. and Mrs. Jake R. Doerksen June 30. On July 8, the churches of this community had a meeting in our church, at which time the following new missionaries were present: Dr. and Mrs. Arthur Thiessen, Mary Schrag, Mr. and Mrs. Bernard Thiessen. Miss Eva Pauls from India and her sister Justena made an extended tour, taking part in several retreats and conferences: June 11-15, young people's retreat, Ottumwa, Iowa; June 15-22, mission week in Winkler, Manitoba; July 6-9, conference in Gretna, Manitoba; July 9-13, young people's retreat at Assinibone, Manitoba.—Mrs. A. F. Enns, Corr.

—**Garden Township Church, Hesston, Kansas:** The film "Of Scraps and Steel" was presented by the Gospel Service Center of Wichita in our church April 20. J. W. Nickell gave a Father's Day message Sunday evening, June 15. Irene King, Hesston, Kansas, became the bride of Eldon Harms, Paxton, Nebraska, on June 19. Our pastor Victor Graber had charge of the ceremony. Sunday, July 6, the Sunday school and morning worship services were conducted in the Harvey County Park, followed by a basket dinner at noon. "Songs by Fanny Crosby" was shown Sunday evening, July 6, sponsored by the Christian Endeavor.—Corr.

—**Immanuel Church, Downey, California:** On Sunday, June 29, we held the last services in our church with a special farewell service in the afternoon and a dinner at noon. H. B. Dirks conducted the communion service in the morning. July 4 and 5 were moving days for our church when over a hundred people assisted in the moving of the equipment to our new location in Downey. It was a time of real encouragement to see so many working together. The dedication of our new building took place July 6, with W. Harley King as guest speaker. In the evening a musical program was given by Mr. and Mrs. Tom Walker. John Graber has accepted the call of our church and will begin his duties after October 1.—Corr.

—The **United Mennonite Church, Omaha, Nebraska:** Our Vacation Bible School, which closed June 20, reached a total enrollment of 168, with an average daily attendance of 100. There were children from the Dorcas Bible Church, sixteen colored children, one Jewish, a number who had no Sunday school connections and some with Catholic background. A goodly number confessed Christ as their personal Savior, some doubtless in the face of difficulty and persecution because of home environment. The efforts of the twenty-two workers did not end with the close of the Bible School, but continues in children's meetings, Sunday school out-reach, and intercession. Joan Krehbiel, Newport, Washington, and Marvin Bartel, Mountain Lake, Minnesota, both Grace students, were the first couple to be married in the Institute chapel. The Rev. Amstutz officiated. A week later Irene Ewert and Alvin Giesbrecht of Steinback, Manitoba, were married. The bride's father, August Ewert, offiicating. Our pastor Toavs and family plan to leave soon to help in the Stony Point Bible Camp at Lake Crystal, Minnesota.—Corr.

—**First Church, Mountain Lake, Minnesota:** Carl A. Hognander, public relation secretary for the United Temperance Movement, brought us a stirring message June 8. The local Bible camp, which includes the Mountain Lake, Butterfield, and Delft communities, was held June 8-12. Forty-two young people attended these services at the Stony Point Bible Camp near Crystal Lake. Pastor Amstutz was the adult advisor. Mrs. Amstutz and Elizabeth Fast were the counselors for the girls; Pete Unruh was the boys' counselor and Betty Loewen served as camp nurse. Andrew Shelly was the guest speaker and also taught some of the Bible classes. Helen Nickel was guest speaker at our mission society meeting June 12. Communion service was observed June 22; on June 29, we had a mission and children's festival. P. J. Boehr, returned missionary from China, spoke morning and evening. In the afternoon the children's part of the service was given and a short message by Mrs. P. J. Boehr. Our mission society held its annual family night picnic in the park, July 11.—Mrs. Sam A. Quiring, Corr.

—**Bethel Church, Marion, South Dakota:** During the summer months we have been fortunate to have Mr. and Mrs. Harris Waltner, students of Mennonite Biblical Seminary, in charge of our congregation. The annual S. S. picnic was held on the 4th of July. Bill Gering, guest speaker, pointed out how the U.S. has not upheld the original principles of the constitution which we hold so dear. He said we sing "God Bless America" when we really need to repent and say "America Bless God." Our mission society has again cut quilt patches for mission work. A number of Christmas Bundles were again sent for relief. The sanding and refinishing of the floor in the main auditorium of the church building was a recent improvement and adds much to the interior.—Corr.

—**First Church, Berne, Indiana:** Thirty-nine boys and girls were taken into our church through baptism on Sunday, June 1. Our pastor brought them and us a challenging message on the walk of the Christian. On the evening of June 8, the choir, with the assistance of several outstanding soloists, gave the annual rendition of "The Creation" by Haydn. The five-week Summer Bible School, sponsored by the Berne churches, was climaxed with a fine program on the evening of June 26. 660 children were enrolled this year, and 72 graduated. Rev. Andrew R. Shelly, field secretary of the Mennonite Biblical Seminary in Chicago, was married to Miss Viola R. Lehman, one of our members and active workers, in a church wedding here on the afternoon of June 28. The July W.M.S. meeting was addressed by the following young women: Lillian and Rhoda Lehman, Marie Liechty and Lorraine Burkhalter of the Children's Bible Mission, Mrs. Maver Roth of Alaska, and Irene Liechty, outgoing missionary to Africa. All of them are members of this church. Ordination and farewell services were held on Sunday afternoon, July 6, for Irena Liechty who will sail for Belgium on July 15. After about a year's study of the French language there, she will go to the Belgian Congo, Africa, as a missionary. On July 13, John F. Sprunger was ordained to the gospel ministry. He is serving as assistant and supply pastor here this summer. Our pastor, O. A. Krehbiel, and Mrs. Krehbiel will leave the latter part of July for Basel, Switzerland, where they will attend the World Mennonite Conference. Dr. Amos Reusser, 82, passed away recently after a very brief illness. Several years ago he was honored as the "Family Doctor of the Year."—Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

PHILIP GENDREAU, N.Y.

Thou waterest the ridges thereof abundantly;
Thou settest the furrows thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with Thy goodness;
And Thy paths drop fatness.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy,
They also sing.

Psalm 65:10-13

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ORDINATION ANNOUNCEMENT

Harold W. Buller of Mountain Lake, Minnesota, is to be ordained as minister and elder at the Bethel College Mennonite Church of North Newton, Kansas, on August 10, 1952, at 9:45 a.m. Other congregations of the conference are invited to join in prayer that the Lord may bless this solemn step, and individuals who are able to attend this ordination are cordially invited to do so. Mr. Buller has accepted a call to serve as interim pastor of the Bethel College Mennonite Church until September 1, 1953.

—The Board of Deacons

The Mennonite

Editor, J. N. Smucker

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Parable of the Vacationist

Now it came to pass, as summer drew nigh, that Mr. Church Member lifted his eyes unto the hills and said:

"Lo, the hot days cometh and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three or four things must be done before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig into thy purse and pay the church pledge that the good name of the church shall be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly saying, "Of a truth, there are those who care for the Lord's work." And so it was."

—Covenant Weekly

A DILEMMA

We are in a dilemma; we do not know what to do.

THE MENNONITE is emphasizing Christian education, relief, and missions, and is advocating tithing to finance these projects. We agree. that is good. We think God will look with favor on such a program.

Another thing THE MENNONITE is stressing is peace; that war cannot be justified with Christianity; war does not settle problems, only create more. That also, we think is sound reasoning and is in harmony with the spirit and teaching of Christ.

Many of us feel the best contribution we can make to Christianity is to finance these above-named projects. In order to finance these projects we have to earn money; and if we earn money we have to pay income tax, and very little of that money is used for other than war purposes. In 1951 the writer made contributions to these above-named projects. He tried to do his part, but after the year was over, mailed his check to the internal revenue collector, he found that he had contributed more to the god of war than to all church contributions combined.

If a couple without dependents and without any other deductions has a net income of $1,325, they use that money for family living. Many use more. If they have a net income of $2,325, the tithe would amount to $232.50, and the income tax $184. If they have an income of $4,999, the tithe is $499.90 and the income tax is $669. If the net income increases the tithe is higher also, but the income tax increases faster than the tithe.

Shall we arrange our financial affairs so that our income will be so low that there is no income tax to pay and discontinue all mission, Christian education, and relief? Or shall we refuse to pay income tax and have the government confiscate our property? Or shall we give all of our property to these good causes and go on relief, or if we are old enough, ask for old-age pension? Or shall we continue to build with one hand and tear down with the other? What shall we do?

—Perplexed Reader

Of Things to Come

August 8-10—Missions Retreat, Camp Friedenswald.

August 9-16—Mennonite World Conference, Basel, Switzerland

August 12-14—Central and Middle District Ministers' Retreat, Camp Friedenswald.

August 15-17—Retreat on Peace, Camp Friedenswald

August 18-22—Northern District Young People's Retreat, Camp Lakodia, Madison, South Dakota.

August 29-Sept. 1—California Mennonite Family Retreat, Camp Ocean Pines, Cambria, California.

Aug. 30, 31, Sept. 1.—Layman's Bible Conference, sponsored by the Brotherhood and Women's Organization, Eastern District.

Sept. 12-15—Central Conference, Topeka, Indiana.

Oct. 15-17—Western District Conference, North Newton, Kansas.

Editorials

HIROSHIMA DAY—August 6

Seven years ago we bombed Hiroshima. That mighty explosion which literally wiped off the map a great city, killing some 200,000 civilians, changed the course of history and ushered in a new age—the Atomic Age—with all its dangers and possibilities.

After seven years we are still very uneasy over what we have done. We realize that not only was a bomb dropped over Japan, but by that act, a bomb also fell on the conscience of America, and we are greatly disturbed over what we have set loose upon the earth. We are troubled because we have started something which may have terrible consequences to friend and foe alike.

We may try to justify the act by saying, "Didn't it bring the war to an earlier end and save the lives of thousands of our boys?" but our conscience has been outraged and we feel a deep guilt. We must admit we have sinned, and the haunting knowledge of that sin will give us no peace of mind.

For the Bomb of Hiroshima is not the way to heal the troubles of the world; only the Balm of Gilead can do that. Here we have the two diametrically opposed methods: one the way of force and violence and mass death; the other the way of hate and love, violence and goodness, war and peace.

No fancy methods of justifying the dropping of the bomb will ease our conscience. This way of war and violence simply will not square with the spirit and teaching of Jesus. All our frantic efforts to put the "scarlet robe" on Him and make Him a man of war simply will not make sense. War remains a great sin, and all who have any part in it are sinning against God and their fellowmen.

Not the Bomb of Hiroshima will bring us peace; only the Balm of Gilead can heal the sin-sick soul.

CHOOSING A LEADER

The people of Israel wanted a king to rule over them. They appealed to the prophet Samuel, who, prompted by the Lord, anointed a man to be their leader. Saul had a great opportunity to lead his people in God's way, but he missed his chance and brought defeat upon himself and division to his people.

Today our nation is seeking a new leader. In this case the people will make their own choice from the several candidates selected by the national conventions. What kind of leader will we have? Will he be a man of deep faith in God or will he trust in human wisdom? Will he seek to know the will and plan of God, or will he seek only to strengthen his party? Will he promote justice and righteousness or will corruption and greed increase? Will he make careful plans for a true peace or will he continue to prepare for war? Will he live by the motto on our coins—In God We Trust—or will he ignore God and trust in material things?

Choosing a leader is a serious matter. Being a leader is a tremendous responsibility.

THAT FIRST YEAR

It is very gratifying to note the number of new missionaries that are being sent out by our Mission Board. It is a cause for real thanksgiving that our young people with all the fine ideals of youth, and their hearts aglow with the Gospel of Christ, are ready to go forth into strange lands to share this Gospel in word and life.

But the experience of many missionaries is that the first year is the hardest. There are so many radical adjustments to make: the country and climate is usually very different; the customs and living methods are so strange; the language is foreign and difficult to master; the people have such different customs and standards.

During this year of adjustments, homesickness, and loneliness, there are temptations to become discouraged and even to give way to self-pity. Missionaries are so limited in their circle of friends with whom they may confide and share their experiences. They miss the uplift of worship among friends in the home church.

Perhaps we should make greater effort to prepare missionaries for those shocks. An older missionary of experience could explain, in a very frank way, just what they might expect. But friends in the home-land can do much for them in this first year. Encouraging letters can be a great tonic for lonely souls. But to remember them night and day in our prayers can bring them silent and powerful aid in their hours of greatest need. Here is where we can all help in bringing them over that difficult first year.

SEPARATION OF CHURCH AND STATE

The relationship of church and state is always a difficult problem. The article in this issue by a member of the Church of the Brethren should throw some light on this question.

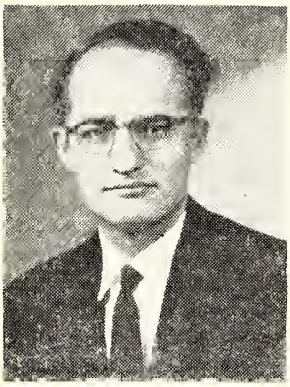
Christians should let their light shine and let it be known where they stand on moral issues. Their weight should be thrown on the side of right. There is a time to speak and a time to keep silence, but faithful Christian witnesses are hard to silence on issues that affect the souls of men.

We may not all agree as to how far the Christian should go in expressing opposition or approval of what the government does. But we may agree that when there is an opportunity to cast our influence against what we are certain God and His Word would condem as wrong, then we should let our stand be known without fear or compromise. We are His witnesses, and are to put our voice and influence on the side of Truth and Right.

Father, I Have Sinned

CORNELIUS J. DYCK*

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" I JOHN 1:8



This year marks a great step forward for the Lutheran Church of Germany. Several centuries after its break with the Catholic church it has now reinstated the confession. Contrary to the Catholic practice, however, the Lutheran may go to anyone in whom he has confidence and confess his sins to him, whether he be a minister or no. It is already reported that psychoanalysts and psychiatrists in Germany are complaining about loss of business. Apparently there is a correlation between sin, confession, and mental health.

Sin is obedience to Satan and disobedience to God. Sin is the thwarting of God's plan for our lives, it is the denying of Christ's supreme sacrifice, it is the escalator that can take us quickly down into a morass of spiritual stagnation and moral decay. It is the trading of a happy life and eternal bliss for a few moments of questionable happiness and eternal damnation. In its mild forms it is the vile black poison that creeps into our life and paralyzes our Christian growth, blurrs our vision, distorts our standards, and corrupts and pollutes everything with which it comes into contact. Sin is the cunning of Satan striving against God for possession of our soul.

Unfortunately the preaching about sin has become quite unpopular in many circles today. It is so depressing and gloomy. It is such a dark picture and Christianity means joy and hope and light. Sin is negative, so why not rather speak about the positiveness of God and His love. Such seems to be the trend. Not long ago a Jehovah Witness quoted a young Mennonite's words to me, "We young people don't believe in Hell as punishment for sin, just the old people do." His words are not correct, yet they may hold a grain of truth and they indicate a danger. He who denies the reality of sin denies the Christ who died to save us from its consequences.

There are probably very few Christians today who would attempt to deny the existence of sin but the names of those who take it lightly are legion. The difference between the two is one of emphasis and degree. Where shall we draw the line? Where does humility and hypocracy begin? Or tolerance and indifference, or thriftiness and greed? Good and bad are not always easily separated and often the issues are not at all clear. Yet as Christians we must become very concerned with right and wrong and where the dividing line lies. We must be very patient with the sinner and very forgiving, but impatient and uncompromising with sin.

In trying to find the right way we must first of all recoginze sin as sin. We must remember that sin is sin whether it be respectable, pious (fromme Suenden), small, or whether it be great and horrible. Who are we to say that sin is great or small. Our standards will not be used for measure. The only standard is Christ as we have his will for us in Scripture. By it too, we will be able to determine for ourselves what we ought to do and what we ought not to do. Not tradition, not the mores of conventional society or legal worldly standards but the Word of God. The law of God must be written into our hearts. And our chief concern must always be for the beam in our own eye and not the mote in others. To see sin in others is so easy, but to see it in ourselves requires much grace. Yet when there is sin about us we must have conviction. Self-discipline leads to conviction. So often a lack of Christian concern is covered up with the velvet mantle of tolerance. "In small things liberty, in great things unity, in all things charity." so easily leads us to forget that our days are filled with little things and that trifles have a tendency to snowball. Many people wait a whole lifetime for great things on which to take a stand.

To recognize sin we must also become aware of its origin. In the account of our first parents experience in the Garden of Eden, in Jesus words "Get thee behind me Satan," in the temptations of Jesus in the wilderness and in many other passages of the Bible we are clearly shown that sin and Satan are synonymous. We must recognize the strength and power of our adversary. And we must recognize our own weakness to cope with sin ourselves. We are weak because of complacency, because of cowardice, because of indecision. We are weak in recognizing and meeting sin because we walk alone so often—without Christ. "Gottesferne" the Germans call it and its results are tragic.

The second step is as important as the first. Having recognized sin we need not despair as those who have no hope. Into the darkness of our failure comes the light of the risen Christ. We must go to Him, confess our sins and receive His pardon. But do we? Thousands of people today are going through their troubled days with a guilty conscience. It can be a terrible torment. Many finally come to some mental institution, many develop physical ailments, many seem to have no joy at all in their life. There is today no longer any doubt but that even the finest Christian can suffer mental illness due to functional or other disorders, but many an illness, both physical and mental, could be prevented, doctors claim, if our state of mind were better. He who is at peace with God will also have peace of mind.

But sometimes people cannot find peace even though they have confessed their sins to the Lord. Was their sin too big, or their faith too small? The

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*Pastor, Zion Church, Elbing, Kansas

Did Jesus Sanction War?

RUSSELL L. MAST*

"And they stripped him and put on Him a scarlet robe." Matthew 27:28

In Two Parts—Part I

Of all the events leading to the crucifixion of Jesus during that last bitter week in Jerusalem, nothing is as brazen a violation of what is sacred and holy as the vile mockery and scornful horseplay of the Roman soldiers. The record in the gopels almost sears the page as it speaks of it, as it sears the mind and the heart in the reading. The crown of thorns, and the reed scepter were meant to ridicule and mock and they did. But we read also, that, "They stripped him and put on him a scarlet robe." This, too, was a part of the mockery. It was meant to ridicule, to make sport by performing a ghastly incongruity. The incongruity was this: the scarlet robe with which they clothed Jesus was a part of the soldier's uniform! Jesus, who taught the love of enemies, who steadfastly refused to lead an armed rebellion against Rome, who, that very night, had rebuked one of his disciples for drawing a sword in his behalf—this same Jesus was now wearing a part of the uniform of the Roman soldier! This was the mockery of it all: that they tried to make out of Jesus what he never meant to be.

Now there is a sense in which his own followers have tried to put the scarlet robe on Jesus in the centuries that have followed. They have made Jesus sanction the wars in which their countries have engaged. The motives to dress Jesus in the scarlet robes of militarism have not been the desire to mock or ridicule. It has been the noble desire to have our actions agree with Jesus. But when we have this desire to have our lives agree with Jesus, nothing is easier than to turn it around by making Jesus agree with our lives. If what we desire to do in a given situation does not seem to fit with Christ, it is so easy, by interpreting and explaining away, to make Jesus fit us. So when the nations of the world have gone to war, it is so easy to put the scarlet robe on Jesus and make him sanction what we had already proposed to do. Whether it is intentional or not, it is still a mockery of Jesus as it was for the Roman soldiers.

Setting aside for the moment all other considerations, we may ask: what attitude regarding war is most thoroughly and consistently Christian? Our answer is based not on some isolated proof texts, but rather, taking our starting point at the very heart of the gospel—that loving, redemptive act of self-giving at Calvary—we discover four massive principles. These principles have the support of the whole gospel, and constitute the starting point in all our thinking regarding war. The principles are these: (1) God is completely sovereign in human life and requires of us absolute obedience. No other loyalty or obligation may stand before our obedience to God. (2) Love must control all our relationships. It is a divine love which has its source in God and is always outgoing, uncalculating, and self-sacrificing. (3) Life is sacred. War cheapens life. In deciding whether another shall live, we take the prerogative of God. (4) Evil can only be overcome by good. Satan cannot cast out Satan; evil can never overcome evil. These principles say but one thing to us regarding war. It is the belief held by the church until the time of Constantine, and rediscovered by the historic peace churches, that war is contrary to the spirit and teaching of Christ. It is contrary to these four massive principles of the whole gospel.

But did not Jesus, on occasions, sanction war? Are there not some passages in the gospels where Jesus indicated that war is sometimes necessary? Granted that these principles are true, what about some of the other statements of Jesus? There are a number of troublesome passages in the gospels that are often quoted against the pacifist position. We had better face them frankly and honestly. Before we begin, let me remind you again of the spirit in which we are approaching this very controversial issue of peace and war. As we said a month ago, we recognize that people equally sincere differ on this issue. And I personally have the greatest respect for those who cannot see this the way I do. Nevertheless, I feel impelled to speak boldly on this matter which so greatly affects us all. Let us, then, look at a number of passages of Scripture, asking this question: did Jesus ever sanction war?

I. THE CLEANSING OF THE TEMPLE (Mark 11:15-18; Matthew 21:12-13; Luke 19:45-46; John 2:13-17) Perhaps the passage most often referred to in putting the scarlet robe on Jesus is the incident of the cleansing of the temple. Jesus, we are told, knew how to use force. He was capable of being aroused to a point of indignation at injustice and wrong. He was certainly no weakling who allowed evil to go unchecked. To all this we certainly agree. Jesus did use force and he was no weakling. But concerning this incident, let us make the following observations:

1. This incident has nothing to do with war. War involves the taking of human life, whether guilty or innocent; it involves the destruction of property; it starves and burns; it maims and cripples. These elements are simply not involved in this incident. Therefore, this passage does not deal with the war question at all. So by no possible stretch of the imagination could one deduce from this incident that Jesus sanctioned war. For, indeed, what Jesus said after he had cleansed the temple was this: "My house shall be called a house of prayer for all nations."

2. Nor did Jesus use physical violence on the people. Let us try to picture exactly what happened. Jesus was alone as he entered the temple precinct. Roman guards were standing all about. There could have been a hundred traders in the area. Now it is inconceivable that one man in a fit of anger could have lashed away at the crowds of people without

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Planning Situations in Which to Make a Witness

W. F. UNRUH

Young people need to be encouraged and guided in making their witness for Christ. Too often people think of witnessing only in terms of getting up in a meeting and telling of their conversion experience. Witnessing for Christ should mean speaking to people about Christ, helping them to know Him, to love Him, to trust Him, to accept Him, to surrender to Him, to serve and obey Him. With this concept of witnessing young people can use various situations in which to say a good word for their Lord.

A student of Princeton Theological Seminary, Warren Ost, spent his summers in Yellowstone National Park earning money for school. Here he started to hold Sunday morning worship services for tourists. He asked other students to come and help him. Now this program of service is being taken to other national parks of which we have twenty-eight in the United States. The total number of visitors in these parks last year according to the Department of Interior was 12,598,274. There is evidently an opportunity to touch many lives in these parks. The students who serve here are conducting Sunday morning preaching services, Vesper services during the week, Daily Vacation Bible Schools, Music Festivals, Bible Study, etc.—all avenues of service where they can speak a good word for Christ. This work is to be enlarged year by year and extended from park to park. These young people look for open doors and plan situations in which they can make a witness.

A Youth Team of the General Conference spent a month this summer in Topeka, Kansas, looking for opportunities and planning situations in which they might speak and teach about Jesus Christ. They began by making a survey of the South Topeka Trailer Camp under the auspices of the Topeka Council of Churches. This survey revealed that parents in this trailer camp would welcome a supervised play program and a Daily Vacation Bible School for their children. Interested mothers were called for a meeting in which plans were laid for both a supervised play hour and a Daily Vacation Bible School.

At the same time the Youth Team contacted the pastor of the St. Mark African Methodist Episcopal Church to ask whether the congregation would be interested in having a Daily Vacation Bible School for the colored children of their community. The St. Mark Church happened to have a congregational meeting called for that evening. Our offer to help was presented and the congregation voted to welcome a Daily Vacation Bible School for the community. The members of this congregation have a warm spot in their hearts for Mennonites since our flood disaster relief unit rebuilt their church which had been very badly ruined by the flood. So the following week Monday the Youth Team started two Daily Vacation Bible Schools—one for the children of the South Topeka Trailer Camp and the other for the colored children in the St. Mark church community. One school held its sessions in the mornings and the other in the afternoons. These teaching situations gave our young people an excellent opportunity to teach many children about Christ and to inspire them to love and trust Him. The parents were very appreciative of what was done as we gathered from what they said at the closing program.

When these two Daily Vacation Bible Schools were finished the Youth Team made a survey of the large North Topeka Government Trailer Camp where 244 trailers are crowded into a square block with no shade and no playground for the 215 children living there. The survey brought out the fact that the parents were very anxious that something be done to provide a place for the children to play and the majority wished that there might also be a Daily Vacation Bible School. The Youth Team exhausted every known approach to city, park, highway and air base authorities to provide a place for playground, but without success. A conference with the city mayor was of no avail. There was no place close by either where a Daily Vacation Bible School might be held. It seemed as though there was nothing that we could do for the children. The Youth Team was however, resolute in its determination to find a way to help them.

With prayer for guidance it was decided to take the children in small groups, play with them, tell them Bible stories, and color scenes of the story on cheap paper with water colors. The children loved this. After several days of this, a neighbor let us use a small horse lot for a playground. There the boys could play softball. There under a lone tree a table was set up for the coloring equipment. Children sat on the ground and painted their pictures on small easels cut from sheet rock which they held on their laps. Even with this minimum equipment it was possible to do something worth-while. The children loved the stories and they loved to paint the pictures which they could take home to show and there to tell their parents what story their pictures illustrated. The response of the children was very encouraging and heartening.

There are no doubt many opportunities to serve of which people are not aware because they do not go out of their way to look for them. In some instances it will be necessary to plan situations in which to make a witness. Our young people do very fine work when they are encouraged and guided in finding service opportunities and in creating situations in which to make their witness.

China in Our Hearts

OUR THREE-POINT PROGRAM

We must maintain all possible links with the Church in China and strengthen them by our:

1. PRAYER—believing, persevering, thankful prayer, including remembrance before God of those known to us personally, and of the missionaries still in China.

2. UNDERSTANDING—appreciating the fact that decisions are being made by Christians in China in circumstances of which we have no experience.

3. PARTNERSHIP—through preparation of the right men and women to go to China when permitted by the government and requested by the Church in China.

Let us pray for the Church in China:

For Church and Nation

O God, who dost hold the destiny of nations in Thy hand, we pray that out of the travail of this present time a new China may come to birth in which justice, righteousness, and peace may reign. Open the eyes of her people to their need of Thee. Strengthen Thy Church, we pray Thee, that through trial and testing it may grow in spiritual power, and may lead men to find in Jesus Christ the Way, the Truth, and the Life. Amen.

For the Church's Leaders

O God, we commend to Thy loving care and keeping the leaders of the Church in China. Grant that they may stand firm amid the trials and perplexities, the pressure and the loneliness of these most testing days. Give to them steadfast faith, patience, and wisdom. May they have grace to know what Thou wouldst have them do, and courage to fulfil the same. Through Jesus Christ our Lord.

For All Church Members

O God, who knowest Thy Church to be set in the midst of so many and great dangers, strengthen, we pray Thee, our fellow Christians in China. Deepen their trust in Thee. Help them to grow in understanding of their faith that they may not be carried away by false enthusiasm or misled by that which is untrue. May their lives speak for Thee in sincerity and truth, and glorify Thy holy Name.

For Ourselves

Give to us, Lord, understanding hearts that we may truly serve Thy Church in China. Quicken our imagination, deepen our sympathy, strengthen our resolve to uphold its members through storm and stress. May our prayers speak to them of Thy abiding love and our continued partnership in Thy service. Amen.

—The above, with a few minor changes, is taken from a publication of the Church Missionary Society, London.

Book Review

ASSURANCE OF SALVATION, by John R. Mumaw, Mennonite Publishing House, Scottdale, Pa., $1.75.

One of the issues that conservative Christians differ on is the question of whether or not a person who has accepted Christ as his Savior can ever come to the place where he loses his Christian experience.

Two extreme positions have been taught. One is that a person can never have any assurance of his salvation until the judgment. The other is that a person who once accepts Christ as his Savior will always remain a Christian.

The author of this book avoids both of these extremes in his eleven chapters pointing out very clearly our need for assurance, the way we receive it, God's part in providing it, and man's part in both receiving it and in maintaining it.

I found this book helpful in dealing with one of the troublesome conflicts in the church today. The author has done a good job in keeping his discussion out of the realm of controversy for the most part by presenting a positive case for Christian assurance. **—Paul R. Shelly**

FATHER, I HAVE SINNED

(Continued from page 484)

German church has found a partial answer—talk it over with your minister or some other trusted friend. In spite of medical and scientific advances, the best psychoanalyst has little to offer to the person who is trying to escape from self or from his guilty past, unless he also knows Christ. Let us think of our childhood days. Perhaps we had broken a vase, or the handle of Dad's new hammer or something they might never find out. But we were uneasy, unhappy, dreamt about it in most frightening terms, until finally, when we could no longer carry the formidable mountain of guilt any longer, we went to father and confessed all. And he would say "Why that's too bad, I'll get a new one. I'm so glad you told me." How bright the world was then, how we wished we had done it sooner and saved ourselves the day or two of misery.

Christ loved the sinner but hated sin. To those who sought him he was always ready to forgive their shortcomings. It is still true today. We may be able to deceive many people many times but we cannot deceive Christ. If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The Church

A. ST

"The penalty that good people pay for indifference to public affairs is to be ruled by evil men," said the Greek philosopher Plato long ago. Undoubtedly much indifference on the part of good people to public affairs exists today. Recent observers have given several reasons. First, some people feel politics is inherently dirty business. The fact is that politics can be either good or bad. Other persons believe politics always involves a compromise. Indeed there may be some truth to one observer's statement, "Politics is the field where action is one long second-best and where the choice constantly lies between two blunders." But the fact is that all of life involves this type of choice. As one writer recently said, 'The idealist is always called upon to do battle for the best possible in an arena of limited choices." Another reason for indifference is a feeling that the role of the church and church members is not in public affairs. Yet if ever there was an area where evangelism, Christian education, and the saving power of Christ is needed, it is in the area of public affairs. Then again, many Christians feel the issues of the world are so large, and the power of a given congregation or of an individual is small, they tend to be overcome with a feeling of frustration and hopelessness.

Very fortunately, however, Christian people have in the last few years taken great interest in public affairs. Witness the fact that during the first two and a half months of 1952, hundreds of Christians visited Washington and spoke to legislators on the problem of UMT. Their work, in conjunction with thousands of others writing letters and visiting Congressmen, brought about the temporary defeat of UMT. Continued arousal of interest will permanently defeat this issue. Christians can be assured that their thousands of letters and cards, their hundreds of personal visits, their excellent testimonies to the Armed Services Committees were in no sense wasted.

The government needs to hear the voice of the church, and of multitudes of Christian citizens, to an extent never needed before. There are several significant reasons. First, government needs to hear the voice of the church and Christian citizens in order to preserve *personal freedom.* Just a few days in the home of a minister in a Communist country was sufficient to convince me personally of the significance of personal freedom. In this country, special interest groups, certain "ism" movements, and groups of selfish men are ready to move in and take away our freedom, as soon as we give it up. The loss of personal freedom was prevented when alert Christian forces brought about the defeat of UMT.

Professor Seifert recently wrote, "The price of liberty is eternal vigilance, not only against the inroads of privileged persons or totalitarian tyrants, but also against the decay of social responsibility and the appearance of that apathy which makes majority decision impossible." Personally I am as much afraid of the decay of a sense of responsibility and the growth of apathy and indifference as enemies to our personal freedom as I am of some of the more obvious and highly-publicized threats to freedom.

The government also needs to hear the voice of the church, and of Christian citizens, in order to preserve *religious freedom.* Some months ago I spoke with a legislative official of a large government agency who sometimes works with drafing committees on legislation being considered by major Congressional Committees. Regarding legislation under consideration he said, "Some of the boys wanted to take out the provisions for conscientious objectors and put them all in the Army." The official further stated he told the committee that "Every CO in the country will be on your doorstep" if the provision is not included. The knowledge that an alert segment of the citizenry was watching every move accounted for the retaining of the provision recognizing the principle of religious freedom.

Several years ago a young man was sentenced to fifteen years in prison because of his expression of his religious scruples against military service. Following a series of news articles reporters in the Washington News and other papers, the judge received a flood of mail which ultimately led to reduction of the sentence to five years, a much more moderate sentence, even though quite severe for the offense involved. We will never lose the freedom to worship God according to the dictates of our conscience if Christians are alert to the genuine threats to this privilege.

The government needs to hear the voice of the church in proclaiming the gospel of *love and relief of suffering.* Some weeks ago Brethren Paul Robinson and Donovan Beachley came to Washington and we engaged in some practical preaching of this gospel. These brethren were anxious to tell the story of tragedy which they witnessed in refugee camps of the Middle East, and to offer what they felt to be the application of the Christian doctrine of love to this terrible situation. At 9 a.m. we interviewed the Chairman of a Senate Foreign Relations Subcommittee on the Middle East. He was impressed with the story. At ten o'clock these brethren told their story in a hearing before the full Senate Foreign Relations Committee. Near eleven we interviewed a Presidential assistant and in the afternoon they spent an hour each with top officials on the Middle East in the State Department proper and in the office of the Technical Cooperation Administration. The conscience of many a legislator and administrative official of the government has been aroused by just this very practical type of ministry.

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*Executive Secretary, National Service Board for Religious Objectors.

Government

RRY*

There are two very simple yet excellent reasons why this gospel needs to be proclaimed to government: (1) It is simple Christ-likeness to feed the hungry and aid the suffering and (2) giving food, shelter, clothing, technical assistance, and similar help to so-called underdeveloped areas of the world will do more to prevent the march of Communism than all the armies of the world. For these countries to know that the United States and the United Nations care for them as much as the Communists profess to care will lead them away from the beguilement of the latter. The gospel of love in relation to government is leading many people, it seems to me, to urge support of the Food and Agricultural Organization, the World Health Organization, the Point Four program, and other agencies designed to improve the welfare of the human race.

The government needs to hear the voice of the Church in order to preserve the *personal purity and welfare of our people.* Each year there come into my hands eight to ten bills on the liquor issue, which could be considered by Congress. Actually they are "dead ducks." Why are they dead? Simply because Christian people are not interested and are not writing letters and, on the other hand, the distilling industry is very wide awake and exerts efforts to stop every movement to bring these bills to the floor of the House and Senate. If every member of our churches wrote constant letters to Congress on the subject, we could probably do much to overcome the drink evil. The bill with the greatest chance of passage at the present time is one which would prohibit the advertising of certain alcoholic beverages.

The government needs to hear the voice of Christian citizens in helping to think through the *complex problem of international relations.* Almost ten years ago I participated in the discussion of an interdenominational proposal "Six Pillars of Peace." I wondered if it had any relationship to the trend of international affairs. Recently I received much encouragement on this question when I heard John Foster Dulles state at a testimonial dinner in New York that the United Nations became possible only because public sentiment in the United States had been prepared for it through a discussion in the churches of the church-sponsored program, the "Six Pillars of Peace". Mr. Dulles gave other examples of the profound effect of the corporate thinking of large groups of Christian people on international relations.

Many months ago I heard a highly respected reporter in Washington state that our government was ready to make peace in Korea, but feared to do so because its opposition would immediately raise cries of "appeasement." Had the government been assured of the support of its Christian citizenry, peace negotiations in Korea may have advanced more rapidly. Letters to administrative officials, urging an end to the war in Korea, may go a long way toward peace in that unhappy land.

There are several methods which Christian people can use in developing the proper relationship toward government. First, religious people should *enter government service.* If they are not ready to do this, we can rest assured the crooks and liars are! Even an office secretary can wield good influence. When the issues of grain to India was hot in Congress, several of us visited a Congressman, regarding a CO problem, and discovered in the same interview that he was cool toward voting grain for India. He said, "But I guess I'll have to vote for it. One of my office secretaries went to church and heard her minister preaching on the subject, and now the whole office force is after me to vote grain to India." If we cannot enter public affairs ourselves, we can at least influence the election and appointment of good men to official duties. Most of us are alert to the relative merits of Presidential candidates, but have we studied the merits of candidates for county commissioner, sheriff, state legislators, borough president, and a host of lesser officials?

A second method of action is to develop *sentiment in local churches.* An enterprising, young reporter and his wife in the Washington Church called a small group together after the morning services. As a result the entire brotherhood was contacted in a few days regarding UMT. At the present time there are at least a dozen denominational and interdenominational offices in Washington for the purpose of keeping constituents of the church informed on pertinent public affairs. Local churches should keep in touch with these offices.

A third method is to present *testimony to Congessional Committees* whenever possible. The effects of this type of testimony are sometimes far-reaching. Almost two years ago our office presented testimony to the Senate Armed Services Committee on the proposed doctors' draft. A few days later the Public Health Service called in reference to our testimony. We had stated that conscientious-objector doctors do not want to give military service, but some of them are willing to go to the ends of the world in rendering humanitarian service. An official who remembered this testimony suggested that we may be able to supply doctors to fill several strategic vacancies with the World Health Organization in Korea. We flashed word to a number of CO doctors we knew, and in a few days Dr. Franklin Cassel was on a plane for Korea, to render oustanding service.

Another method of relating Christian citizenship to government is to *write, wire, telephone, and visit in person* our legislators regarding significant issues. Someone has said this is the elementary-school level of political action, yet we know it is effective. No one becomes a high school student without first doing satisfactory elementary study.

A final method of work is to *make contact with the administrative branch* of the government. When the CO regulations were being considered, we contacted about 125 officials in practically every agency of the government. The point of view of men with religious scruples against military service is now at least not unknown to them.

In many respects the future of the world rests upon the relationship of Christian citizens to the field of public affairs. Whether you, or the reader's infant son faces the cannon ball or atomic bomb in eighteen years, or is allowed to peacefully pursue his work in school or on the farms, depends to a considerable extent upon the amount of effort you now exert in public affairs in relation to government. Whether your infant daughter faces the drink evil when she is in high school, or whether the temptation will be removed, will depend to a considerable degree upon your present interest in alcohol legislation. Whether our nation falls because of national selfishness, or whether it survives because it is willing to share with others will be determined by the attitude which masses of Christian people take toward their government and international affairs. Whether or not we have a world in which the next generation can witness the survival of Christianity itself will be directly related to the extent of our stewardship as Christian citizens in relationship to our government.

A Story of Church Suppers

Church suppers stand at the top of the list as far as numbers are concerned. Sixty-five per cent of the 341 churches studied by the Rural Church Department, Drew Seminary, Madison, New Jersey, gave suppers for the purpose of earning money. The people donated $49,933 to their churches this way, and 7,840 women cooked, waited tables and washed dishes.

The fellowship value of these suppers was very high. Church people like to eat together.

The money value, however, was very low. The average gift per woman worker per year was only $7.24. This was not really a labor gift but mostly "donated food." For example, Mr. Smith buys $5. worth of food. Mrs. Smith prepares it for her family of five. They carry it over to the basement of the church and eat it and pay another $5. for it.

The pastors are unanimous regarding the harmful effects of church suppers for raising money.

"Thumbs down on church suppers to raise money" said one Nebraska pastor. "People get to thinking of the church as a monetary institution."

"I detest the idea of a church being turned into a clothing store or a restaurant," a Michigan pastor stated.

"Long hours for the women and small returns," reports a Massachusetts pastor.

"Labor donated at a church supper," says a Pennsylvania pastor, "hardly has the value of a love-offering, and such a labor donation seldom moves the wheels of the Kingdom."

Teach Them to Obey

Below is a most stimulating brief account of the opening of the new school year at Jagdeeshpur, India; where we have a higher school for our Indian young people. Please note, non-Christian youth may also come to this Christian school. To me personally it is most inspiring to read. But maybe it is also partly because I was principal of this school from 1924-1929, and from 1931-1939, and again from 1941-1949. To work with India's young people is a marvelous challenge.

—John Thiessen

Dear Christian Fellow-workers:

The opening of the Jansen Memorial High School at Jagdeeshpur, India, on June 23, 1952, for the new school year was again a time of joyous exhileration. Last year about seventy-two Christian boys and girls came walking at least thirty-five miles over hills and valleys and the Mahandi River to attend Middle and High School. This year about eighty-two thus came, rich and poor, boys and girls, by foot from Mauhadi and points north. Many others came from the west, south, and east. Classes are bulging in the Middle School division. In Standard V alone there are seventy-two students enrolled. Enrollment of the girls, all Christians, has increased fifty per cent over two years ago. Enrollment of non-Christians has increased fifty per cent over last year. Admission of non-Christians from the Basna Government School into Class VI has been refused. They would prefer to come here rather than continue in their local school. But we have to refuse admissions due to crowded conditions.

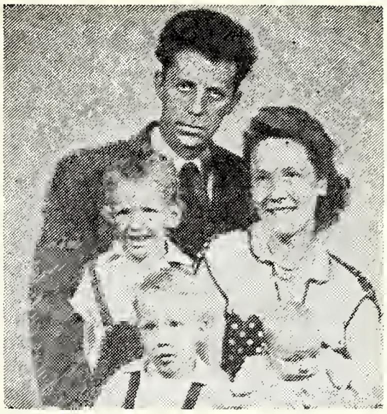
The new Boys' Hostel was dedicated Sunday. The story of the years was ably told by Pastor J. Gardia, former House Father of the Boys' Hostel. He narrated the early endeavors of Mrs. Mary Y. Burkhard, Mrs. H. E. Dester, Miss A. Schmidt, and Rev. J. Thiessen. The new hostel will provide accommodations for from sixty to eighty students, in addition to having a room for a Warden, an Assembly Hall, and an Isolation Ward. It was so designed that enlargements are possible. It is built of brick, with stone floors. The cost will come to $65.00 per boy. How grateful we are to God and the Christian friends of North America for their help in providing for the needy Christian youth of India,—as we are charged with this army of young people, preparing them to confess and serve Jesus Christ as their Savior, and through Him to serve His Church, and to build up the waste places of Hindustan.

S. T. Moyer, Jagdeeshpur, via Raipur,
M. P. India

This is the gospel of labor,
Ring it, ye bells of the kirk;
The Lord of Love comes down from above
To live with the men who work.

—Henry van Dyke

Rutchmans Arrive in South America



On July 5, the General Secretary of the Foreign Section of the Board of Missions received the following note from LaVerne Rutschman, missionary to Colombia, who, with his family, sailed from New Orleans on June 18:

"Just a note to announce our safe arrival. We spent two days in Cartagena getting through customs, but there was little difficulty and the charges were small. Wednesday we flew into Bogata, where Gerald (Stucky) met us. The missionary staff and all of the children seem well and happy."

Praise the Lord for the safe return of another missionary family to their field of labor after spending nine months in the homeland, visiting relatives and friends, gaining needed strength and inspiration to carry on the work anew; also, through a heavy schedule of itinerating, challenging the home churches to renew their efforts in strengthening the hands of the missionaries. LaVerne's visits to our schools, especially in Canada, were also highly appreciated and of great blessing.

Through his generous expenditure of time and energy while "on furlough," LaVerne has given many General Conference Mennonites a new vision of the work that is being done in Colombia, as well as of that which remains to be done—with their help. Let us not be disobedient to the heavenly vision!

In Perils of Rivers

(II Corinthians 11:26)

The paragraph below taken from Rev. Edward Burkhalter's letter (Korba, India) of June 28, 1952, gives us a further glimpse of what missionaries run into, and what they have to face as by-products of bringing the good news of salvation in Christ to India's millions; and on their journeys for the purpose of strengthening the churches. —*J.T.*

"The rains have really broken and the rice in the lower fields is already a couple inches high. Wengers are in Jagdeeshpur for their last visit. This "last visit" business caught us high and dry at Gerewa just a week ago. The Wengers wanted to go to Katghora for a last time. The skies were cloudy, but we hadn't had any rainy season rain as yet. We left around 9:00 in the morning and crossed a "dry season river" with not over a foot of water. We were expecting our workers to wire in case the water rose—but they didn't. So when we got back to the river in the afternoon, the river was already waist deep. And by the time they got a bed to carry Mrs. Wenger across, the men had to wade through shoulder deep. The water was running fast, but there were several men who went together, so they got across all right. Somebody had to take the jeep back to Gerewa, and that somebody was I. I stayed with Moti Lals overnight and then walked down to Durpa Ghat where the dunga had started crossing. On Tuesday they got a second boat into action, and on Tuesday afternoon we tied the two together, built a platform on top and took the jeep for its first ferry ride. Sure was glad to get it back home, for I hated seeing it stay over at Gerewa for at least the next four months. It's something to be thankful for that we didn't get stuck in the loose sand and shallow water that we had to cross in order to get to the deeper water where the dunga (boat) could cross." —Edward Burkhalter

DID JESUS SANCTION WAR?

(Continued from page 485)

the interference of the temple guards. The gospels tell us that he "cast out" all that sold and bought. This phrase "cast out" in the Greek does not denote violence. It carries with it more the idea of "send forth." It is the same word which Jesus used when he said, "Pray ye the Lord of the harvest to **send forth** laborers into the harvest." There is no suggestion of violence there. Nor does the whip of cords indicate violence on people. It could not have been the most important fact about the incident, for John alone, among the four gospel writers, bothers even to mention it. And when it does, it clearly refers to the animals.

3. What did cleanse the temple was moral force. There is a vast difference between physical violence and moral force. The world knows so little of moral force so as not to recognize it when it sees it. But here it is, and I am glad for it. We see it from the one who insisted that Satan could not cast out Satan. He taught that the only way to overcome evil was with good. Peter finally caught it when he wrote. "For so is the will of God, that with well doing, ye can put to silence the ignorance of foolish men." We see here that non-resistance is not spinelessness; that it can resist evil, even while it does not fight back with the weapons of evil. This passage has nothing whatsoever to do with war. Nor is there here any physical violence on people. It is a demonstration of the authority of moral force. So it impressed the people when they asked in amazement, "By what authority doest thou these things, and who gave thee this authority?" Would that the world today would learn the answer to that question!

(Part II in next week's issue.)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The District Youth Organizations

ELMER EDIGER

There are seven conference districts in the U. S. and Canada. Obviously this makes districts rather large except in the case of the Eastern District which consists of Pennsylvania. Some of the district organizations date back to about 1900. They generally began as C. E. Annual Conventions and thus some district names are probably officially still named thus. The tendency has been for these district organizations to be C. E. gatherings. They have generally been lay rather than ministerially operated. And as the above statement implies they have frequently been adult organizations since C. E. implied an over-all concept. In practice they have increasingly become the organization of the "young people," whatever that concept implied at the time. At present this has become rather generally to mean those below 30, at least for the officers. Thus the district activity is really a young adult program. As far as is known to the writer, only the Eastern District has a High School age organization for the district, that is, for the Intermediate C.E. group.

In two recent reorganizations of the district two considerably different patterns have been followed. In the Pacific Coast area where distances are great, most activities tend to be by states. Under their new constitution the district cabinet is composed of one representative from each church. This group then chooses the executive officers. In the Western district (Kansas, Oklahoma, and Nebraska) there is more of a tendency toward a stronger central district organization even to the point of incorporating.

It is quite clear that in the past it has been the district organization which has been the most active promoter and sponsor of projects. Even during a period after the central youth organizations were formed and then lapsed into inactivity the districts continued as before. It is important to recognize and encourage this, I believe. There is some evidence that whenever the Y.P.U. activity has had a revival they have taken over some large district activity of conference wide significance. As a result the district group has shown some concern as to what they should undertake. As far as is known to me this has not caused any defensiveness. Their support of cooperative Y.P.U. projects would indicate a favorable attitude toward a more effective and active central organization.

District Activities

1. Fund-raising projects. Projects for worthy causes have been the main concern of districts in the past. Perhaps basically the underlying motive has been to a great extent that desire to have a district fellowship, some common worthy undertaking to unify them. Some rather large scale money raising has been done. It is not uncommon for a group of twenty churches to raise a thousand dollars for a chosen concern. In the past these were generally projects supporting some phase of the Mission Board program (e.g., sterilizer for the Indian Mission, equipment for shop, car, home for missionaries on furlough, new Bible School.) More recently there has come a consciousness that there are also other boards which have valid projects, (e.g., relief, voluntary service, foreign student education, retreat grounds.) Some resistance has been evident in moves to support other than strictly mission projects. Some specific district fund-raising projects of past few years included: purchase of a former Canadian government experiment farm for youth retreat and activity center, purchase of a resort beach in Canada to be used as a Christian retreat and evangelistic base, $1000 a year for a mission couple of a new field, $250 for a new home mission church, a cabin at a new retreat ground, etc.

2. Other Activity projects. Some of the above projects include the task of administration by the district young people, such as the youth farm and beach. Sponsorship of a traveling youth library in rural Canada, vacation Bible School teachers (as many as twenty and sixty in two areas), a mission work among migrants—these are illustrations of some major atcivity responsibilities undertaken by the Canadian youth organization of various provinces. If these district youth organizations were to have the age level lowered to twenty-five and below, some of such projects would need to be taken over by another body, perhaps the present young adult group under another name. It should also be noted that these $1000 fund-raising projects in the U.S. could hardly be carried out if it were to come out of youth offerings. The general group C.E. pattern includes many adult givers. It is a question, therefore, whether present organization should be for young adults as now and a new organization on district and national level for youth.

The manor mass meetings in most districts are at the time of annual district conference of the church. This is the time for business and inspiration. Usually the young people are asked to assume responsibility for one of the evening programs of the conference. Some districts, where distances are not too great, have a fall or spring banquet or rally.

In most of the districts the frequency of the executive committee meeting depends very much upon the enthusiasm with which major projects are undertaken.

My own observation would also be that district local young people's group relations are quite weak. I would be led to say that usually this is the fault of the lack of uniform local organization. Both the district and national organization have probably done their best work when they have planned for the youth of their sphere and appealed to youth directly rather than depend upon organizational channel.

Approximately half of the districts have their own mimeographed or printed periodical, usually a quarterly. Unfortunately these usually reflect the drive of the district officers alone rather than also that of local groups.

The district has been the most active level beyond the local group. It would seem to me that it should be encouraged to have a strong program in harmony with aims set up by the conference-wide youth bodies.

Statement on the Church and War

This spring at Columbus, Ohio, youths from many churches gathered for a Conference on Peace. Out of that conference came a statement which was sent to the various churches across the land. It is a statement challenging churches to re-examine their position in regard to war. The following is the statement as issued:

"The requirements of war stand in stark contrast to the way of love and forgiveness. The Christian Church transcends all barriers of race, class and nation in a fellowship which is world-wide in its membership and in its mission. It is called by God to serve its purpose of reconciliation and redemption in the world.

"The Church forsakes its world-wide mission when it is drawn as a partisian into the conflict of nations and cultures. Only if it remains true to its own nature as a universal fellowship can it dispel fear and hate and bind nations together.

"For us, therefore obedience to the will of God and mind of Christ implies a refusal to participate in war and a rededication of positive expressions of redemptive love in our life and work.

"We must sacrifice as never before to bind up the wounds of the world and remove the causes of war. We are aware that this does not extricate us from the sin and guilt in which we also are involved. Nor does it minimize the difficulties inherent in seeking to apply our Christian convictions and insights to the problems which face the world and Church today.

"Yet we must submit that the new and frightful dimensions of war places upon non-pacifist Christians equal responsibilities for considering afresh whether war can now be tolerated by the Christian conscience.

"It is our hope, therefore, that Christians may unitedly and prayerfully re-examine their attitude toward war and seek a new and creative approach to the function which a truly ecumenical Church might fulfill in this critical hour."

Book Review

HAROLD PETERS

BEHOLD YOUR KING, byFlorence Marvyne Bauer; Bobbs-Merrill, 1935; 408 pages, $1.50 (Grosset and Dunlap reprint)

Joseph had selected Judith as bride for his Nephew Jonathan. This was in A.D. 27 in Palestine and Jonathan could not well refuse. He was serving as steward over his uncle's vast estates, and if he kept in Joseph's good favor he would become his heir as well. Still Jonathan shied away from marriage.

Soon thereafter he found himself fascinated by the charms of Elizabeth. Then he told Joseph that Elizabeth was his choice. But Joseph decided that Elizabeth was too closely associated with the Herodians, so he continued betrothal negotiations with the father of Judith whom he thought more suitable. Jonathan would have become involved in a loveless marriage if he had not told Joseph that he believed Jesus to be the Messiah.

Jonathan's statement so shocked the strict Pharisee that he banished his nephew from his house. So Jonathan became a coopersmith's apprentice.

When work was slack he followed the crowds and listened to Jesus. Months earlier, he had heard from various eyewitnesses that Jesus had turned water into wine. And Nicodemus, Joseph, and Jonathan had discussed the Nazarene's teaching on the new birth.

Later, in his travels as steward of Joseph's far-flung orchards and vineyards, Jonathan had personally witnessed some of Jesus' most astounding miracles. Then he had heard discussed from every possible angle the question—was this Jesus the Messiah?

Jonathan was puzzled when Jesus did not claim the throne at the height of his popularity. Elizabeth insisted, however, that Jesus would not need popular support to establish the Kingdom. She and her sister Joanna who was the wife of Chuza, Herod's steward, persuaded Jonathan to deliver funds for their master's use. But they had all their hopes for an earthly kingdom shattered when Jesus was crucified.

Then after the resurrection of Jesus they regained their confidence and much more as they began to understand the meaning of the stupendous events which had occurred. Jonathan and Elizabeth got married and decided to witness for Jesus in Cyrene.

In thinking back on **Behold Your King**, it seems that if a character like Jonathan really was present at all the Gospel incidents mentioned, it must have been a remarkable series of coincidences. But it does not seem coincidental at the time of reading. The author brings Jonathan into each incident so gradually, giving the reader an inkling of what will happen next and yet keeping him guessing, that it all becomes part of a fascinating story.

(Continued on page 495)

Summer Service Personnel

The following forty-one persons are serving under the General Conference Summer Service program. This does not include those that are serving in M.C.C. service projects.

Arizona: Mailing address: —Oraibi, Arizona
  Duerksen, Cora, Hillsboro, Kansas
  Friesen, Homer, Pawnee Rock, Kansas
  Graber, Pearl Mae, Canton, Kansas
  Schmidt, Sylvia, Meno, Oklahoma
  Thieszen, Rosella, Henderson, Nebraska

In addition to these folk, the following are in Arizona helping to build the Mission School. They have already spent some time in service there:
  Klaassen, Waldo and Dorothy, Beatrice, Nebraska
  Leichty, Robert Lee, 505 Center Street, Berne, Indiana
  Thieszen, Aldon, Henderson, Nebraska

Canadian Youth Farm: Mailing address—Box 370, Rosthern, Saskatchewan
  Janzen, Ella, Route 3, Newton, Kansas

Chicago: Mailing Address—4614 Woodlawn Avenue, Chicago 15, Illinois
  Basinger, John, Mountain Lake, Minnesota
  Fast, Lois Jean, Mountain Lake, Minnesota
  Kaufman, Alice, Freeman, South Dakota
  Regier, Louvina, Route 1, Whitewater, Kansas
  Schrag, Ruby, Norwich, Kansas
  Schwartz, Violet, Freeman, South Dakota
  Unrau, Wesley, (Mr. and Mrs.), Lehigh, Kansas
  Penner, Aganetha, Mountain Lake, Minnesota

Colombia, South America: Mailing address—Cachipay, Cund., Colombia, c/o Gerald Stucky
  Heppner, Elsie, 510 Cheadle Street, Swift Current, Sask.
  Kroeker, Marie, Henderson, Nebraska
  Lichti, Ernest, Parlier, California

Friedenswald: Mailing address—Route 3, Cassopolism, Mich.
  Bauman, John, 124 W. Kibler St., Bluffton, Ohio
  Bohn, John, Pandora, Ohio
  Mueller, Phyllis, Freeman, South Dakota

Migrant Work: Mailing address unknown
  Kaufman, Donald D., Marion, South Dakota
  Sawmiller, Alice, Elida, Ohio

Montana: Mailing address—c/o Rev. Malcolm Wenger, Busby, Montana
  Klassen, Cornie, Rosemary, Alberta
  Braul, Gaty, Rosemary, Alberta
  Block, Dorothy, Countess, Alberta
  Neufeld, Dick, Didsbury, Alberta
  Nickel, Helen, India
  Zerbe, Lillian, Wolfpoint, Montana

New York City: Mailing address—227 East 104th Street, New York, New York
  Sprunger, Rebecca Ann, 611 South 7th, Goshen, Indiana
  Eicher, George, Mt. Pleasant, Iowa

North Topeka: Kansas Technical Institute, Topeka, Kansas
  Friesen, Paul, Buhler, Kansas
  Nikkel, Joann, Route 1, Canton, Kansas
  Pankratz, Ruth Ann, Route 2, Hillsboro, Kansas
  Voran, Betty, Pretty Prairie, Kansas
  Zerger, Ruby, Moundridge, Kansas

The Youth Team Project has been changed to a stationary one working with flood victims in a spiritual ministry.
  Rev. W. F. Unruh, Newton, Kansas

Winnipeg: Mailing address—103 Furby Street, Winnipeg
  Eisenbeis, LaNae, Parker, South Dakota
  Wheeler, Marjorie, Box 276, Rosthern, Sask.

Hartzler Establishes Foundation at Bethel College

Dr. J. E. Hartzler

President Ed. G. Kaufman has announced the recent gift of $10,000 from Dr. J. E. Hartzler and Mamie Yoder Hartzler, of Goshen, Indiana, to establish a Bible Lectureship Foundation at Bethel College. The income from this foundation is to be used to provide for annual Bible lectures by outstanding religious scholars on topics of general religious, theological, historical, or philosophical interest.

It is the desire of the donors that particular emphasis be placed on spiritual values without sacrifice of scholarship. The lectures are to be educational, inspirational, and evangelical and shall deal with the basic principles of the Christian faith.

Dr. and Mrs. Hartzler are well known in the Bethel College area. They have formely lived on the campus while Dr. Hartzler served as teacher and president of Bethel. During the Bible week of the next school year, March 22-27, Dr. Hartzler himself is giving the first series of lectures on the foundation. This series is later to be published in book form.

Dr. Hartzler is an outstanding lecturer and has taught in a number of colleges, seminaries and universities. He has written several books and traveled abroad in many countries particularly in the Near East and the Holy Land. Bethel College is very grateful for this gift and looks forward to having him in its midst for a week during the coming school year.

Into The Beyond

MRS. LENA (BENZ) RUBIN, was born in Fontaine, Switzerland, Nov. 16, 1867. Member of the First Church, Colfax, Washington. Died June 27, 1952.

EDWARD B. WEDEL, associate professor of mathematics, University of Wichita, was born Feb. 20, 1890, one-time teacher at Bethel College; died July 3, 1952.

KATIE (DYCK) REIMER, was born in Harvey County, Kansas, Sept. 8, 1883. A pillar in the Hoffnungsau Church, one-time school teacher. Died July 7, 1952.

MCC News Notes

Material Aid Representative to Visit Mid-West

Mervin Miller of the Akron MCC Office will visit Mennonite Church communities in Oklahoma, Colorado, Kansas, Nebraska, South Dakota and Minnesota during the month of August in the interest of relief contributions. The contacts will be made with church representatives and local relief committees rather than with congregations. These smaller meetings will make a two-way discussion possible whereby the people's questions may be answered. What foods are needed? How much and when? What type of clothing is needed most? What are some special projects which individuals and churches can undertake? There is still much need for food and clothing, particularly in Jordan, Germany, Austria; and also Korea, as soon as voluntary agencies are permitted to enter.

Three Workers Leave for Europe

John Harshbarger of North Newton, Kansas, left July 16, for Germany where he will work with refugees in Backnang Camp. Helene Braun, Vancouver, B.C., and Norma Jost, Hillsboro, Kansas, left Akron July 22. Helene is going to the children's home in Bad Duerkheim, Germany, and Norma to Basel, Switzerland, where she will direct the translation and adaptation of the English Sunday school materials for use in Germany and France.

World Conference Delegates Visit Akron Headquarters

Walter H. Dyck, Pastor of the Emmaus Congregation near Whitewater, Kansas, led the chapel service on July 21. Other recent guest speakers during the daily chapel period were C. N. Hiebert and P. C. Hiebert, both of Hillsboro, Kansas. These three were only a few of the many guests that stopped at Akron on their way to the World Conference.

Draft Information

Three new forms for the processing of registrants in Class I-O have been approved by Selective Service and are now being distributed to State and Local Board offices. The new forms are: SSS Form No. 151, "Application of Volunteer for Civilian Work;" SSS Form No. 152, "Special Report for Class I-O Registrants;" SSS Form No. 153, "Order to Report for Civilian Work and Statement of Employer."

Operations bulletins concerning the use of these forms are in preparation by Selective Service and will be forwarded shortly. Since distribution of forms and operations bulletins is made by the National office to the State offices, and by the State offices to the Local Boards, it may yet be a few weeks before these are in the hands of Local Boards.

Before Local Boards can call men up for service they will also need lists of approved work, from which, officially, choices can be made by registrants who are called up. These lists will probably be available earlier in some states than in others, but, so far as can be ascertained, none have been ready for distribution as yet.

Class I-O registrants who receive notices to take physical examinations, or who have taken their physicals and have passed, will be well advised to keep in close touch with their Peace Section Counsellors for additional information on these matters, and for counsel on procedures. Those who wish to do their service under the MCC or their own conference group, or who would like to have the assistance of the MCC or their own conference in finding a place of service, should write to the MCC I-W Services Office, Akron, Pennsylvania, and/or to their conference office, for further information on service opportunities.

Special Registrants in Class I-O (doctors and dentists) may now be called up, according to an operations bulletin issued by Selective Service. Four agencies have been approved so far as "appropriate work" for their assignment. These are:

U.S. Veterans Administration
Vermont and H. Streets, N.W.
Washington 25, D.C., Attention: Dr. C. F. Bayer

U.S. Department of Interior
Bureau of Indian Service
C Street between 18th and 19th Streets, N.W.
Washington 25, D.C., Attention: Dr. Burnet M. Davis

Mennonite Central Committee, Akron, Pennsylvania.

Brethren Service Commission, Elgin, Illinois.

The procedures to be followed by I-O doctors and dentists will be the same as those for other I-O registrants, except, apparently, that only medical and dental work will be regarded as "appropriate" for them.

Further information and counsel will be released via these News Notes as it becomes available.

MCC History Ready for Distribution

In the Name of Christ, a history of the Mennonite Central Committee, by John D. Unruh can now be ordered from the Herald Press, Scottdale, Pennsylvania, for $3.75; or it may also be obtained from your local Mennonite book store.

This book gives the complete story of the work of the MCC from the time of the Russian famine in 1920 to the present time. The introduction is a brief sketch of the four-century history of the Mennonite Church giving a background for the story that follows. The many members of the Mennonite churches who have so liberally supported the work of the MCC will find this book particularly interesting.

MENNONITES OF AMSTERDAM THROUGH THE CENTURIES

An exhibition of Historical, Literary, and Artistic Objects
Pertaining to the Amsterdam Mennonite congregation
1530—1952
August 29 to September 19, 1952
United Mennonite Church, Singel 452, Amsterdam — C

In this exhibition are to be found numerous rare and important documents, books, pictures, and other objects related to Mennonite history and church life. On display, among other things, are early martyr books and an actual letter from one of the martyrs; a letter from Menno Simons and early editions of his tracts and books; a letter from the early Mennonite settlement at Germantown, Pennsylvania; documents pertaining to relief for Swiss and German Mennonites in the 17th and 18th centuries. Also included are literary and art productions from Joost van den Vondel, Rembrandt, and others.

BOOK REVIEW

(Continued from page 493)

The words of Jesus are sometimes given as in the Bible, but more often they are paraphrased sometimes with clarifying interpretations added. One example: "You are Peter, meaning a rock, and on the rock of your confession will I build my church" (p. 303). Another example: "If any man would be my follower, he must daily deny his own desires, renouncing self, which is my cross, and so will he become my disciple." (p. 305).

Mrs. Bauer must have read widely in the history, customs, and traditions of the Jewish people. Her historical novel is worth reading more than once.

C-174

O'Ray Graber
4614 Woodlawn Ave
Chicago 15 Illinois

Jottings

—**Bethel Church, Mountain Lake, Minnesota:** Our annual children's consecration service was observed on May 11, and on June 1, fifteen young people were received into the church by baptism, and one member was added by letter. Andrew Shelly, field man of Menn. Biblical Sem. of Chicago, brought the morning and evening messages on May 25. Justus Holsinger, who, with Mrs. Holsinger, has served in Puerto Rico several years, told of his work and showed pictures June 8. The Northern District Conference met here June 14-18. On Conference Sunday, Mr. and Mrs. Ben Sawatzky were ordained as missionaries to India. J. F. Sawatzky, father of the candidate, brought the message and P. A. Wedel of Goessel, Kansas, performed the ordination. Children's Day and Mission Festival was observed July 6, with Albert Penner of Broadway Tabernacle, New York City speaking morning and evening. Our new assistant pastor, Orlando Schmidt and family, have begun their work in our church. He will also help in the young people's activities and music. Marie Peters told of her work and showed pictures on July 13. Several of our church members are leaving to attend the Mennonite Conference in Switzerland, including our pastor. Our Mission Societies have bought two new electric ranges and dishes for the church kitchen, and sewed for relief and missions.—Mrs. Geo. Eitzen, Corr.

—**West Swamp Church, Quakertown, Pennsylvania:** The 225th anniversary of the founding of our congregation will be observed Sept. 24-28. The Summer Bible School was again well attended, with 105 enrolled. Mrs. William Sell served as superintendent of the school. A youth fellowship has been organized including the ages of 18 to 25. In August a number of our families will be taking children into their homes from the East Harlem Protestant Parish, New York City, for a period of two weeks. Hulda Myers, librarian of the Grace Bible Institute visited her home church and community. While here she spoke at a number of class meetings and also at the morning worship service. Mrs. Samuel Bauman, the mother of missionary Harvey Bauman, passed away June 29. —Corr.

—**Greenfield Church, Carnegie, Oklahoma:** June 22-25, Ben Friesen from Roger, Arkansas, was with us. The fellowship has extended a call to him. Norman Dalke has charge of the Sunday services till he arrives. Gerhard Friesen presented the plan of the mental hospital in our church Sunday, July 20, and also brought a fine message. Miss Ruby Unruh from the "Go Ye Mission" spoke to us July 20, presenting the great need in our own state. The Ladies' Aid packed fifteen Christmas bundles this year for the needy children. Norman Dalke and the church board attended the meeting at Cordell in the interests of the mental hospital.—Corr.

—**Bethel Church, Inman, Kansas:** Mrs. Klaas Kroeker passed away suddenly on July 15, at the age of 79 years. Her former husband, who served our church as elder for twenty-four years, passed away in 1942. She is survived by one daughter and seven sons and their families. Sunday, July 20, proved a day of great blessing to our community. In the forenoon we observed holy communion and in the afternoon Dr. and Mrs. Arthur Thiessen were ordained as missionaries. Howard Nyce of Pretty Prairie gave the ordination sermon, and John Thiessen, former missionary to India and father of Arthur, served with the ordination. A brother, Harold Thiessen, pastor of the Warren Street Church in Middlebury, Indiana, and his family were present at the ordination. Also the parents of Mrs. Thiessen, Mr. and Mrs. Karl Martig, of Peoria, Illinois, and a sister and husband, Mr. and Mrs. Howard of Peoria, Illinois, were present. July 21, a farewell was given by the church for the Thiessens, and also a shower of miscellaneous items.—Mrs. A. F. Enns, Corr.

—**Grace Church, Lansdale, Pennsylvania:** Nineteen new members recently joined our fellowship; fifteen by baptism and four by transfer of letter. A successful Daily Vacation Bible School was held from June 16 to 27, closing with a program for the parents Friday evening. The annual Sunday school picnic was held Saturday, June 28, at the Men-O-Lan Retreat grounds. Lawn services are being held each Sunday evening in July and August in cooperation with two other churches of the community. Recent speakers in our Church were Leon Detweiler; J. Ross Goodall, House of Friendship, Kitchener; Garland Franklin, Emmalena, Kentucky, J. Winfield Fretz; and Kenneth Bauman.—Corr.

Sez I To Myself

**Sez I to myself, as I grumbled and growled,
"I'm sick of my church," and then how I scowled.
The members unfriendly, the sermons too long—
In fact, it seems that everything's wrong;
I don't like the singing, the church—a disgrace
For signs of neglect are all over the place.
I'll quit going there, I won't give a dime;
I can make better use of my money and time."**

**Then sez my conscience to me, sez he,
"The trouble with you is you're too blind to see
That your church reflects YOU, whatever it be."**

**Now, come, pray, and pay, and serve cheerfully,
Stop all your fault-finding and boost it up strong,
You'll find you'll be happy and proud to belong.
Be friendly and willing and sing as you work;
For churches aren't built by members who SHIRK.**

—Eden Church Bulletin

A Young Mother's Prayer

Audre Pitts

*Oh, Lord I come to Thee today,
And at Thy pierced feet I bow to pray.
I come, not boasting title or renown,
I claim no wealth, nor fame, nor other—
I come—just a young mother.
Into these arms of mine so weak and frail
Thou'st placed a Challenge, and I dare not fail!
So young and inexperienced, scarce have I outgrown
The need of mother's care. Can I alone
Guide this young life through one storm and another?
Oh, God, can I be a mother?
I ask not pleasure, fame, or gold,
Not worldly ease or wealth untold,
I seek not admiration from a thronging crowd
Who'd sing my praises long and loud.
Grant this petition, and I'll ask none other—
Please, God make me a good mother.*

—Selected

MENNONITE LIBRARY BIBLICAL SEMINARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

St. Chrischona
9922

St. Chrischona, near Basel, Switzerland; Meetingplace for Mennonite World Conference.

While they communed together
And reasoned
Jesus Himself drew near,
And went with them.
Behold, how good and how pleasant it is
For brethren to dwell together in unity.

Volume 67 Number 32 August 12, 1952

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Notice

EDITORIAL OFFICE TO MOVE

Please note that after AUGUST 25, all correspondence to the editor, and all articles and notices for publication should be sent to the new address:

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The Mennonite

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The Reader Says

"The Lord shall preserve thee from all evil." Psalms 121:7

This is not criticism of the young people of the Mennonite or other religious faiths who feel they should not serve in the armed forces because of religious belief and convictions. Neither do I claim I and many others of Mennonite faith who did serve in the armed forces were either right or wrong in doing so.

I was, however, disturbed by a number of letters published in past months by young men who had been in service and claimed evil companions and environment led them astray. Does it matter whether the armed services do or do not have more bad influences than other environments and associates? There is evil wherever we go, yet it is possible to overcome evil with good.

The young men who permitted themselves to be led astray should have remembered that forgetting their Christian teaching so easily would be a reflection on the teachings of their parents and their church. They were truly put to the test and failed.

I have discussed this with other young Mennonite people who served in some capacity in the armed forces and they agree with me that it IS possible to remain a Christian wherever you are. It isn't necessary to smoke, drink, or gamble, or be a so-called "good sport." In fact wherever I went the people who remained true to their beliefs and convictions received surprisingly little criticism. They were respected wherever they went and found others who believed as they did.

I attended Chapel services every time it was possible to do so, and I met many fine Christian men and women. It wasn't so difficult to follow our Christian beliefs when we kept thinking of the loved ones in our home and community who were trusting us and most of all, our Lord and Savior.

—**Mrs. Ruth Slaughter, R.N.**

MCC News Notes

July V.S. School Assignments Made

The members of the July Voluntary Service School have been given their assignments. Jake D. Hildebrand, Tourond, Manitoba, and Dorothy Janzen, Plymouth, Nebraska, have been assigned to Wiltwyck School for Boys in Esopus, New York. Isaac Stauffer, Denver, Pennsylvania, and Henry C. Siemens, Meade, Kansas, have been assigned to Camp Landon, Gulfport, Mississippi. Mr. and Mrs. LeRoy E. Peters, Henderson, Nebraska, have been assigned to the MCC Headquarters staff in Akron, Pennsylvania.

I-O Men Receiving Physical Examinations

Reports have reached the Peace Section of the Mennonite Central Committee that a number of I-O men have been called for Physical examinations since July 1.

Of Things to Come

August 15-17—Retreat on Peace, Camp Friedenswald
August 18-22—Northern District Young People's Retreat, Camp Lakodia, Madison, South Dakota.
August 29-Sept. 1—California Mennonite Family Retreat, Camp Ocean Pines, Cambria, California.
Aug. 30, 31, Sept. 1.—Layman's Bible Conference, sponsored by the Brotherhood and Women's Organization, Eastern District.
Sept. 12-15—Central Conference, Topeka, Indiana.
Oct. 15-17—Western District Conference, North Newton, Kansas.

AN IDEA FOR PROGRAMS

A suggestion comes to the Mennonite Men of the General Conference through Elmer Ediger, Executive Secretary of the Board of Christian Service.

He suggests that the local brotherhoods can well put on a series of programs on the general subject of "Mental Health." Various topics which could be treated would be such subtopics as, "Causes of Mental Disturbance," "What parents can do to prevent mental disturbance," "The place of the church in the Mental Health Program," etc.

Additional suggestions would be available to local groups if the secretary or the program committee will write directly to Elmer Ediger, Secretary of the Board of Christian Service, 722 Main, Newton, Kansas. Additional literature is available.

MISSION SECRETARY JOHN THIESSEN TO EUROPE

The General Secretary of the Board of Missions will be absent from the office in Newton from July 26 to some time in September. He has left for Europe to attend the Conference and to visit churches there. But the office is open, and faithful workers carry on. So if anybody needs anything, please write to the office. If possible, your need will be filled.

Editorials

PRACTICAL CHRISTIANITY

An outstanding example of making real our love to our fellow-man "in the Name of Christ" is the work done early this summer by the Disaster Relief Unit in tornado-stricken Arkansas. The report of the aid given in rebuilding storm-damaged, particularly for older people and widows, is a glowing tribute to practical Christianity.

The appreciation expressed by those helped is touching, and shows what an effective witness may be made to needy people by Christian service "in the Name of Christ." The Red Cross also expressed its deep appreciation for the help rendered.

But the volunteer workers themselves, who gave a week or more of their time to such service, found a real satisfaction in their work. In evaluating the benefits received the writer of the report lists the following: personal satisfaction in helping needy people in the spirit of the Good Samaritan; drawing the workers closer together, and closer to Christ; the opportunities for a normal witness to Christ; opportunities for people of various occupations and vocations to serve together in close fellowship; evidence that we are not mere "objectors" but peace-makers who try to build for a better world through constructive service and helpfulness.

Not the least of the advantages from this experience was the conviction that the church should be doing similar service of helpfulness right in the home communities whenever disaster comes to struggling families in the form of sickness, business reverses, or other misfortunes. Some of the men went home asking, "Why don't we do this sort of service nearer home whenever people find themselves in trouble?"

Here we have a concrete example of loving one's neighbor and in putting the principle of goodwill and Christian service into actual practice. People can understand this kind of language. When the men explained to a woman that they were conscientious objectors to war, she said, "Now I see why you should come and help us."

We hope this may be a new step in the direction of practical Christian living and in demonstrating the "Power of love, all else transcending." May this experience make us all more alert to possibilities of service in our local communities.

WHEN LEADERS FAIL

As this is written, the thirty-two year old fabulous King Farouk of Egypt is seeking an exile home, having been banished from his throne and his country. After a reign of sixteen years his country turned against him because it was felt that he lived selfishly and in luxury without being much concerned about the deep needs of his people. He is another king who failed.

In Biblical history, Saul of Israel was also a king who failed, He "kept not the commandment of the Lord", but disobeyed, and became selfish, jealous, and rebellious against God. The life which started its public career with such high hope and promise ended in tragedy and failure.

There is a law written in the very nature of the universe that that which does not serve must die. "He that saveth his life shall lose it." To seek only our own pleasures and satisfactions is to invite disaster and defeat. The Son of Man came not to be ministered unto, but to minister. His followers are saved to serve, not to live selfish lives.

MENNONITE WORLD CONFERENCE THIS WEEK

This is the week of the fifth Mennonite World Conference held near Basel, Switzerland. (See cover picture). We are expecting great things from this conference. With the theme, "The Church of Christ and Her Commission," we hope that all attending may hear the clear voice of God before us.

As a result of this conference there should also be a better understanding among the Mennonites of the world, a broader concept of the place of the Church of Christ, a greater urge to live and proclaim the Gospel, and a greater loyalty to our common head Christ Jesus.

A number who have the privilege of attending this conference have been invited to share their impressions and experiences which we hope to pass on to our readers. In this way all of us may receive some value from this unusual gathering.

THE EVERYDAY PROBLEMS

There is no escape from the everyday problems of the home. Problems need to be solved; they demand choices and making choices is no easy task. But problems may be looked upon as opportunities for growth and the chance of giving help to others. To try to evade or avoid making the many decisions of life is to weaken ourselves and to play unfair to our children.

But problems may be simplified if we have a deep foundation of Christian principles from which to form our decisions. Then not every problem needs to be worked through from the beginning; we simply hold it up to some accepted standards and see whether it stands or falls. Here is where the genuine Christian has a decided advantage. He measures all against the background of Christ and His teachings.

To be able to pass on such a method of solving problems to our children will be doing a great service. Teach them to ask such questions as, what would Jesus do? Does this square with His teachings? Is it right and kind and good? Will it be for the glory of God? Does it fit into His will and plan? Having settled on the fundamental problems the ordinary problems more readily find their place.

There Were Three Crosses

WILFRED ULRICH*

Two symbols stand clearly as significant to the Christian Church. These are associated with the closing days of our Lord's ministry here among men. The one symbol is the cross that stood on Calvary's hill, and the other is the empty tomb. In the cross we see Christ meeting God's requirement for sin, and in the empty tomb we see Christ coming forth victorious over the power of Satan and death.

The cross of Christ did not stand alone upon Calvary's hill, but with His stood two other crosses. Here were three persons suffering a death that represented the supreme wrath of the governing powers upon erring people. The three crosses that stood upon Calvary not only reflect the supreme wrath of the government, they also reflect the way in which men die.

Christ: Dying as the Son of God

Photo by Belair.

Death has always held a fearsome place in man's life. It is mysterious and we cannot escape its reality. Death brings to a close man's fondest hopes for things pertaining to this life. It separates companions and breaks family ties. No one has passed into death and returned to bring a message of hope concerning death, no one, that is, but Christ.

Though we may not see anything in death that is heartening, we must grant that the death of Christ is the source of man's eternal hope. The death of Christ is unique for Christ was born to die. This has no other parallel. Jesus Christ came specifically to save man from sin. Our salvation is possible only by way of death, Christ's death on Calvary.

John the Baptist realized Christ's specific task when he pointed him out to his disciples by the river Jordan. Jesus had come to the river to be baptized of John. As Jesus came through the crowd that gathered about John, John said, "Behold the Lamb of God that taketh away the sin of the world."

Jesus was committed to no simple task. Death for Him was as horrifying as it is for any man. Death represents the wrath of Satan upon man and is his effort to frustrate the work of God. Jesus had to face Satan and suffer the untold agonies of his curse. In the empty and open tomb Jesus gives glorious testimony to His victory over Satan and death.

On the central cross hung Jesus. He suffered because of the sinful deeds of man. But in that same cross we see the marvelous mercy of God. Jesus broke the power of death and Satan, and made possible life to all who believe for "If thou confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Man: Dying as a repentant sinner

There were with Jesus two men who were suffering at the hands of the Romans for deeds that they had committed against their fellow men. They were thieves and had committed acts which made them worthy of severe punishment.

These men held no love in their hearts for their accusers. If their hands had been free they would have gladly tried to escape their plight. Physical escape, however, was not possible. As they hung upon their crosses they were to witness another type of escape which is more rewarding than physical release. The first thief portrays to us spiritual release.

It did not take long for the first man to see that his friend on the middle cross was no ruffian as was he. He saw a man suffering unjustly at the hands of the crowd and soldiers. The taunt of the crowd came to his ears and as he struggled with his bonds he, too, cried for help. But wait, he himself was suffering justly; the other man was not. The spirit of God spoke to this thief.

In those closing moments of his life he saw his own condition, and realized that he was in need of help, divine help. Not only did he see his own sinful condition, but he saw in Jesus the one who could give him spiritual escape.

So it is that he cries to Him, "Lord remember me when thou comest into thy kingdom." Simply this man met the requirements for forgiveness. He realized his guilt and knew his punishment was just. He realized also that through Jesus he could receive spiritual help. At that moment in faith he commits himself to Christ trusting Him for release.

On this second cross hangs the tragic wreck of a sinful man, and at the same moment is shown the glorious mercy of God. Jesus replies to the prayer of this man's heart, "Today shalt thou be with me in paradise."

Man: Dying as an unrepentant sinner

The final picture is pathetic. Here was a man who could have had the same joy his friend received, but in the hardness of his heart he rejected Christ, and with the crowd mocked him. He had eyes, but they saw not the Christ. He had ears, but they heard not the words of hope and forgiveness which

(Continued on page 505)

***Pastor, Stirling Avenue Church, Kitchener, Ontario.**

Jerusalem, the City of the Hills

ANN LOUISE FLOTOW

Even the location and the surroundings of the city are extraordinary. "As the mountains are round about Jerusalem, so the Lord is round about his people." Thus the psalmist describes the city's peculiar setting.

The Old City is surrounded by a wall twelve meters high, which was built by the Turks in the sixteenth century and is still in good repair. Comparing it with the venerable age of the city itself, it is comparatively new. The city spreads out over two hills; the valley between divides it into equal halves. This I noticed only recently as I stood on the beautiful Damascus Gate with its many pinnacles and looked down on the confusion of houses and people. One could almost believe that the people with their customs and habits have changed little since the time of Christ, for most things appear so original.

The scene in the Old City is dominated by men and women in long native costumes that reach down to their feet. The women's dresses are so often decorated with small cross-stitches in various colors. On the head they wear long kerchiefs that hang down their backs. One must admire the erect walk of the women; they carry all burdens on their heads, may it be a bundle, a filled basket, or an earthen water jug. They balance it with admirable ease as they walk through the crowded streets. Seldom one sees men doing it. Perhaps some poor vendor with his sanni (big round plate), loaded with sweets or kake (a sort of biscuit sprinkled with sesame seed), may carry his ware on his head as he changes places to look for prospective customers. Veiled Mohammedan women walking leisurely along and women in western style dress also fit into the street-picture.

The always busy and heavily loaded donkey staggers up and down the many steps, urged on relentlessly by his master. Cars have no place in the narrow streets; neither are the gates suitable for power vehicles. Some poor vendor is always advertising his ware in a loud voice that makes one think that something unusual is happening. Most times it is nothing exciting. Often it is the boy who polishes shoes carrying his stand and a small chair, the necessary equipment, under his arm.

As one comes out of Damascus Gate there is a barbed-wire fence to the left. Here begins no-man's-land, and beyond that to the west lies the Jewish section, New Jerusalem. Any communication with that part of the city is forbidden. It may happen that someone strays into no-man's-land, perhaps out of curiosity, perhaps he may be trying to get his erstwhile property. But it is a daring venture. Likely he will be shot at and he can be thankful to escape with his life. Such boundary incidents may also happen in small villages and in uninhabited areas where perhaps attempts at black marketeering are made. Should mail from foreign countries get on the wrong track and land in Israel, even though it is marked "via Amman, Hashemite Kingdom of the Jordan," it may stay there a long time, until one day it is returned marked "pas de service via Israel." Should the sender try a second time, then it may happen that the mail which had only a short distance to go may be delivered after many months.

From Damascus Gate to the north is a small section of the New City belonging to the Arabs. Just outside the gate there is always much activity until sundown, for it is the starting point leading in all directions. Taxis and buses to Bethlehem-Hebron, Jericho-Amman-Damascus, and Ramallah-Nablus are ready to leave whenever there are enough passengers to fill the vehicle. Now in spring the traffic is unusually heavy. The weather is not yet too hot and traveling can be pleasant, for the hills and valleys are green and decked with colorful flowers—anemones in red and white, the charming little red flower, in Arabic called l'dam el Massihe, blood of the Messiah; the carmomil whose pretty blossoms show up everywhere; the modest little violet which peeps out from nearly every rock and stone along the road to Arrub and Ramallah.

Having seen the countryside in the hot summer (I came to Jordan in May) with its dry rocky hills, devoid of any vegetation, excepting a kind of thistle that grows here and there, the only feed supply for sheep and goats in summer, spring seemed to me like a wonderland of which I could not see enough.

At Easter time pilgrims from many lands come to Jerusalem, "Abode of Peace," to commemorate the death and resurrection of the Lord, and to visit the many places that are and always will be closely connected with His life and work.

On Palm Sunday I attended the devotional service of the YMCA on the slope of the Mount of Olives just above Gethsemane. I was deeply moved by the majestic setting of Jerusalem. Just below was the green and flower-bedecked slope of the Mount of Olives with olive trees here and there, the Kidron Valley, and on the other side of it Jerusalem spread out in the glory of the morning sun.

And then we heard the words from Luke 19:29-44: ". . . And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Oh, that all of us would know the things which belong to our peace!

—MCC Services Bulletin

General Conference Christian Education Emphasis

PAUL SHELLY*

I

The Need for Special Emphasis

We use periods of special emphasis in all phases of life. Thus, we have periods of emphasis in our church work. During certain parts of the year money is stressed, during others missions, and during still others evangelism.

In our daily living we also have times in which we stress certain phases of life more than others. Thus, at certain seasons of the year we are busy housecleaning, at others canning, at others some other task.

In most cases when we emphasize a particular aspect of life we do not mean to imply that this phase of life should not be practiced at all times. We do feel, however, that in addition to practicing a certain emphasis at all times throughout the year that it also well to stress it at one period of the year.

II

The Need for Emphasis on Christian Education

I have been amazed that even though people see the need for many special emphases in the church year, yet many persons fail to see the need for a special emphasis in the field of Christian education. There are many reasons why Christian education needs to be stressed.

To begin with we need a period of emphasis on Christian education because of the nature of our world. We are living in a world in which men have attempted to accompilsh their goals through their own efforts.

Then too, we need to stress Christian education because of the nature of the Gospel. We have a Gospel which can meet every need.

We also need to stress Christian education because of the nature of secular education.

Finally, we need to stress Christian education because of the results achieved through Christian education. I enjoy hearing missionaries tell of what God has wrought in the lives of people on a foreign field. However, I also am aware of what the Grace of God has achieved in the lives of children and young people through our Sunday schools, youth groups, and Christian colleges.

III

The Time for This Emphasis

During the past few years the Board of Education and Publication of the General Conference Mennonite Church suggested that the period from the last Sunday in August through the last Sunday in September be observed as a time to stress Christian education. This year this will cover the dates from August 31st through September 28th.

Why is this time of the year chosen for this emphasis? It seems to be the logical time of the year to emphasize Christian education. The children and young people are beginning a new school year in the public school. There is no better time to point out to parents and teachers the seriousness of the task that God has entrusted to them.

Then too, the fall of the year is the time when we have a new start in the work of the church school and in the church youth groups. This period of emphasis on Christian education gives an opportunity for those involved in this task to view anew the significance of their work.

This is also the time when young people leave for college. These young persons, too, need to be given a vision for the work that God has given them so that they may see their education as a part of God's total plan and purpose for them.

The Sunday school lesson for September 21st has been suggested as one which lends itself to the theme of Christian education. This lesson deals with the time God spoke to Solomon in a dream telling him he could have anything he desired in life. He sought for wisdom to rule his people wisely. God's wisdom is one of our primary needs.

IV.

The Method for Carrying Out This Emphasis

1. The method is flexible. The board has worked out flexible plans so that they can be adapted to each local church.

2. Choose one Sunday in this period to emphasize Christian education. Certainly one day in the year is not too much to stress the work of Christian education.

3. Emphasize Christian education in all departments of the church on the day that you choose. Let Christian education be the theme in the worship service in Sunday school. Let this be the theme also of the morning worship service. In the youth groups discuss Christian education thinking through the reasons why young people should attend their own denominational college.

4. Make provision for an offering. My heart aches each time I look at the stewardship chart in **The Mennonite** and see that the contributions to the Board of Education and Publication are usually the lowest of any board. I feel rather strongly on this point. I realize that our churches are not entirely to blame since the need has not been fully made known to them.

I am convinced that the whole field of Publications including our Sunday school materials is needed to interpret God's revelation of Himself to our members, to their children, and to people outside of our groups. We should publish many more materials. However, money is not available!

Yet, the total budget of this Board for the current year is only $45,000. One dollar from each member in the General Conference during the year would enable the Board to meet its budget and would permit this board to carry out in part at least the task that God has entrusted to it.

V.

The Need for a New Dedication

I feel that it is well to dedicate ourselves to the cause of missions and I marvel constantly at the response our people have made to this cause. How-

(Continued on page 505)

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*Head of Bible Dept., Bluffton College; Chm. Editorial Committee, Board of Education and Publication.

A little girl at Weiler enjoys a Bible book made by Ruth Carper.

Bible School for Europe

NORMA JOST

Antoinette had never heard the stories of Jesus until she came to Weiler. For the first time in her life she saw a big book with lovely pictures of The Friend of Little Children. For the first time she heard someone tell her stories about the "Jesus Man." The "Jesus Book," as Antoinette called it, was so big and beautiful she could hardly look at it enough. One day, when the other children were out playing, Antoinette slipped away from them and stole up the big stairway to the bedroom. Climbing up on the crib railing, she could barely reach the "Jesus Book" from the shelf. Taking it down lovingly, she sat down and in supreme delight looked at the precious pictures and rubbed her little hands over the printed stories, "My Jesus," thought Antoinette.

Antoinette is a little French girl from a Catholic home in Paris, living at the Mennonite Children's Home in Weiler, France.

* * *

The little MCC barracks in Kaiserslautern, Germany, was packed with youngsters. Teachers stood in doorways teaching the children sitting on the floor in two rooms. At recess they lifted the littlest children out of the window to avoid a traffic jam in the hallway. So many children came to vacation Bible school that some were turned away. Tugging at her hand the last day, the children pleaded, "Miss Kauffman, it was such fun. Can't we come to Bible school all winter?"

* * *

In Europe many of the children come from a formal, state church background. In many cases the teachings of Jesus have become rather formalized and meaningless. Such children have told MCC workers, "Oh, don't tell us a Bible story. We know all of them." MCC workers wondered if a good antidote for this attitude might not be the vacation Bible school idea—so popular with children here at home. Such schools are unknown in Europe. Pilot projects were begun in the French children's homes and in German neighborhood centers. The same youngsters who had said, "We know all the Bible stories," discovered the Bible to be real, warm, and deeply meaningful in their lives. They found Jesus as a personal friend.

Happily, too, the children discovered that Bible teachings can be exciting when what they are taught has a relationship to their own lives. A story—of Noah and the ark, for example—was far more real when they made hand-turned picture rolls of the animals going into the ark—or saw the boy with the loaves and fishes standing on the flannelboard before them—or, having heard the thrilling story of Daniel, helped create a lions' den from a shoe box, putting Daniel in the middle, praying to God.

MCC workers in consultation with various church leaders and publication houses have searched diligently for suitable materials in German or French. They were told, and their own research confirmed this, that there was none available that measured up to the standards and objectives desired. MCC workers have, therefore, put forth much effort in trying to translate and adapt American materials and then mimeograph the materials on thousands of sheets in order to put books into the hands of children. Most of this material was translated and adapted from the **Herald Summer Bible School Series** published by the (old) Mennonite Church.

Through these religious education efforts interest in this movement has spread to our European Mennonite friends. Recently a Committee on Reference and Council was created with representatives from Germany—France—Switzerland and America, which is to help in planning this whole effort to make available in German and in French the Herald Summer Bible School materials for use in Mennonite groups. This committee will counsel together on matters of policy, procedure, finances, and staff personnel so that the program can be carried on to a successful conclusion.

Beginning in September, a team of five or six workers will continue this translation project in the preparation of Bible lesson materials already begun in Basel, Switzerland. (Included in the group are Ruth Carper, Oyster Point, Va., who did some of the art work for this series, Dora Lichti, a German exchange student to Eastern Mennonite College; Norma Jost, Hillsboro, Kansas, and Hilda Carper, Oyster Point, Va.)

Basel, Switzerland.

Did Jesus

RUS

Part II—Continued from last week

II. TWO SAYINGS ABOUT THE SWORD (Mt. 10:34; Lk. 12:51; Lk. 22:36-38)

Those who desire to put the scarlet robe on Jesus, also fall back on two sayings of Jesus, which, to them, seem to give his sanction to war. The first one is given both in Matthew and in Luke. In Matthew the saying is, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." What we have here is clearly the language of imagery. In this case the word "sword" does not mean an instrument of death; for then it would mean, to follow the language of verse 35, that a man would use the sword of death against his father, and the daughter against her mother, etc. Moreover, we have a clear indication of what the metaphor of the sword does mean in this case by turning to this same passage in Luke, where we read as follows: "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division." This statement is not about war at all. It speaks rather of the division that will come, even within families, as some will accept Christ and others will not. And in the early days of Christianity that was a very real fact, as it is even sometimes today.

The other passage about a sword is given us only in Luke, and is admittedly more difficult to understand. Here it is: "He that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." Jesus was just concluding his conversation with his disciples in the upper room. He was trying to impress upon them that dark days were ahead. The situation before them was serious. It was no longer as in days gone by when they went forth with no provisions, and their friends round about provided amply for their needs. Now the conflict was tense, the issues of his life and ministry were clearly drawn. They needed to be alert, ready as a soldier doing sentinel duty. They needed to be equipped with purse and bag and sword.

Now the question is: did Jesus here think in literal terms, or in spiritual terms? Do we, perhaps, have again the language of imagery? I think so, for the following reasons:

1. **If this statement is taken literally, then it is out of harmony with the whole tenor of Jesus' teaching.** If Jesus would have sanctioned armed resistance then it would be against his clear teaching on non-retaliation, the second mile and turning the other cheek. It would be against the teachings to "Love your enemies, do good to them that hate you and pray for them that despitefully use you and persecute you." Is it likely, or even possible that in one statement Jesus would cancel out his whole Sermon on the Mount?

2. **Moreover, Jesus clearly drops the whole subject when he sees that the disciples take him literally.** After Jesus makes his statement to buy a sword, the disciples say, "Lord, behold, here are two swords." And Jesus replies, "It is enough." There has been some difference of opinion as to what Jesus meant by his reply, "It is enough." Did he mean that two swords would be enough as protection against his arrest, or against a Roman garrison of soldiers? Certainly not! The phrase then can be taken to be a sudden breaking off of the whole conversation. The counterpart in modern English would be, "Oh, skip it," or "Enough of this conversation." At any rate, Jesus does not proceed with that line of conversation.

3. **Still again, when Peter did draw a sword, and smote off the ear of a servant of the high priest, Jesus rebuked him.** His words are clear and unmistakeble: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Mt. 26:52) Any kingdom founded on force is likely to be overthrown by a superior force. History is itself abundant witness to the truth of that statement.

4. **Finally, Jesus specifically tells Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."** The sword, not even a defensive sword, has no place in the kingdom of Jesus. The fact is, that except for the time of Peter's impulsive act in the garden, no sword was lifted against the enemies of Jesus. Jesus explains that fact, which must have seemed strange to Pilate. For armed rebellions had been perpetrated against the Roman rule. Yet the kingdom of Jesus was so very different! The facts are conclusive. Jesus did not speak of a literal sword, when he asked his disciples to buy one. It was the language of imagery.

III. THE PROPHECY CONCERNING "WARS AND RUMORS OF WARS" (Mk. 13:7; Mt. 24:6; Lk. 21:9)

Those who desire to put the scarlet robe on Jesus fall back on still another of his statements: "And ye shall hear of wars and rumors of wars and see that ye be not troubled, for all these things must come to pass." The prophecy, as all of us know, is manifestly true. History itself bears witness to that fact. Yet, it is surprising to what length the apologists of war will go in using this statement to put the scarlet robe on Jesus. First, they conclude that since Jesus predicted wars without condemning them, that therefore, he sanctions wars, and that it is not wrong to participate in them. But in the same passage he also predicted without condemnation earthquakes, famine, pestilence, betrayal by parents and friends, etc. Would that mean, there-

tion War?

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fore, that Jesus sanctioned these conditions? Does it follow by inference that it would be right for Christians to participate in them? Elsewhere Paul predicts that "evil men and seducers shall wax worse and worse." (II Tim. 3:13) Does this mean that we shall therefore, become "evil men and seducers"?

A second conclusion frequently drawn from this passage is that because Jesus predicted wars, therefore it is wrong to pray or work for peace. Dr. Rutenber, a professor at Eastern Baptist Seminary, gives an incident which is typical of the argument so frequently used. During the time when he was serving a church, he had placed a placard in the vestibule announcing that on the forthcoming Armistice Day they would offer special prayers for peace. He overheard a number of young people comment as they were looking at the sign. Obviously they disapproved of the sign, and made some audible remarks about the modernist preacher who didn't stick to the Word. So Dr. Rutenber went up to them and said, "You don't approve of our poster? What's the matter with it?" "It's unscriptural," came the reply. "We are not supposed to pray for peace, for Jesus said there will always be wars and rumors of wars." Then Dr. Rutenber took out his New Testament for further discussion, but the young people were not minded to listen, and went out the door.

Dr. Wilbur Smith, formerly of the Moody Bible Institute, and editor of the widely used Peloubet's Select Notes on the Sunday school lessons, concludes from this prophecy that it is wrong to pray or work for peace. The thinking of men like that in Mennonite circles is both widespread and unfortunate. It is an unwarranted conclusion from this prophecy, which can be argued down by common sense alone. We know, of course, that there are always going to be fires. Does it follow that we shall do away with fire prevention and fire departments? We know that all of us will some day get sick and die. Does it follow that we shall do away with doctors, and that we shall ignore the laws of health? The answer is obvious enough.

There have been other passages which have been brought against the Christian pacifist position and used to justify the scarlet robe on Jesus. But they, too, can and must be interpreted in the light of the whole gospel. For this position regarding war does not rest on a few isolated proof texts. Let us say it again: it has its source in the very heart of the gospel from which there emerge four massive principles which bear directly on this issue. Everywhere these four principles are supported in the New Testament. (1) God is completely soverign in human life and requires of us absolute obedience. God and not Caesar is authoritative in matters of conscience. (2) Love must control all our relationships. We see no exceptions in the New Testament. (3) Life is supremely sacred. No man dare profane the life of another. (4) Evil is to be overcome only by good. These principles still stand despite the passages sometimes quoted against them. Whatever you may think regarding war in this troublesome day, do not try to put the scarlet robe on Jesus. It does not belong there. It is mockery to make him the champion of our own wickedness. Whatever we may decide is the necessary course in our world, let us be clear, where Jesus stands. Do not put the scarlet robe on Jesus!

This sermon delivered by Russell Mast to his (Salem-Zion) congregation a few weeks ago.

THERE WERE THREE CROSSES

(Continued frop page 500)

his friend heard. Over his cross could be hung the inscription, "It could have been." The cry he raised was one of desperation. He was in agony and wanted release from his pain. "If thou be the Christ save thyself and us." He did not realize as did his friend his own misdeeds. He did not realize that the greatest deliverance was from his sin, and not from the cross upon which he hung. The poor man could not grasp the significance of his death, and in that ignorance he died.

This second thief clearly reflects the dire condition of humanity. It also reflects the hopeless end of the unrepentant sinner. Death will come to all men. The difference lies in how we will face that death.

Conclusion

The gospel story is powerfully illustrated upon these three crosses. Salvation is not given to all people, only to those who believe. More than that, salvation is found through faith in Christ the reward for which is personal communion with Him.

GENERAL CONFERENCE CHRISTIAN EDUCATION EMPHASIS

(Continued from page 502)

ever, I am also concerned about the task of carrying out the great commission among our own people—the 45,000 members that God has given us in North America and in addition the many children of these members who have not yet accepted Christ as their own Savior.

Those of you who are aware of printing costs will realize that we can never make a profit or break even in the printing of our own materials with our small constituency. Yet, we are also aware that God has given us a particular task to accomplish and that no other materials on the market meet our needs. My own feeling is that we need to "launch out into the deep" in the years that lie ahead and provide the materials that are needed in order to "teach all things."

Is There Glamour in Home Mission Work?

(Our Home Missions worker, Miss Tina Lehn, matron of the Girls' Home in Vancouver, certainly knows the importance of home mission work. As you read the report of what our working girls gain in Christian atmosphere and fellowship in this Home, kindly ask yourself the question; if our Conference would not provide such a home, what might happen to the Christian life of many girls from our Mennonite families? J. T.)

These three months have been filled with work and experiences of different kinds. At the end of May there were many important things that had to be taken care of before the girls went to the country to pick berries. One Thursday evening we had a general birthday and farewell celebration. One of the girls kindly composed a number of little verses in honor of the birthdays. The songs had also been chosen to fit the occasion. Others of the gorls beautifully decorated the basement of the church with spring flowers. On the birthday table there was a large cake; as well as candles, two of each color for the different seasons of the year. At the close Elder Wiens gave a short talk. I believe everyone enjoyed the evening very much.

A week later we had our Mission sale. Our industrious girls had practiced a little playlet: "The Ten Virgins." It as a thought--provoking and heart-searching dialogue. Quite a bit of money was received from the sale. The larger share goes for the church, and the rest was used to buy coal for the Home for next winter.

During the second half of June only five girls stayed at the Home. Before that we had a few more here than during the winter. In spite of the berries, ther are always girls who come to ask for work, and there are always housewives who need help.

The girls who attended Bible School in winter were especially the ones who were in favor of having the Circle meet during the summer too. We meet every other Tuesday, begin the evening with the reading of a Bible passage, prayer, and the singng of hymns. After that their fingers are busy sewing for negro children in Africa. Of course, this project requires some money too.

I hope we may be able to continue a little later with our monthly programs on Thursday. We also correspond with a missionary lady in Japan, and have sent the year's tuition for a school girl in Paraguay. The Circle elected two of the girls to visit the aged and sick, inviting others of the girls to go with them. One of the girls told me, "I certainly enjoy that!"

My prayer is that the heavenly Father may fill our hearts with ever greater love for the work in His kingdom, and ever greater love the one for the other.

Home Missions in Vancouver

Here are a few excerpts of the second quarter's report of our workers, Brother and Sister J. B. Wiens, of Vancouver. Our people are moving to the cities. Here is a glimpse of what the Conference, through faithful workers, is doing for our own people. —J. T.

From the depth of our hearts we are grateful to God that the message of the Gospel could be proclaimed regularly. During the winter months, and until the Sunday after Pentecost, the church was more than filled. Now, as is the case each year, many from Vancouver have gone to the farms for the berry harvest.

The Bible study hours have also been well attended. We have experienced, however, that as soon as the girls rent their own rooms and leave the Girls' Home, they are less punctual at the Bible classes, or stay away entirely; but that they continue to come to the Sunday services....

On Good Friday our church observed Holy Communion. There were 202 persons who partook of the Lord's Supper—the largest number we have ever had. Easter was celebrated with great blessing; and Ascension Day was observed in the evening. On Pentecost ten persons were baptized on confession of their faith. These, as well as some others who did not apply for baptism, received thorough catechetical instruction from the latter half of January to the Sunday before Pentecost. I taught these classes on Sunday afternoons. In addition there were twenty-seven other persons who were received into the church on Pentecost; so the membership of the church was increased by thirty-seven. Although the growth in numbers is important, we want to stress inner growth more. Every church member is to be a conscious believer in the Lord Jesus as his personal Savior and is to be stimulated to a more sanctified life....

At present there is much unemployment in Vancouver—fifty thousand out of work! As a result our people are also hard hit. However, we are glad that our brethren who have come to Vancouver in the last three years have been able to adjust and help themselves, even though at times it was very hard. Most of them, of course, are still quite poor, and many of them live "from hand to mouth." Thus far the immigrants are showing active interest in the Word of God, and we hope this will continue. If only more settled times won't have their negative effect!

With the help of the Holy Spirit we want to continue diligently with the work of "building the walls of Jerusalem." Although we have been in this work in Vancouver for nearly fifteen years and have gained much experience, we know that only His grace can help and uphold us. Therefore, we want to continue to look to the Lord for the future and ask of Him strength and joy and blessing and fruit.

—E. and J. B. Wiens

Mission Briefs

"THERE SHALL BE JOY IN HEAVEN"

The following message comes in a private letter from our senior worker in Japan, Reverend Wm. C. Voth. It points in the direction of what Reverend Joe Graber, Secretary of the Board of Missions of the (Old) Mennonite Conference, once said: "The doors to the hearts of Japan's people are so open that they are off their hinges." But we also have inside information that they may not remain that open forever. Therefore, "Work, for daylight flies."

Here is what Brother Voth writes: "On July 6, we had our first baptism here in Miyazaki City, where six young people received baptism. Miss Nishimura, who has helped us in the work since March, transferred her church membership to our fellowship. We truly praise the Lord for His gracious blessings in the work here. In the afternoon of the same Sunday we commemorated the Lord's Supper. The day was a very happy one for all of us here."

Please note that these are the first fruits in our General Conference field in Miyazaki, Japan. Let us thank God very specially for this. —J. T.

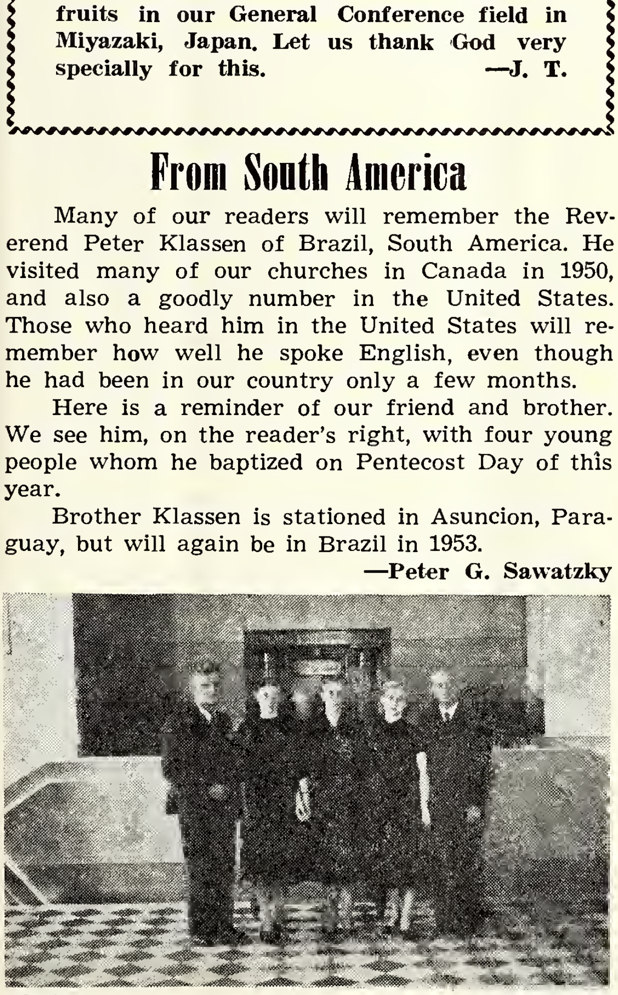
From South America

Many of our readers will remember the Reverend Peter Klassen of Brazil, South America. He visited many of our churches in Canada in 1950, and also a goodly number in the United States. Those who heard him in the United States will remember how well he spoke English, even though he had been in our country only a few months.

Here is a reminder of our friend and brother. We see him, on the reader's right, with four young people whom he baptized on Pentecost Day of this year.

Brother Klassen is stationed in Asuncion, Paraguay, but will again be in Brazil in 1953.

—Peter G. Sawatzky



From Canada

(Below is a brief report from one of our Home Mission workers. His work is in the suburbs of Saskatoon, Saskatchewan. Would to God that our Board of Missions could open such light-centers in dozens of cities all over our country. —J. T.)

"Since the beginning of the new year our attendance has been quite steady, and by that I mean that the church is full. At different times we have to place benches in the aisles, and on a few occasions people have gone home because of lack of room. Our Sunday school has held its own with around 100 pupils. Children's hour, young people's, junior, and senior choirs, and the ladies' aids have been able to continue into the summer months. Our midweek prayer meetings have been cancelled for the summer months. This causes me some concern, but it seems hard to continue this phase of worship, as necessary as it is. It is partially my fault, too, because I am out during part of the week in summer, either in young people's work or working; and as there is no one to put in charge of these meetings, they are left out. However, we will again continue in fall.

"We were able to conduct Catechism classes also. Some ten to twelve young people participated. Of these seven were baptized by J. J. Thiessen on the day of Pentecost. It was of special joy to me personally to see five of these find Christ as their personal Savior during these classes; the other two had accepted Him before.

"As you know, we organized into a church this spring. I am glad to report we have a membership of 34, and that we were accepted into the Canadian Conference of Mennonites at Gretna last week."

—Jeter G. Sawatzky

From Chicago

(For our Home Mission work, as for all mission work, we must have a long-range view. Please read this note and remember that one of our able and trusted missionaries, who has already spent a quarter of a century in Africa, came out of this same city, Chicago, out of very similiar circumstances as those in which the present boys and girls are in. The following is reported by our new missionary, Rev. Leland Harder. —J.T.)

"We had a fine Bible school. It gave us an opportunity really to know the children, as well as to provide religious instruction for them in this unique way. We are going to follow up the Bible school with a retreat designed especially for the Chicago children of Grace, Woodlawn, and First Mennonite churches, for children ages 8 to 15 at Friedenswald, August 3-8. We already have two carloads of children from our church (mostly 12 to 14 years old); and these are future church members and workers."

Leland Harder

(Continued on page 511)

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Youth Work in the Conference

The Young People's Union of the General Conference has the task of integrating the youth activity of the churches spread over the U. S. and Canada. When you think of churches in sparsely settled regions of the West completely separated from any other of our churches, and of those in the East, close to one another and to the urban life of the East, you can see what a task this is. Or, think of the widely varied backgrounds of our churches. Some maintain the German language which has been the language of the forefathers for centuries. Others use only English. Some are of Pennsylvania Dutch background, some are Amish, Hutterite, or Russian or Prussian in background. The imprint of this varied heritage can be felt. And, in theological emphasis there is variety.

What is the Young People's Union to do in the light of our diversity? Its motto is, "A United Mennonite Youth in Christ." Can such a motto be be realized?

The past seven years have seen a very real change in the work of the Young People's Union. Seven years ago, it was assumed that the work of the Young People's Union was to primarily sponsor projects. It was to undertake projects too big for district organizations to try. Therefore, a student fund was established, correspondence with youth in other lands was sponsored, voluntary service was emphasized and supported.

Since that tnme, a great change has been in process. No longer does the Y. P. U. see itself a project-sponsoring agency primarily. The real task of the Young People's Union is to help build strong local youth groups. But, with all our diversity, how is that to be accomplished? That which will work in Pennsylvania will not be effective in North Dakota.

After long searching and discussion, a plan has been arrived at which will work under any circumstance. It is a plan that will work far out in the country or in the heart of the city. It will work in German or English—anywhere! This is the Fellowship plan the Y. P.U. has emphasized in past years.

In order for a local church youth group to have a balanced and complete program, it needs to be working in three areas. It needs to develop faith and life. It needs to have adequate social life and fellowship in its group. It needs to be serving. Because this is true, the Young People's Union has chairmen serving in these three areas—Christian Faith and Life, Chritian Fellowship, and Christian Service. The conviction is that once they are organized according to this pattern, a local youth society can develop an adequate, balanced, and complete program.

The Faith and Life chairman is responsible to plan programs and to deal with questions of faith and living one's faith in day by day life. The Fellowship chairman is charged with the task of nurturing real Christian fellowship within the group and in contact with other groups. This means socials, parties, games that help knit the group together into a fellowship. The Service chairman must find ways of making one's faith work in service. This may be work projects at the church, on the church camp, in a mission, the giving of services at a mission or old people's home. He must lead out in active service.

The Young People's Union has put great emphasis on local organization. Program helps have been issued to help local groups plan their programs. Workshops have been held at which local youth come together to discuss this very question of local youth activity. Such workshops have been held in St. Peter, Minnesota, Winnipeg, Manitoba, and in several districts. A Youth Manual has been published which discusses in detail what is meant by this threefold youth program.

The Young People's Union has two official avenues of contact with the churches. One is at the General Conference held every three years. At General Conference a General Assembly is held to which local churches are eligible to send delegates. At this General Assembly the larger plan of the Y. P. U. is presented, discussed, and acted upon. At the last General Assembly the threefold youth program discussed above was officially adopted. The General Assembly elects the officers of the Y. P.U. It is guided by a constitution.

Between General Assemblies, an annual Council meeting is held. This meeting is at the time of the general board meeting in the fall. To this Council, each district sends a representative or two, each college and the seminary sends a delegate, and the executive committee meets. The Council adopts an annual budget and plans for annual programs of activity for the Y. P. U.

Three or four times a year, the executive committee meets to plan its work. There is publication work—the annual calendar, the Program Helps, the Youth Manual. Travel during the summer must be considered and planned. Workshops must be fostered. There must be coordination with retreats, voluntary service, publications. The one large remaining project of the Y.P.U., the Missionary Education Fund, must be maintained.

Responsible for this work is the executive committee consisting of Kenneth Bauman, president; Henry Funk, vice president; Grace Miller, secretary-treasurer. Dr. Erland Waltner is the Board of Education and Publication counselor. Esko Loewen serves as Y.P.U. editor. Gordon Dick is Christian Fellowship chairman; Harris Waltner, is Christian Faith and Life chairman; and David Schroeder is Christian Service chairman. —E. L.

Conflicts of Christian Youth in the Army

The following statements taken from letters received in the office of the National Service Board for Religious Objectors reveal some of the intense conflicts experienced by Christian youth in the Armed Services. Certainly we realize that many Christians who believe deeply and sincerely feel compelled to co-operate with the military effort. At the same time, it behooves us to think seriously and pray earnestly with the many young Christians, whose experience in the Armed Forces has resulted in a deep conviction that Christ and the military—the cross and the dagger—are in terrible conflict. Experience is a hard teacher, and escape from this situation, after induction, is almost impossible.

From an inductee in the army who wishes he had known—

"I realize that one in my position is considered to have 'changed his mind.' I find myself doing that which I would not do. Had I known a better way at the time I wouldn't be in this mess, but the last is only a justification of my irrational actions, I guess."

From a Catholic after enlisting in the Reserve Medical Corps—

". . . because of personal indecision, I attempted the medical compromise. . . I went on the annual encampment with my unit . . . As a recruit with no previous military experience, I was assigned . . . for basic training. I refused the issue of a rifle, marching with troops to grenade practice, etc. Within three days, I was transferred back to the hospital. . . . The result was that I came to the conclusion that the armed forces have no intention of really honoring a I-A-O position, and also, that even if they did try to honor, the position was untenable in itself."

From a I-A-O in the Medical Replacement Training Center—

"Many of us feel that we are being given definite combatant training, even though we are not obliged to bear arms. We are compelled to attend such classes . . . as squad tactics, mine-laying, etc. Indeed, one of our objectors faces a special court-martial next week because he refused to cover an infiltration course under 'mock battle conditions.'"

From a Marine who entered service unwillingly after being denied CO classification—

"After three weeks of horrible training, I had a nervous collapse and was taken to the United States Naval Hospital . . . . The first week at the hospital, I had another breakdown. After thirteen days of rest, I was released. The doctor diagnosed my case as a nervous condition resulting from emotional and religious feelings . . . . It was at this time that I told him I was a conscientious objector."

From a registrant who originally accepted noncombatant service—

"I don't belong in the army. As a Christian, I cannot continue, and I shall not continue no matter what the cost, because we know what we do counts for life eternal . . . . I don't believe that if (1) a man hands another a weapon, (2) gets or helps to get another man in condition, or (3) puts himself in the position where he must patch the man up should he get hurt, he is less guilty than the man who does the actual killing; because I believe that in the case of the army especially I would have to sanction the action. I'm passing neither the ammunition nor the health to any man so he may kill. May God help me!"

From an Air Force veteran inducted at an immature age—

"In 1942 I was 19 years of age . . . . In those years, my convictions concerning military service were dictated by my other friends, so typical of the teen-age group. Since I have grown older, I have learned to think for myself, and my conviction concerning military service has reversed to a complete and unwavering decision of conscientious objection to participation in war in any form."

From a Mennonite unaware of the implications of enlisting—

"I enlisted in the United States Air Force. I must now confess that at the time of my enlistment I wasn't aware of the implications of my act . . . . I can't hand out clothing to others and tell them to go out and fight. I can't do the office work with a clear conscience and let someone else go out and kill. I can't cook the food that the men will eat who are serving in this program. I can't serve in the medical corps, which is such an important part of the military setup. My hands are tied and I can be of no use to the Service. All that war is has been brought before my eyes during these few months since I enlisted . . . . I am a Christian. A Christian has nothing to offer to the world in the time of war except love and a desire for peace and most important—Christ."

From a Quaker who refused training and the uniform—

"I was processed in civilian clothes . . . and the Battalion Commander interviewed me, and told me if I would wear the uniform that they would make me assistant to the Chaplain. As soon as I compromised I was informed that on Monday . . . I would begin basic training. This was more than I could bear. I had actually been in such a nervous state that my weight reduced from 156 to 134½ in three weeks; so I nervously collapsed and was admitted to the hospital ward."

From an inductee placed in psychopathic ward for refusing to co-operate—

"I . . . have been in the army 2½ months and refused any training that would lead to military. . . don't put CO's in stockade any more but put them in Psycho Wards . . . . I was ordered to . . . Psycho Section by the Commanding General . . . along with another CO . . . . I did not have any exam by a doctor!"

—Service Bulletin

Bringing the Light to Formosa

MRS. LILLIAN DICKSON

This morning before breakfast a young man stood at our door, bright-eyed and smiling, yet with a faraway, detached look on his face of one who comes from wide open spaces where civilization and its sometimes onerous customs do not hem one in. A visitor from America happened by, busy, prosperous-looking, bustling and self-important. "This is a leader from a mountain church," I introduced them hesitantly for they seemed not to belong on the same planet. "Is that so?" said the American friend giving the other a cursory look and passing on. "Never the twain shall meet," I thought as I ushered in this leader from the mountains; my mind flooded with memories.

He used to be a wicked man, I had heard him say in one of his testimonies, given to strong drink and fighting. Once in a quarrel he cut off a man's ear. However, he heard the Gospel and came to know the Savior. There was a Formosan pastor who used to go into the mountains to teach in his village. At first the people of the village listened out of politeness and curiosity, then the crowd dwindled until at last there was only this young man and his brother. They told the Formosan pastor, "There is no use in you coming so far for so few of us. It is not worth your effort." The pastor replied stoutly, "Even if there is only one left to listen I will come." So in the end the young mountain man was converted and through him most of the villagers came to know Christ as Savior.

They built a church giving generously from their meager assets, cutting the bamboo trees, carrying them to a chosen place, building the church together. When the time of the dedication of the church came, my husband was invited, but could not go. He sent the evangelist and me in his stead. We reached the village at the foot of the mountains at evening and spent the night there. Early the next morning we found that two men from the mountains had arrived at two o'clock in the night. They looked unhappy and distressed. "The police are going to forbid everybody going into the mountains to attend the dedication," they told us. "They have told us they will throw a cordon across the road to prevent them." I was the only one who had a police permit. All the others had been planning to go in by special permission. Seeing the distressed looks around me I suggested, "There is something we can do. Let us go into the church and tell our heavenly Father about it." The faces of the mountain men brightened with relief, hope, and happiness, and we went into the church and prayed.

Just as we finished a young man appeared saying, "I have arranged special permission for all who wish to go into the mountains today." So by truck and then walking a few hours, crossing streams on dubious, temporary footbrigdes, we reached the church and had a delightful time with our new brothers and sisters in Christ. One told us how the church had been finished but still lacked a door. Then a man took the door from his own house and put it on the house of God. It was unthinkable to him that his house should have a door while God's house lacked a door!

He is "just a mountain man" to those who pass by, but to us who work in the Hills, this leader is a precious and colorful personality, a possible Paul, already making history in our Christian annals.

One time in a faraway church in the mountains I noticed a personable young man who seemed especially helpful in all the church activities. He had a winning smile, but still his face in repose was always sad. "That young man has a history," the Formosan pastor informed me, and later on he told me the story. The young man had gone to a Christian high school managed by Formosans, and there he met a young mountain girl from another district and the two fell in love. There was no hope of marriage, for their parents and elders would never agree to it, as the two districts were on unfriendly terms. So the young people ran away into the mountains to a secret tiny home. They could not stay there forever in secret for it was hard to obtain food by stealth without letting people know where they were. Desperate, they determined to commit suicide by hanging. The girl was successful, but the young man was heavier, and though he tried several times to hang himself, every time the rope broke.

He left the hut and went down to the lowlands, but being afraid the death of the girl would not be discovered he wrote with charcoal on a rock by the side of the road, "Go to a certain hut (he gave directions) and there you will find a maiden sleeping, and she will sleep forever now." His part in the affair was discovered and he was put in prison. "Then I had my chance," said the pastor; "I used to stand outside his prison window and preach to him, and he couldn't run away." At last he was willing to read a Bible and in prison he read it and it made a deep impression upon him. After imprisonment he had to work for a long time to pay a great indemnity to the girl's parents, but now he is through with that and wants to be baptized. By what troublous pathways do people sometimes find their way to Christ!

Do you remember some months ago I told in one of my letters of two crippled boys in a new mountain church who begged to be allowed to go out to preach in other villages? If someone would just pay their expenses so that they could live, they would climb the rocky steep mountain paths for hours on end, days on end, and preach the Gospel in new places. No matter how painful the process, how tiring to walk with a crutch, they were willing to go. Now one of these boys has organized eight teams in the new mountain church and the teams go to unreached villages and preach, and he pays their expenses by working at home making rattan chairs and overseeing weaving. God's ambassadors

(Continued on page 512)

From the Nation's Capitol -- View the CO Work Program

How many COs will be affected by the civilian work program? 7,656 were in I-O classification on May 31 . . . only 775 of these had already been examined and found acceptable.

What indicates preparation for assignment to the registrant? Order to report for physical examination identical to that given men entering the Armed Services . . . registrants shall be examined only to extent that jobs are available.

Must I-O take Armed Forces Physical Examination? No . . . examination may be waived . . . registrant will nevertheless be available for assignment . . . loses chance of being screened.

Is CO identified at Armed Forces Examining Station? Yes . . . forms for CO registrants will be identified by stamped "I-O" in red ink, not less than 3/4 inch high.

Who may volunteer? Any registrant between 18 and 26 who is in I-O or claims eligibility for I-O.

How can a I-O volunteer? By filing with local board an "Application of Volunteer for Civilian Work," SSS Form No. 151, . . . advisable to make prior arrangement with employer and discuss assignment with local board before signing form.

Is volunteer assured of being assigned to choice of work? No . . .volunteer shall have greater choice than non-volunteer but may be assigned to agency other than choice.

How will registrant give three choices of work? After registrant is found physically acceptable, he will be required to file the "Special Report for Class I-O Registrants," SSS Form 152, which requests qualifications and experience record as well as the three choices.

Can local board currently expect I-O registrant to give three choices? Not until list of work agencies is available to registrant . . . this is still in process of compilation.

Must registrant have acceptance from three prospective employers? No . . . Form 152 provides space for indicating whether registrant has been accepted by an approved employer.

How will local board determine assignment if registrant indicates no work preference and makes no effort to find employment? The local board may circulate the completed Form 152 among work agencies to solicit offers for employment.

Can the registrant take an appeal from work order determined by local board? No . . . but there is provision for process of mediation with counsel from State Director's office.

When will two years of service actually begin? On the date work order is issued by local board in the case of those already in service, and on the date of reporting to assigned work in the case of others . . . SSS Form No. 152, "Order to Report for Civilian Work and Statement of Employer," will furnish this information.

Must all local boards uniformly draft first 25-year-olds, then 24-year-olds, etc.? Although individual boards are expected to begin with the oldest eligible I-Os (except for volunteers), official opinion is that all I-O registrants above age of current induction into Armed Services (about 19) are legally eligible for assignment at any time.

Can I-Os be assigned after reaching 26? In some cases . . . if registrant has held deferred classification after June 19, 1951, and before his 26th birthday.

Could a I-O student be assigned during the academic year? Legally, yes . . . he is not technically entitled to statutory deferment . . . may be granted individual consideration.

Are jobs currently available for 7,000 conscientious objectors? No . . . only small fraction of that number of job openings are currently available. . . a number of states report no job openings for COs.

What type of work will predominate? Probably work with state institutions such as mental hospitals . . . few federal jobs will be available . . . means shortage of manual work formerly provided by soil conservation and forestry service.

Will registrants be assigned in home communities? This is possible in special cases under the regulations, but not probable.

Will local boards maintain contact with registrant after assignment? No . . . registrant's file will be submitted to State Director having jurisdiction over area in which work is performed.

Could I-O be fired by employing agency? Yes. . . if through no fault of his own he would be reassigned without loss of time.

Will Assignees receive pay? Yes . . . at prevailing rates . . . work with most church agencies is on a subsistence basis.

For further information write to Mennonite Central Committee at Akron, Pennsylvania, or the National Service Board for Religious Objectors, 1105 K Street, Washington 5, D.C.

MISSION BRIEFS

(Continued from page 507)

To Belgium

I wish to write just a few words of farewell this morning. This afternoon I will leave on the first part of the journey to the Belgian Congo where I hope to serve under the Congo Inland Mission. The first year I will study in Brussels, Belgium, and then go to the field in Africa.

Although there are mingled feelings as one is about to leave the homeland, leaving behind relatives and friends, yet there is real joy in being privileged to be a reaper in the whiitened harvest field of Africa.

I praise God for leading and guiding me in the various phases of preparation and now that I am about to go forth I wish to claim anew the promise we find in Phil. 1:6, "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ."

I pray that I may always be "to the praise of His glory." *S. Irena Liechty*

Jottings

IMPORTANT NOTICE TO ALL CORRESPONDENTS!

1. After August 25, send all "Jottings" and notices to the new address: THE MENNONITE, J. N. Smucker, editor, 4614 Woodlawn Avenue, Chicago 15, Illinois.

2. In mailing to the new address, do NOT use the "Business Reply Envelope" made out for the Bluffton, Ohio, post-office.

3. To get a new supply of properly-addressed Business Reply Envelopes, request them on a post card, or with your next "Jottings" enclose your name and address, and you will then be sent a new supply.

PLEASE AVOID LOSS OR DELAY BY HEEDING THESE INSTRUCTIONS!

—**Salem Zion Church, Freeman, South Dakota:** Sunday, July 20, pastor Mast delivered his final sermon before leaving for the Mennonite World Conference at Basel, Switzerland. During his absence H. J. Brown will occupy the pulpit until the first Sunday in October. Sunday evening, July 20, missionaries Arthur Friesens showed pictures of their work among the Indians in Clinton, Oklahoma. Sunday evening, July 13, O'Ray Graber was ordained to the Chrisitan ministry. He and his bride, the former Edith Klaassen of Whitewater, Kansas, will leave in August for Germany for a two-year term of work under the MCC. The Mission Society sent out forty-eight Christmas bundles which were given by the Sunday school and individual families.—Corr.

—**Geary Church, Geary, Oklahoma:** On June 23, the "Crusaders" male quartet from the Ft. Wayne, Indiana, Bible College gave us an inspiring program of song and music together with a message by evangelist Gerald Gerig. Our pastor, Henry Hege, is on leave and sailed for Europe from New York on June 27, where he will visit his birthplace and relatives and also attend the World Conference in Basel, Switzerland, before returning home. Our church again joined several local churches for outdoor union services Sunday evenings and on July 6, were privileged to be represented by Jerry Amstutz, minister of the United Brethren church at Thomas, Oklahoma. A goodly number of towel-wrapped Christmas bundles are being prepared for shipment in August. Mrs. Howald Zwiacher, president of the Missionary Society, asked the members to sponsor a piece goods and feed sack collection and other small sewing needs. A cash donation was given to the YP department with which to buy Christmas gifts to add to their collection for overseas children.—Corr.

BRINGING THE LIGHT TO FORMOSA

(Continued from page 510)

are not all learned men, rich men, or noble. Sometimes He uses just a crippled mountain boy to accomplish His purposes.

At Christmas time we went to a government Poor House and reformatory combined looking for children who might be there to give them Christmas packages sent out by the Mennonite Central Committee. In one room of this institution sat a small eight-year-old boy with the saddest face I have ever seen on a child. One glance at him told the story. He had club feet and could not walk. He was in a ward with all grown men who were sick, imbecile, uncouth, and terrible. Wan and wistful, his face otherwise expressionless he sat there, helpless to escape his dreadful environment. His plight haunted me although I tried to forget him, but still the memory of his face was with me all the time. I decided that God meant me to do something. We inquired and found that he was an orphan, so we felt doubly responsible for his care. Friends who were like-minded went and brought him into the hospital. At first he cried of the outside world and outside people. However, the kindly surroundings of the Christian hospital reassured him, and he began to take a delight in every new object. The smell of Lux soap to a little boy who had never known fragrance was wonderful; the softness of the bed to one who had slept on boards was unbelievable; the taste of good food to one who had eaten coarse meals only was a strange experience; the brightness of Christmas cards to one who had never seen a card before was like seeing glory for the first time, the luxury of having love and kindness around one; these were all new to our little club-footed orphan boy. His mind is bright and responsive, and the missionary doctor thinks that in two years the misshapen feet can be straightened. What are two years if it changes his whole life? When he is released from the hospital in a few months or perhaps earlier and his feet are placed in casts, then he will come to stay at my house, where we will try to make him forget the long lonely years he has gone through.

The home for the untainted babies of leper parents is to be finished this week, and in a few days the three babies will be moved there, their own home at last. There will be a missionary nurse to take care of them. (Mrs. Glen Graber, MCC worker, has taken over this work.)

(This notice came a few days later.) What would you do if you had three babies in your arms, and God suddenly gave you seven more? I know what you would do. You would make room for them somehow, for if He gave them to you, then it surely meant that He wanted you to take care of them. That has happened to us. The Babies' Home for the untainted babies of leper parents was ready, and we had three babies waiting for a home there. We had room for a possible six or more if the colony had that many this year. But a letter came from a famous specialist in leprosy saying, "Take all the babies under one year, and they will probably all be saved from the disease." I went out to our land within an hour after receiving the letter, and looked to see where another building should rise. Strong friends stood beside me, missionary friends who are like-minded, who believe that what God gives us to do, that we must do, and together we planned that under God's guidance we would go forward and shelter all the wee defenseless ones that God places in our hands.

NOTE: Mrs. Dickson is a Presbyterian missionary but has often gone along with the MCC mobile medical unit on their trips into the mountains.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

PHILIP GENDREAU, N.Y.

All the world is God's own field,
Fruit unto His praise to yield;
First the blade, and then the ear,
Then the full corn shall appear:
Lord of harvest, grant that we
Wholesome grain and pure may be.

Volume 67 Number 33 August 19, 1952

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CHANGE OF ADDRESS

Having accepted a call from the Bergthal Mennonite Church, Corn, Oklahoma, my address after August 25 will be Corn, Oklahoma. All mail intended for the Second Mennonite Church, Paso Robles, California, should be addressed to Rev. Edward Toews, 345 Thirteenth St., Paso Robles, Calif.

—W. Harley King

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Vancouver Mission Opened

Beginning August third, a Mennonite Mission work in the English language was opened in Vancouver, B.C. This work is designed to reach out to those of our people who are scattered about the large city without proper spiritual contact.

For the time being a hall has been rented for this purpose. We believe the Lord will lead to a more permanent and suitable home.

This work, as well as all other mission work, depends upon the prayerful support of God's people. Will you pray for us?

Our motto "We preach Christ crucified," I Corinthians 1:23.

Our name:
Vancouver Mennonite Mission
Place:
Hill Crest Hall—28th and Main
Activity: Sunday school—10:00 a.m.
Morning Worship 11:00 a.m.
Evening Service: first and third evening of month, 7:30 p.m.

The work is in charge of Rev. H. H. Neufeld, R. R. 2, Abbottsford, B.C.

MOVIES, TELEVISION, AND THE BIBLE

We wish that both television and the movies would leave the Bible alone. The attempts now being made on the screen to reinterpret certain Bible stories, and even to parody them, is disgusting. The movies "Samson and Delilah" and "David and Bathsheba" are glaringly inaccurate interpretations of two important Bible stories. Their presentation robs them of the sacredness with which their place in Holy Writ surrounds them. The attempt to Hollywoodize the Bible is, in our judgment, a bold manifestation of bad taste. Earnest Christians ought to protest. Not long ago, in the **Los Angeles Times**, it was announced that Ed Wynn and Dorothy Lamour would recreate the famed Bible story of Samson and Delilah on television. It was buffoonery from start to finish. This exhibition was televised into homes. Unless our Christian conscience is aroused, there will be nothing sacred from the carnal interpretations of Bible events depicted by those whose minds are darkened with ignorance and sin.

—Watchman-Examiner

Of Things to Come

August 18-22—Northern District Young People's Retreat, Camp Lakodia, Madison, South Dakota.
August 29-Sept. 1—California Mennonite Family Retreat, Camp Ocean Pines, Cambria, California.
Aug. 30, 31, Sept. 1.—Layman's Bible Conference, sponsored by the Brotherhood and Women's Organization, Eastern District.
Sept. 12-15—Central Conference, Topeka, Indiana.
Oct. 15-17—Western District Conference, North Newton, Kansas.

MENNONITE BUSINESS OPPORTUNITY

Young man to accept partnership and possible gradual ownership of grocery and meat business in Mennonite Community. Good opportunity for right party. Write or see Elmer Ediger, 722 Main, Newton, Kansas.

WANTED

Fall and winter volunteers for three to six-month terms to work at Arizona Mission Field. Two men needed for general assistance in the building and maintenance program. One could be married man whose wife could assist in various aspects of the maintenance work. If interested write Voluntary Service, General Conference Headquarters, 722 Main, Newton, Kansas.

The Larger Prayer

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

And next I prayed for Strength:
That I might tread the road
With firm, unfaltering feet and win
The heaven's serene abode.

But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer.

—MRS. E. D. CHENEY

Editorials

ONE HUNDRED YEARS OF PUBLISHING

One hundred years ago this week, John H. Oberholtzer printed and sent out to the churches of the Eastern District Conference the first Mennonite church paper. Two articles in this issue describe that event more fully. It may be well to pause and reflect on the influence of the printing press on religion. What is the power of the printed word?

Ever since its invention the printing press has been closely associated with Christianity. The earliest European book printed from movable type, as far as we know, was the Bible printed in Latin by Gutenberg just five hundred years ago. Eighteen years after the first colonists stepped ashore in New England, a printing press was set up and put busily to work. Since those early beginnings millions of Bibles, religious books and pamphlets and papers have been printed. Just now, what is described as the largest publishing project in history, is the printing of a million copies of the complete Revised Standard Version of the Bible, to be made available to the public on September 30.

But how can one evaluate the influence of one hundred years of Mennonite publications? How many seeds have been sown in the hearts of readers? How many thoughts for sermons have been gathered by ministers? What impetus has been given to Bible study, to prayer, to renewed consecration, to conviction and forming of decisions? How much information has been passed on in reference to our church work and the needs of the Gospel throughout the world? There is no adequate way to measure the power of the printed page.

What are some of the possibilities and problems of a church paper today? It should keep the readers informed of the need and work of the various organizations of the church and conference. It should spur to greater interest in various spiritual conditions and needs throughout the world. It should be inspirational, calling upon people to live at their best; to accept Christ as Lord and live under His constant guidance. It should be a bugle call to advance all along the Christian line of activity. It should disclose great visions for where there is no vision the people perish. It should call attention to and interpret the great sayings of God and apply them to present life. It should teach the "all things" that Christ asked us to observe. So to inform, to interpret, to inspire, to stir up and convince, the printed page has great possibilities.

But in these days of high costs the church paper has a real financial struggle. Because of this, some denominations find it necessary to curtail their printing work. Our own Conference is trying an experiment. Each church is supposed to contribute at the rate of a dollar per subscriber for the church paper. But this does not cover half of the expense. At the last General Conference it was decided to make up this deficit from subsidies from the various boards on a pro rata basis. But this runs so high that boards are wondering if there is not a better way to carry on the work. On the other hand, subscriptions have nearly doubled since the adoption of this "every home" plan. Perhaps by the time of our next Conference someone may have a better plan to suggest.

What would be some of the alternatives? Shall we cut down the size of the paper? Should it be published only every other week or monthly? Should it be sent only to those who are willing to assume the full cost of publication per subscription, and thus cut its circulation in half, leaving our people more uninformed of what the church is doing? Should we resort to accepting advertisements? Can needed funds be made available in some other way than by asking the boards to make up the deficit?

Some sound plan must be found to continue our church papers. After a hundred years of Mennonite publications it would be a backward step to deprive our people of the right to the printed page to inform, encourage, and inspire to true Christian living. May the second hundred years find our church publications better and stronger than ever. With your prayers and full cooperation this will be possible.

"SLOW ME DOWN, LORD"

We live in an age of speed-ups. The main word does not seem to be "better" or "finer", but "faster." Automobiles and planes are built to go faster. All kinds of mechanical improvements are designed to do the work faster. Our general tempo of living is faster and faster. The stately old grandfather clocks used to tick out their advice: "take-your-time," "take-your-time," but the little mantle clocks urge us to "get-there, get-there."

There is an old negro spiritual which has a message for our time: "Slow me down, Lord; I'se agoin' too fast." That might well be a serious prayer for us. So many of our tensions and anxieties and heart-attacks are a result of faster and faster living. A society woman went to her doctor for help because, she said, she was all run down. After the doctor questioned her at length and learned how many engagements she was trying to keep, replied, "Your trouble is not that you are all run down, but that you are all wound up." Too much pressure leaves us frustrated and exhausted.

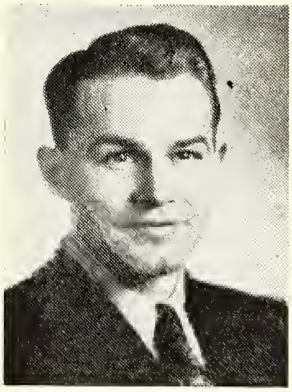
Perhaps we should pray for the Lord to "slow us down" if we seem incapable of doing it ourselves. The answer may surprise us: we may be compelled to lie on our beds and ponder the foolishness of too much rushing about. But in one way or another we need to spend more time in waiting on the Lord to renew our strength.

"Dear Lord and Father of mankind,
Forgive our feverish ways."

Selling and Soul-winning

RAYMOND M. YODER*

At the front door of some of the expensive restaurants you'll find a doorman in uniform. Only customers that are well dressed, and apparently have a high standard of living are admitted for the expensive dinners. The Woolworth store admits anyone. If you find an item of merchandise that you wish, and find a clerk, she will take your money and wrap it up for you. On Maxwell Street, Jewtown, not only is everyone welcome, but the merchant is out in front with his wares. He stops you, ushers you in, and does a skilled task of selling.



Some churches are like the exclusive restaurant. They cater to the exclusively good people. If you get by the doorman, you may enter. In order to do that you must say the right words, wear the right clothes, and pass the entrance test. Other churches are like the dime stores, anyone is welcome, if they come and in a "help yourself, super - market" manner ask for the blessings of the church, then they are received. More churches should be like the missions with their salesmen out in front, ushering customers in as they are, and convincing them of their wares.

Paul was a salesman. "Knowing therefore the terror of the Lord, we persuade men." II Cor. 5:11. To persuade means to convince. In the market, synagogue, prison or palace, Paul was constantly persuading men of their spiritual needs. He disputed, preached, presented persistently to the extent that even King Agrippa said, "Almost thou persuadest me to become a Christian."

In persuading men let us consider two rules followed by business men. Here is an illustration of a failure to use the first principle.

Rev. Lester Hershey, a missionary from Puerto Rico, did a splendid task of presenting the needs for a church building to a congregation that he was visiting with the purpose of soliciting the membership for funds. The total amount needed was $1100.00. After the service a Christian business man was so moved by the needs of the Puerto Rican people that he and his wife decided that they would give the entire amount of $1100.00, if they could go down and help build it and take their vacation on the island. So he instructed the wife to give the check if they called at the home, and if they (the Rev. Hershey and a brother in the local church) called at the place of business the husband would present the gift.

But no one called either at the home or office. Of course Rev. Hershey did not know of the decision, or he'd have been there on Monday morning. Now the brother that took Hershey from house to house did not stop at this home or office, because this particular member did not contribute anything the last time a solicitation was made for their College, therefore he thought the man was a rich, tight, stingy Christian who doesn't give for anything, so he passed him by. But this business man was not stingy, and he and his wife gave conscientiously. Even when they were missed, the check went to a children's orphanage of another denomination.

The point is, call on every actual, potential, dissatisfied customer.

Every community has potential customers for the Church. Christian neighbors drive by their homes daily. Church members drive by to go to Church. They hear church bells ring. Perhaps the pastor calls several times a year, but they are not sure that they are actually wanted, needed or missed. Maybe they have spiritual conflicts, doubts, and inner storms that could be cleared by a friendly explanation from the Word, but the salesmen are not calling.

One of the ladies of our church went to an automobile dealer with the intention of trading for a new car. After the salesman presented his product, price and actual values of the old car on a trade needed to be discussed. The lady in a business-like way merely asked if that was all he would allow for her Chevrolet on a new Chevrolet, as she really preferred that kind of car. The salesman jumped to a wrong conclusion and said, "I'll bet you've been over to ——— (mentioning a competitor's name). He is the most terrible business man in town. I don't see how he operates. It just makes it bad for all the other car agencies in the city, etc., etc."

Now the facts were that she did not know of this other dealer before, and this was her first call on any. She excused herself and went to a public telephone and looked up the competitor's address. To shorten the story, she drove off with a new Dodge, a more expensive car than she first considered.

The point is—don't advertise for your competitor. Make him pay for his own advertisements.

A fan for a certain college was presenting his cause, and rather facetiously I said, "O, I belong to a number of alumni associations that all need money, and if I had more to give, I believe I'd give it to ——— school, instead of your college." This made the man go on at length, debunking this school that I might support. He forgot entirely to supply any convincing points for his school and by the time he was through talking, he informed me that I was right in being interested in the competitor. Poor salesman.

In Christian work you will never convince any person of your "goodness" by condemning them or any other denomination. It just works the opposite. The disciples of Jesus had similar lessons to learn. In their evangelistic itinerary they encountered some that "received them not." They felt like calling down

(Continued on page 518)

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*Pastor, Congerville Church, Congervile, Illinois.

Fellowship on the "Nieuw Amsterdam"

WALTER H. DYCK

(Walter H. Dyck, secretary of the General Conference, has agreed to send us a number of articles covering the Mennonite World Conference and other events associated with it. Here we have a glimpse of the trip across the Atlantic. —Ed.)

A week on the Atlantic can be a delightful experience, especially in the company of thirty other Mennonites bound for the Fifth Mennonite World Conference in Switzerland.

It was Tuesday, July 22, 4 p.m., that the stately S.S. Nieuw Amsterdam left New York for Southampton, Le Havre, and Rotterdam. About 2,000 passengers and crew made the 3,000 mile voyage on a smooth sea. Thirty-one passengers were Mennonites.

Daily, at 11 a.m., our group met for devotions. The seven Mennonite ministers took their turn in bringing devotional meditations. A ladies quartet sang special selections. Other passengers also attended the periods of testimony, meditation and singing. G. Tersteegen's hymn, "O Power of Love," reminded us of "love's mighty boundless ocean."

Norma Jost and Helena Braun, two of our number, were on their way to MCC assignments at Basel and Bad Duerkheim, respectively.

Visits to the bridge with its automatic pilot and radar screen and the large engine rooms with their diesel motors and steam turbines proved most educational.

Leisure moments found many engaging in reading and letter writing in the library or on the deck, or in an occasional game of ping pong or shuffle board.

For those pictured below, July 22-29, proved to be a new kind of "All-Mennonite Retreat," a fitting introduction to the more intensive program in store at Basel.

Picture taken July 28, in one of the lounges. The names are: left to right, seated, Mrs. Jacob L. Friesen, Elizabeth Wirkler, Clara Schmutz, Mrs. Vesta Slagel, Mrs. J. John Friesen, Mrs. I. I. Friesen; (standing first row) Margaret Hartzler, Grace Yoder, Mrs. Wilhelmina Huber, Mrs. Florence Harmon, Emily Tiahrt, Mrs. Walter Dyck, P. C. Hiebert, Mrs. R. R. Linscheid, Norma Jost, Ada Thut, Mrs. Hiram Kohli, Mrs. Emma Rohrer, (second row standing) John R. Dyck, Jacob L. Friesen, J. John Friesen, J. H. Enns, Peter J. Dyck, Walter H. Dyck, David V. Wiebe, I. I. Friesen, P. R. Linscheid, Peter J. B. Reimer, Helena Braun, and Hiram Kohli. (Not on the picture, Henry Rempel.)

—(See second letter on page 526—Ed.)—

Japan

Great is our God and great is His faithfulness. Our heavenly Father gave us as a General Conference Mennonite Church our first foreign missions field, in 1880. It was the Arapahoe tribe of Indians in Oklahoma. We as a conference were faithful stewards; and God's faithfulness met ours, and went far beyond. He then entrusted a second field to us—the Cheyenne tribe in Oklahoma and Montana. After that the Hopi tribe was given to us.

Seeing our faithfulness in this work in three tribes, our heavenly Father wanted to give us work across the deep oceans. A most grievous famine came over India. We sent food in 1898. Rev. David Goertz, who took the shipload of grain, was soon convinced that we owed India more than physical bread;—we owed them the Bread of Life. We accepted the challenge.

Our Lord offered us China in 1908. We entered, and several thousand souls have turned to Christ in our mission area. In 1945 we began to cooperate with the Mennonite Congo Inland Mission Board in their work in Africa; where also a number of thousands of people have turned to Christ. That same year we saw and heard the call to South America (Colombia).

And now, in the midst of world turmoil God pointed us to Japan. Several workers were sent to search for an area of greatest need—a field. Divine wisdom pointed us to Kyushu Island, the fourth largest of the main islands of Japan proper. On Kyushu Island, we were directed to Miyazaki Province. The Board of Missions, believing it to be God's very direct will, ratified the choice of that province of over one million souls, to be the field God entrusts to us as a General Conference Church. Brother and Sister Wm. C. Voth are already there scattering the seed of the good news of salvation.

—John Thiessen, Gen. Secretary, Board of Missions

Danger of Losing Vision

A. J. DYCK

Where there is no vision the people perish, Prov. 29:18a. Ever since the early history of the Christian Church its members have had visions of the ways for furthering the Kingdom of God. In his pentecostal sermon Peter makes mention of the prophecy of Joel: "Your young men shall see visions, and your old men shall dream dreams—and on my handmaiden I will pour out of my spirit."

Our own denomination has also seen many open doors for service and has entered in and served. Some of her great opportunities and responsibilities she saw in the education of her youth, then missions, hospitals, Deaconess work, relief, etc. And where we lose visions of these opportunities—responsibilities or gain no new visions of further open doors of service we perish to the degree that we lose these visions.

Deaconess Work

My writing here refers especially to the deaconess cause of our church. It is less than a half century ago that our denomination first entered this open door of service. Sister Frieda Kaufman, Sister Kathryn Voth and a few others pioneering in this cause. They have passed from the arena of activity to be with their Lord. And as has often been the case, with the first enthusiasm of the cause, the same rises, but if this cools off there comes a lull in the work. This is dangerous, and the cause has to be viewed again in its real value. For some time very few women have **found** this or seemingly not **seen** this their field of service. It would be well to again look at this work of the Christian Church, truly as serving the sick and afflicted, the aged and the mentally unfortunate, but also in a wider field of service. In mission fields, in assistants to resident pastors, in colleges preparing young women for life's duties and in many other ways in which such women can work.

The Result of Faithful Service of Our Sisters

As stated this work had a small beginning in our denomination. But the values were soon felt and seen. Soon we had a goodly number of such sisters. They served mainly in our hospitals, Mountain Lake, Minnesota; Beatrice, Nebraska, and on a larger scale in the Bethel Deaconess Home and Hospital in Newton, Kansas. The work was a blessed one to those who served and those who were served. The institutions breathed a spiritual atmosphere and had a spiritual influence on servants, nurses, and patients of these institutions. They have helped not only physically but also spiritually the sick and the dying. (The writer can testify personally to this, having been both a patient for longer periods of time in the hospital, as well as serving on the Board of Directors for many years.) The sick bed is a period where the patient is face to face with his Lord. Often alone with Him in a quiet room, and here the influence of a Christian Sister or nurse has special influence.

An Appeal for New Sisters

As young women enter the period of service in their life, it would be well to consider also the Deaconess Cause either for life or some years of their life. Here is an opportunity to serve Christ to those of whom He has said: "Whatsoever ye have done unto the least of these my brethren, ye have done it unto me." May we not lose visions and with the loss, lose blessings that can be ours.

THE RICH YOUNG RULER

That loving look of Jesus fell on him,
Who as a youth had known the quiet ways
Of godly home and pious Jewish law.
As ruler recent chosen,
The zeal of youth—now mingled
With the rule of patriarchal scribe—
Brought searchings to the soul.

Yes, all he had kept of moral law—
As if to quickly sweep this by and wait
The word of peace to soul.

Ah, but that loving look of Jesus pierced
Gently to his heart and asked aloud and deeper
Law of love—"Take up your cross and follow
ME"
Where now was joy expectant,
The quiver of sincerity and heaven-born hope?

It still was there to take
By him who hopefully had come!
But he had sadly turned away
Possessed with great possessions.

—J. Herbert Fretz

SELLING AND SOUL-WINNING

(Continued from page 516)

fire from heaven like Elijah and have them consumed. All too often we are inclined to cast stones, without the qualifying condition for casting the first one. Peter asked Jesus, "Lord, and what shall this man do?" Jesus replied, "What is that to thee? Follow thou me." Never mind the competitor, sell your own doctrine.

Of course, if your church is only interested in its own little cleek, and in making the exclusively good Mennonite better—then you need not bother with sales methods, and do not waste more time reading articles about soul winning.

The race advances only by the achievements of the individual. You are the individual. **—Towne**

Reach that which is of God in everyone.

—George Fox

A New Start

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

Author Unkown

from Alexanderwohl—"Our Home Church"

Hearing God's Voice

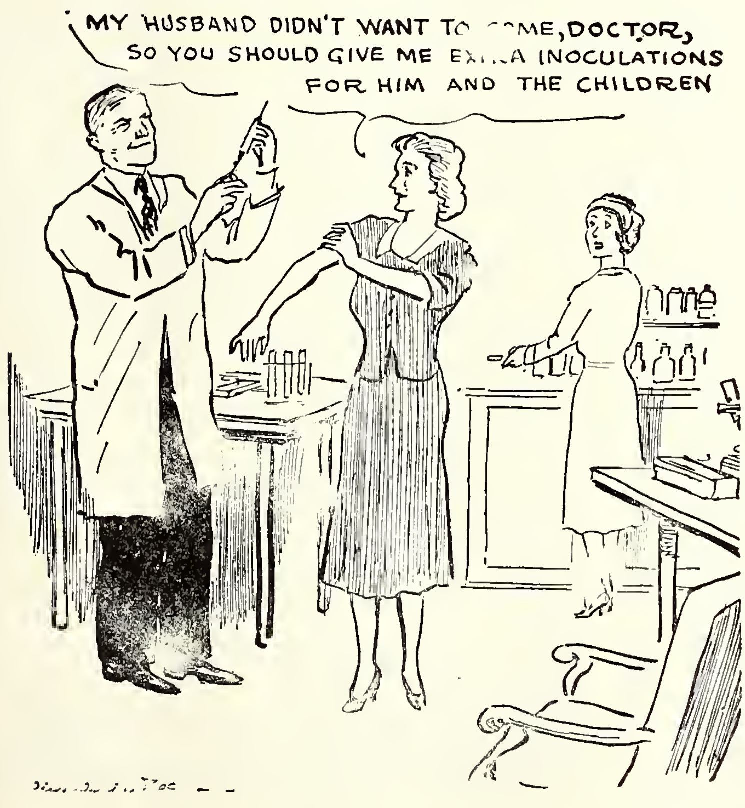
It is possible for a child to be reared in a most godly home, to be trained by devout and consecrated parents, to be much in the sanctuary and in close companionship with the ministers of religion, and yet not recognize the voice of the Lord as He calls to service.

Pastors and teachers cannot too earnestly nor too frequently impress upon those they teach the fact that God does speak to men— to boys and girls, too—and that the greatest need of the world at all times and the surest way to true success is to hear and heed the voice of the Lord.

Why was the Word of the Lord precious in the days of Samuel? Why was thede no open vision? Not because God did not speak, but because men did not hear, or if they heard, did not realize that it was God who spoke. Their ears were dull because their hearts were turned away from God.

When there was one ready to hear, that one heard; yet even that one did not recognize the speaker until his teacher perceived that the voice that troubled him was the voice of Jehovah and encouraged Samuel to listen and to heed.

What an opportunity that is for a teacher—to make his pupils acquainted with the Divine voice! That is part of the opportuniay which comes to every one of us. Do we realize that this is so? Do we make the most of that opportunity?


MY HUSBAND DIDN'T WANT TO COME, DOCTOR, SO YOU SHOULD GIVE ME EXTRA INOCULATIONS FOR HIM AND THE CHILDREN

You Cannot Do It with Religion Either

CHARLES A. WELLS

There are many homes where only one member of the family, often the mother, is trying to keep the beneficial influences of a Christian faith alive within the household. Yet often, after years of such earnest effort, evil influences overcome the good,—a child becomes delinquent, a hasty marriage plunges towards a soul-scarring disaster or some other failure comes to blight the happiness of the fireside. The astonishing thing is that we know that mother can't go to the doctor and there absorb the inoculations to protect the rest of the family from disease, although, brave heart that she is, she would if she could. But many of us stupidly try to do that very thing with religion, expecting one loving member to keep the whole family spiritually secure. But one member of the family cannot protect all from evil: spiritual health is like physical well-being,—each must do his part.

One Hundred Years

First Mennonite Church Paper Started One Hundred Years Ago

ARTHUR S. ROSENBERGER*

It is just one hundred years ago this month that the first Mennonite religious publication, the German "Religioeser Botschafter" was launched in Milford Square, Pennsylvania, by the Rev. John H. Oberholtzer. The first issue was dated August 23, 1852. In reading through this issue and others that followed one is impressed with the deep spiritual concern of the pastor-editor for the welfare of his readers. When one recalls that the year the paper was founded was only five years after 1847, when issues resulting in the formation of the Eastern District Conference came to a head, one might expect that the spirit of the paper would be somewhat controversial. This is not the case but there is, rather, a constructive attitude seeking to promote spiritual welfare and growth.

The Botschafter was planned to feature a sermon which was then followed with many other articles. Some of these articles were original with Oberholtzer, others were taken from various sources. The nature of the articles was that of counsel, admonition, warning, and instruction for Christians. The first issue is illustrative of the general plan which the editor followed. Covering most of the first and second page is the sermon printed in large type. The sermon is begun in the first issue and concluded in the second. The first sermon is based on the parable of the Pharisee and the Publican as recorded in Luke 18:9-14. It does not seem to have been a sermon particularly designated as the first for a new publication but rather one that was ready at that particular time. The theme is that the love of self is born in man and is of Satan for man's destruction. Because of this love of self, man cannot see his true condition. Man has only that standing as he is in the sight of God.

Other articles in the first issue deal with such subjects as: Humility, Indifference, Cursing and Swearing, Of God's Love to Mankind, Comfort in Sorrow, etc. Some space is given to a statement of the necessity of a religious publication, and some directions are given for subscribing to the paper through specially designated agents. In the third issue, Oberholtzer started making announcements of Conference sessions and matters, which he continued to do from time to time.

The paper proved to be a losing venture financially. The price for the yearly subscription of twenty-six issues, the paper being published every other week, was seventy-five cents if paid in advance, otherwise eighty-seven cents. There is a record that at the end of the first half year there were three hundred and fifty subscribers. For four years Oberholtzer continued sacrificially to publish the Botschafter. Then in 1856 he organized the Mennonite Printing Union which assumed the responsibility for the publication work. The nature of the paper was changed somewhat and it was given the name of "Das Christliche Volksblatt." Oberholtzer continued his editorial work on this paper till 1868.

The journalistic work of this great leader of his day was one of profound influence in the life of the church and her people. One can only surmise as to the spiritual effect upon the people into whose homes the paper came. Although there were those that criticized, his deeply moving messages touching on many aspects of the Christian life cannot help but have led many closer to God and to greater consecration to the Christian life. For the first time people were able to read in their homes messages of religious value such as they had only received in attendance at church services. It was an additional avenue whereby the truth of the gospel might be brought to them. It was part of Oberholtzer's plan through the paper to counteract the growing influence of the secular literature of that day.

One way of estimating the great influence of the paper is in the realm of the movement of conference organization being advocated among Mennonite congregations at that time. Without a doubt the Botschafter, and the Volksblatt, did much to bring about the formation of the General Conference. It does not seem originally to have been in the mind of the founder to use the paper to promote the formation of a new conference of Mennonite churches but he came to the place where the paper played an active part in the development of that movement.

At that time there were three groups that Oberholtzer was particularly interested in bringing together into a conference. One was the Pennsylvania churches. The second was a group consisting of several churches in Ontario, Can., and the church at Wadsworth, Ohio, which had organized into a Conference Council of the Mennonite Communities of Canada-West and Ohio. The third group consisted of a number of congregations in Iowa. When a number of the churches of these groups organized into a General Conference at West Point, Iowa, in 1860, Oberholtzer's efforts had had much to do with turning the vision of himself and others into actual reality. The continued promotion of this cause through the columns of the paper made a large contribution to future growth and stability of the new movement.

H. P. Krehbiel in his History of the General Conference, Vol. 1, pays a tribute to Oberholtzer as he makes a summary statement of his work, "In his efforts at upbuilding his church, he keenly felt the need of communication with and the help of others in the same work, especially such help as could be secured through a church periodical. He also clearly saw the potent influence for good which

(Continued on page 522)

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*Pastor, West Swamp Church, near Quakertown, Penna.

Mennonite Journalism

John H. Oberholtzer As a Pioneer

WARREN OBERHOLTZER*

The progressive nature of Rev. John H. Oberholtzer made him a successful pioneer in a number of ways, including that of journalism, of which the 100th anniversary of his efforts in this field we celebrate this year.

Considering Oberholtzer's background, we note that Jacob Oberholtzer, a Swiss Mennonite from whom he descended, arrived in America about 1732, settled in Montgomery County, and is buried in the Kulpsville, Pennsylvania, Mennonite cemetery. So the family had residence in America almost 100 years before John H. was born, 1809, at Clayton, Pennsylvania.

This was a period when the early colonists were so busy establishing homes and providing security for future generations that religion and education were in many cases neglected so that religious freedom for which purpose mainly they came to America was in danger of being lost to them. However, young Oberholtzer ardently availed himself of the limited educational facilities such as existed at that time. Though probably never attending a secondary school, he took advantage of all sources that might improve his education and continued to be a student throughout his life. He thus became a pioneer in getting more education than the average Mennonite youth of his day.

He continued this pioneer spirit in becoming a teacher at sixteen of subscription schools in Berks County and, as the record of Chestnut Hill Union Lutheran and Reformed Church School near Limeport states, he was a teacher there. He followed this vocation for about fifteen years. This experience gave him good training for his future ministry.

He early established his home at Milford Square, where he became an expert locksmith, one of his locks still being used at the Flatland Church. This vocation of locksmith became his main source of income while preaching.

When he was called by lot to the ministry of the Swamp District in 1842, the opportunity was given him to do something about Mennonite Church conditions which to his mind failed to adapt themselves to the changing social, political, and even religious conditions of the community. Up to this time the Pennsylvania churches were still quite conservative in religious practices and social customs, like simplicity in dress, uneducated ministry, little emphasis on education in general, no religious relations with non-Mennonite churches, etc. He advocated liberalizing non-essential things in the Mennonite church without sacrificing any of the fundamental principles of Mennonite doctrine, like freeing ministry and laymen alike from dress restrictions, taking interest in government, accepting education for the children from the lately established free school system which was tax supported. Also, he called for an educated and supported ministry. Thus he became the pioneer of the above changes which form the main principles of the General Conference Mennonites today.

His aggressiveness in the above mentioned matters created strained relations among the ministers of the Franconia Conference, which in 1847 resulted in the ousting of Oberholtzer and others from the conference, a condition which he regretted and would gladly have healed the breach as late as 1860 if it were possible.

This then resulted in the establishment of the General Conference Mennonites in which Oberholtzer took a leading part, communicating with and even visiting Mennonite churches as far as Canada and Iowa where religious ideas were similar.

After the free school system in Pennsylvania was established in 1834, no religious training was to be given in the tax-supported schools. Since church schools naturally succumbed slowly to the new system, children were deprived of religious instruction. So Oberholtzer as early as 1847 gathered young people in his church on Sunday afternoons for religious instruction. This a few years later resulted in the establishment of probably the first permanent Mennonite Sunday school in the West Swamp Church. In 1840 Trinity Reformed Church, Spinnerstown, only two miles from West Swamp Church, had started a Sunday school, of which Oberholtzer was a member, and possibly a teacher as was recognized 1890 when Trinity Sunday School celebrated the fiftieth anniversary and Oberholtzer spoke.

Sensing the need of a church paper and other religious literature, Oberholtzer bought out of his meager means a printing press and set it up in his locksmith shop. He did all the work—editing, printing, and financing for four years on Religioser Botschafter. The first issue was August 23, 1852. Then a committee took over the financial burden and changed the name of the paper to Das Christlichte Volksblat. This was changed to Mennonitische Freidensbote in 1867. When he relinquished the editorship in 1881 the name was changed to Christlicher Bundesbote which is still published. "The Mennonite" of today may be said to be the sequel of all the foregoing. He also published or got published a number of religious tracts and booklets, including a catechism which had originally come from Europe through Canada. I have a copy of a German question book published at Milford Square in 1859. Thus he was a pioneer in Mennonite journalism, and this may well be recognized as the most important and far-reaching work in all the matters in which he pioneered.

There is no question but that Oberholtzer would most heartily approve the effort, largely successful, of having "The Mennonite" in every Mennonite home through the 100% plan.

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*A grand-nephew of John H. Oberholtzer.

Seekers in Japan

The paragraph below is taken from a private letter dated June 30, 1952, of our missionary Paul Boschman of Japan. In Japan schools and learning are popular. The percentage of literacy among the Japanese is higher than in North America. But education does not in itself satisfy the soul. Here in the following paragraph we read how one such person found satisfaction for his yearning heart.

"The first thing that I want to tell you all is what happened here yesterday. I had told you in the last letter about the university students who had been coming to our house and were so interested in Christianity. Well, the one, Kitamura San, stopped in again yesterday, and he was scarcely inside when he told me that "I have decided to become a Christian today." And he was completely ready, too. I believe we had asked you to help us pray for him that God might prepare him and make him willing, and our prayer was answered. In complete childlike faith he gave his heart to God. I had given him a pamphlet to read, but he told me yesterday that the book was too spiritual for him, and that he could not understand the things written in it. But he said, "When I become a Christian, I will start to understand, like a child, I will learn little by little about God, the Bible and Christ." Evidently he had remembered what I told him last Sunday that a young Christian is like a child that cannot eat meat but must live on milk for awhile. He had tried to reason everything out, but he was willing to understand as much as possible and take the rest by faith. It was only a matter of minutes until he was a changed man. We have a wonderful Gospel and a wonderful Savior. He was completely ready to go home and tell his parents about it. (They are evidently Buddhists). He also has many friends, and he went home to tell them as well. He is training to become an economist and naturally he had many questions. I told him that the most important thing for the Christian to do was to do the will of God. Perhaps after he would become a Christian, God would tell him to do something else and perhaps he wouldn't. He came back willing to take the risk. I will send you a picture of him after next Sunday."

ONE HUNDRED YEARS OF MENNONITE JOURNALISM

(Continued from page 520)

such a paper could be made to exert if an ally of the pulpit. But nothing of the kind then existed among Mennonites. Recognition of the want for Oberholtzer meant the effort to satisfy it. Accordingly, with sublime heroism, he purchased with his own hard earned and much needed money a printing press and set it up in his locksmith shop. After learning how to set type, he undertook in addition to his ministerial and business duties to publish a paper. He did all the work himself. He was author, editor, compositor and printer. It required herculean efforts to accomplish all that he had undertaken. Of this work he at one place says, that not infrequently he labored whole nights at the printing office, without allowing himself any sleep, that he might supply the people with Christian literature. As his is the first Mennonite church paper published in this country, credit is due Oberholtzer for having led the way to Mennonite journalism."

Progress in Prince Albert

(Here follows a part of the report of our missionary under appointment to Oraibi, Arizona, Bro. Herbert Peters. The Lord willing, Brother and Sister Peters will go to Arizona this fall as regular missionaries to our Hopis.

*Please note in this report how there is a mind to work to build the house of God in Prince Albert, Saskatchewan. Many more such lighthouses are needed in our cities in Canada and the United States. At present most members in our church in Prince Albert are of Mennonite origin; but, as you will notice, the convert is from another background. Yet in Christ we can all be one. —*J.T.)

At the baptismal and Communion service there were seventeen who took Communion and several (unbaptized) who didn't. The young man who was baptized has been coming to our church for about a year and a half. He took some catechism instruction with Ruben Siemens and also received instruction from me. He is of French Canadian background. This is a case which would compare with that of which Paul speaks in I Corinthians 3:6, 7.

There has also been a change in the church building. On April 1, there was only the bare foundation; now there is a fully sheeted building. The inside needs to be finished; and on the outside it needs paper, wire, and stucco. Each evening and Saturday afternoons somebody is working there. Sometimes there are only two; at other times, five or six. We have also received some outside help. One car came from Rosthern and another from Eigenheim, each group helping us for a day. The Ladies' Aid has prepared lunch for the men on Saturday afternoons.

A nurse in training in one of the hospitals here has assisted me in making hospital calls. She phones whenever a Mennonite is admitted as patient, and so I only need to go there when someone is there. The Sanatorium has requested that the ministers take turns in conducting general services for all the walking patients. This is really appreciated, since many of the patients have not been able to attend a regular service for years. . . .

Many afternoons and also evenings were spent at the church building. Many hands make the work easier, and it is an encouragement for the committee when there are more present. We have a most faithful and energetic committee.—**H. D. Peters.**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

A Visit to Hopi Land

LEOLA SCHULTZ

Arizona, with its Grand Canyon and scenic wonders, is a state oft chosen as our vacation spot. Within easy reach of the Grand Canyon and in equally interesting country lies our Hopi Indian Mission Field.

Let us take a mental journey to our mission field. Driving west on highway 66 we pass Winslow, Arizona. Ten miles farther we arrive at a store known as Leupp Corner. There we discover the trail leading north to Oraibi. After filling our water jugs, we set out across the desert toward the mission station.

Soon we begin to notice the beautiful desert flowers that escaped our eyes when we were driving at a faster speed on the highway. Suddenly the mesas come into view and we begin to feel we are in Hopi country. After another half an hour the mesas seem as far away as before. Except for an occasional Navajo hogan, (bowel-shaped, mut huts) and a Navajo hoeing his parched corn, we see little life on the desert. However, there is much to capture our interest. More desert flowers appear and the varicolored sagebrush causes us to stop occasionally to take pictures.

By now the mesas are quite near. The Hopi tribe is a peace-loving people and many years ago they sought refuge from other warring tribes by building their villages on the mesas. However, since then some have built below the mesas where water and garden land is easier to obtain. On our first visit to Hopi country, we probably won't be able to detect the villages on the mesas. The houses are built of sun-dried blocks and look very much like the mesa upon which they are built.

After 67 miles of travel on our desert trail we arrive at a village built below a mesa. This village is known as Oraibi or New Oraibi to distinguish it from Old Oraibi on the neighboring mesa. Entering the village we see the white frame church and feel we have reached our mission station. Upon inquiry we discover that the mission proper is about half a mile from the village.

As we drive onto the station, we are impressed by the new mission school that is nearing completion. The school is being made of cinder blocks. Supplies for such jobs have to be hauled from Flagstaff or far off Phoenix. Peter K. Dirksen of Kansas is in charge of the construction. He lives with his family in the village. Orlando Klassen from Arkansas has been hired to do the masonry. He and his wife and small son live on the station. Robert Leichty, Berne, Indiana; Aldon Thieszen, Henderson, Nebraska, and Waldo Claassen, Beatrice, Nebraska, have been voluntary service personnel working on the school this summer. Dorothy, Waldo's wife has been helping with the cooking, washing and ironing for the VSers. The completion of this school will greatly help the missionaries in telling forth the story of Christ.

Cora Duerksen, Hillsboro, Kansas; Sylvia Schmidt, Meno, Oklahoma; and Rosella Thieszen, Henderson, Nebraska, have been other VSers serving in Arizona this summer. They help teach Bible school at the various stations.

At the main house on the station we find Rev. and Mrs. Leonard Wiebie and their three small children. Walking about the station we come to the trailer house which serves as the Rev. Albert L. Jantzens' home. Their daughter Grace, a senior at Oklahoma Bible Academy, and son Lyman share the trailer house with their parents. We also stop for a visit with Miss Anna Baerg. Her house, too, is more crowded than usual, as part of it has become an apartment for the Klassens!

Worshiping with the missionaries and natives at the village church, we find that a native Christian is used as interpreter. Women, as well as men, act as interpreters. We will also want to visit the Sunday school conducted by Miss Baerg at Old Oraibi.

Seven miles from Oraibi, up on a mesa, is the village of Bacavi, another of our stations. Rev. and Mrs. Walter D. Goosen and their two little girls live here. At present they are refinishing the interior of the church. This church is also white and can be seen from the valley below. A few miles further on this mesa is the village of Hotevilla. The Goosens also carry on an active program in this village.

Fifty-four miles from Oraibi we find the village of Moencopi. Here is the third of our mission stations. Rev. and Mrs. Henry A. Kliewer live and work here. This section of Arizona is very different from that at Oraibi and Bacavi. We have left the mesas behind. Here at Moencopi, unlike the other stations, the missionaries can use the water to irrigate their gardens and raise many fresh vegetables. The mission house and church are connected and both are built of native blocks. This village is near Tuba City and as a whole gives one the impression of being nearer the outside world. However, here too, we see the primitive life of the native and catch a glimpse of his great need—a need that can be met by the Savior.

As we drive on from Tuba City toward highway 64 that leads to the Grand Canyon, we recount the various things we saw. We remember what great progress the missionaries are making and the great need that still remains. We remember the many natives that dwell on the mesas not yet taken over by any mission program. We recall the contact with the natives; their difficulty in ekeing out a bare

(Continued on page 525)

A Mennonite Village in Mexico

FLOYD G. BARTEL

I had made up my mind not to leave Mexico without visiting some of the Old Colonist schools. Doubtless some of you have seen the last issue of **Mennonite Life** in which there was an excellent pictorial report on the Mennonites here in Mexico. However, a personal visit is far more revealing.

Having inquired in my conversations with the Mennonites as to the possibility of visiting their schools sometime I discovered that such permission would depend upon the congeniality of the teacher himself. I decided to visit the largest school I had heard of located in Kronsgart, a village south of Cuauhtemoc. When I arrived school had already been in session thirty minutes or so. Others had advised me to be very insistent or even just walk in without knocking. I decided upon the former. A woman answered the door. I told her what I wanted and she called the teacher. Most of the village schoolhouses are arranged so that the teacher and his family can live in one end; I had knocked at the wrong end.

He soon came out to see me and after introducing myself and giving my intentions he proceeded to inquire as to why I should like to visit his school and where I was from. I asked him whether he knew MCC. Yes, he'd heard a little, but why should I want to visit his school; after all, they had everything as simple ("prusst") as possible; what's more they didn't believe in thorough education, so there was really no reason why I should want to visit. Well, I was a teacher also. I had learned in my own teaching here in Mexico that one must do without a great many things one would like to have.

"We-l-l, then come through this door," he obliged, getting a chair for me and inviting me to come up to the front where he sat. I got more than I expected. I had hoped to sit in some back corner instead of beside the teacher. There they sat—all the boys on the right side and all the girls all dressed alike on the left side of the room. They sat in backless bench-desk combinations about twelve to fifteen feet long. The smallest children sat in the back of the room and the oldest ones in the front.

"Now take out your Bibles and turn to the Psalms." One of the boys promptly rose, announced the Psalm number, and everyone was ready. "Everybody stand and spell in unison." Everybody rose and spelled about two thirds of the Psalm. "Now read in unison." So everybody read the rest of the Psalm, but the volume was considerably less now. Reading was a little more difficult for some than spelling. "Take out your pens and paper for writing." Now all the older ones proceeded to copy a passage for penmanship. The teacher explained that they teach both the Gothic script and the Latin script used in Spanish, English, and German, so "the world could read what they wrote." The younger ones practiced their abc's on slates.

The time for a rest period is 10:30. "It's just too long from nine to twelve so we give them a chance to go out," the teacher explained, as first the boys were dismissed for a few minutes, and then the girls. While the boys were out the girls recited the multiplication tables in unison. When the girls went out the boys recited the same, only backwards.

As soon as everyone was brought back in the room the slates and slate pencils were brought out for arithmetic. Each pupil had either a little medicine bottle of water and a sponge, or spittle and handkerchief. Oh yes, I noticed very few handkerchiefs until arithmetic period. The floor is much handier than any handkerchief 'way down in a pocket when your nose runs.

I was invited to walk around the room and look around. The arithmetic they were doing varied from writing from one to ten in long division. The older children were working out five-story problems the teacher had taken from an arithmetic text he had. (I didn't see any arithmetic texts anywhere.)

After an hour in the room I thanked the teacher for his hospitality and left him alone again with his sixty-nine pupils.

On my way home I stopped in a neighboring village to try the nerves of another teacher before going back home. After some lengthy persuasive explaining on my part he kindly let me in. This time all the pupils stood up and greeted me with a polite "Guten Morgen." Again I was invited to the platform in front with the teacher. This visit was somewhat more interesting with a special Christmas recitation and an Old Colony hymn especially for the visitor. The pupils were dismissed about 11:30 for lunch so I had a little visit with the teacher before I left. He was an oldster in the trade, with at least one son also a teacher. "We find it hard in our schools," he explained. "We all speak low German, but read high German, I talk to the children in high German sometimes so they shall learn to understand and speak it better, but seldom if ever do they reply in high German." I asked him how much their teachers' salaries were. He didn't know about others, but he was getting 250 pesos (twenty-nine dollars in American money) per school month.

And what subjects did they teach? Reading, writing, and arithmetic, plus the church hymns if the teacher knows the hymns. Reading begins with the **Bibel**, then the **Katechismus**, next the New Testament and the Psalms. The church **Gesangbuch ohne Noten** was the only other book to be seen in the school.

There are no grades in school. The children progress by books or by years usually attending not more than six years, six months a year. The teacher himself has never had more than six years of the same kind of education. There is no science, health, geography, or history taught.

The visit served mostly to bring more questions into my mind that I hope to have answered first hand before I leave Mexico. This is no evaluation of their schools. It's simply a report on a short visit to the schools these brethren of ours moved to Mexico to preserve.

In Other Words

Church school teachers of children especially will appreciate having the whole Bible freed from "est" and "eth" endings and "thou" and "thee" (except in prayer addressed to God), "unto," "would fain," "holden," "haply," "privily," "divers," "aforetime" and "begat." The use of logical paragraphs rather than division of thought by individual verses gives children the feeling of a unified narrative.

Here are some comparisons:

I Kings 10:21—
"it was nothing accounted of" (KJV)
"it was not considered as anything" (RSV)
Neh. 9:21—
"their clothes waxed not old" (KJV)
"their clothes did not wear out" (RSV)
II Chron. 34:12—
"all that could skill of instruments of music" (KJV)
"all who were skilful with instruments of music" (RSV)

Other examples show the substitution of contemporary idioms for the Hebraisms of King James:

I Sam. 20:42—
"seed" (KJV); "descendants" (RSV)
Deut. 31:27—
"stiff neck" (KJV) "stubborn" (RSV).

Since the New Testament is the basis of a great part of Sunday school teaching, its simplicity and directness in the new revision facilitate the teacher's task. The pupils in turn feel that here is a real book they can read and understand—not a musty old-fashioned volume for the bookshelf.

Imagine the difficulty of both teacher and pupil who try to wrestle with Romans 12:9-11 as in KJV: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

Now turn to the same passage in RSV: "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord."

For boys and girls, RSV has brought one of their favorite stories of Jesus into understandable, accurate language that makes him more real than ever before. It's the account of his trip to Jerusalem at the age of twelve, Luke 2:41-52. Particularly striking is the rendition of verse 49, which in KJV reads:

"And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?"

RSV translates: "And he said to them, 'How is it that you sought me? Did you not know that I must be in my Father's house'?"

Paul's advice in II Timothy 2 contains these two verses that show how RSV has improved clarity both for study and for worship:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (KJV).

"An athlete is not crowned unless he competes according to the rules" (RSV)

"The husbandman that laboureth must be first partaker of the fruits" (KJV).

"It is the hard-working farmer who ought to have the first share of the crops." (RSV)

Ten Marks of an Educated Man

What characteristics do you think an educated man should have? Here are ten suggested by one writer:

He keeps his mind open on every question until the evidence is all in.

He always listens to the man who knows.

He cross-examines his day-dreams.

He never laughs at new ideas.

He knows his strong point and plays it up.

He knows the value of good habits, and how to form them.

He knows when to think, and when to call in the expert to think for him.

He lives the forward-looking outward-looking life.

He cultivates a love of the beautiful.

He cherishes a love of God.

—The Preacher's Magazine

A VISIT TO HOPI LAND

(Continued from page 523)

existence in the desert land; their disease because of lack of proper food and knowledge of sanitation. We think of the trading posts that sell liquor to the natives and the government schools that do not teach them the "Way of Love." These thoughts and many others crowd our minds as we drive silently over the desert highway. No more can we think of Arizona as the land of pleasant vacations, without also remembering the need of the native Americans and of our missionaries and voluntary service workers who are trying to meet that need. Each of us in his own heart resolves to help meet this need by praying, giving and visiting the field, in person and by letters of encouragement to the missionaries.

* * *

No man has come to true greatness who has not felt in some degree that his life belongs to the race.

—Phillip Brooks

Pre-Conference Notes

WALTER H. DYCK

Visitors stopping in at the Basel MCC headquarters August 1, found pre-registrations at almost 600 delegates and visitors, about 370 from the United States and Canada and about 140 from Germany.

This Mennonite World Conference will differ from the previous four conferences in that it has been planned by a Preparatory Commission whose members have been appointed by the official representative Conferences of Europe and America. The official hosts of the Conference are the three Mennonite conferences of the area near Basel, the Swiss, the Alsatian, and the French-speaking conferences.

The conference theme, "The Church of Jesus Christ and Her Commission" indicates, as the preface to the official program states, "that with God's help the Conference is to be a contribution to the revival of our congregations in all the world, that in a difficult time we Mennonites may become more and more aware of the task assigned to us by God and be more and more alert to carry it out.... May it bring rich spiritual blessing to each attendant, inspiring him with a new vision of the world in the Lord's vineyard."

The Conference will enjoy the great advantage of the generosity of the International Business Machines Corporation (New York and Zurich) in supplying free of charge the IBM Wireless Translating System which makes possible a simultaneous translation of all addresses and conference proceedings into French, German, and English. Six hundred receivers (head sets) have been provided for this purpose.

The Conference is to be climaxed with a Memorial Celebration to be held in Zuerich, August 15, for Konrad Grebel who died at Maienfeld in 1526 and Felix Manz, executed in Zuerich in 1527 (425 years ago), the founders of the Anabaptist-Mennonite Church.

A historic tour through the old parts of the city, a visit to the site of the martyrdom of Felix Manz, the unveiling of the memorial inscription on the house "Zur Eintracht" the home of Konrad Grebel who lived in this house 1508-1514 and 1520-1525, promises to be significant.

The prayers of home congregations will be appreciated. We will need the inspiration of the Holy Spirit on the deliberations, that Mennonites around the world may be united in Christ, their Lord.

MCC News Notes

Approved "Types of Work" for Class I-O Registrants

The MCC has been informed that the National Office of Selective Service will forward lists of approved "types of work" for conscientious objectors to all State Directors within a few days. These lists will include approved projects from public agencies of about twenty states, along with those of federal agencies and nationally approved nonprofit private organizations. When these lists have been transmitted by the State Directors to their local boards they will be ready to proceed with the assignment of conscientious objectors to the extent that jobs are available within the approved categories of work. Class I-O registrants who have passed their physical examination will be required to complete SSS Form No. 152, "Special Report For Class I-O Registrants," which will be forwarded to them by their local boards. On this form they will have opportunity to state three choices of work, selected from the approved list, in order of preference. The approved list will be available to them at the local board offices.

These lists will probably have reached the State Directors' offices before this article is published and may have reached some local board offices by this time. Copies will be sent to the Peace Section counsellors at the earliest opportunity. Interested registrants should keep in touch with their counsellors for such information and counsel as they may need. —J. H. S.

Jottings

—**North Star Church, Drake, Saskatchewan:** The octet from the Canadian Mennonite College, Winnipeg, and the quartet from Goshen College, Indiana, visited our church in June. Missionary Boehrs spoke on Sunday, July 13. Rev. and Mrs. Andrew Shelly showed slides July 15. The following Sunday Ramon Jantz was ordained as elder. Guest speaker was Andrew Shelly. A fellowship lunch was served in the church basement. Elder Jantz will be serving the church at Kingman, Kansas. Thirty-four Christmas bundles were packed July 22. We had Daily Vacation Bible School with four teachers and a large enrollment.—Mrs. Milton Ewert, Corr.

—**Calvary Church, Barlow, Oregon:** A son, Gregory Dale, was born to Mr. and Mrs. Harold Yoders, June 21; a daughter, Cathy Lee, was born to Mr. and Mrs. Don Rabe, July 7. The junior retreat from Oregon was held at Jennings Lodge, a camp ten miles south of Portland. Levi Yoder passed away July 8, at the age of 85 years. The Sunday school and Women's Missionary Society packed eleven Christmas bundles for relief. Rev. and Mrs. Curt Classen spoke to us on Sunday, July 20, and showed pictures of their work on the mission field in India.—Mrs. Geo. A. Fast, Corr.

—**Bergthal Church, Pawnee Rock, Kansas:** Rev. John E. Kaufman has been with us June 1, 16, and 23. He and his family are located in Rochester, Minnesota, for the summer. Communion services were observed July 20. Eleanor Schmidt, missionary to India, spoke to our congregation July 27. Quite a few of our congregation attended the dedication services at the Faith Mennonite Church at Greensburg. Edwin R. Stucky from Moundridge was with us August 3. Corr.

—**First Church, Hillsboro, Kansas:** Our minister, J. W. Nickel, was one of the leaders for the young people's retreat July 27-August 1. Several young people from our church attended the retreat. Our church sponsored two weeks of D.V.B.S. with 72 children in attendance, 9 teachers, and Mrs. Otto Schroeder as supervisor. A program consisting of songs, verses, and stories that they had learned was given the following Sunday during the Sunday school period. Twelve young people were baptized and united with the church on June 22; that evening communion service was observed. On Children's Day six children were brought for consecration by their parents. On July 20 Paul Nachtigal was received into our fellowship by letter.—Mrs. Alvin Wiens, Corr.

—**Bethesda Church, Henderson,, Nebraska:** Installation services were held July 13 for Mr. and Mrs. Arthur Isaak. Brother Isaak is assuming the duties of assistant pastor for a period of two years. Arnold Nickel, our pastor, John J. Thieszen, and Herman Goertzen left on July 22, for Switzerland, where they will attend the Mennonite World Conference. They left New York by plane on July 26. Plans are to return September 12, after a tour of Europe and the Holy Land.—Mrs. Pete L. Wall, Corr.

—**Apostolic Church, Trenton, Ohio:** Recently Dr. John J. Johnson, son-in-law of Pastor Amstutz, professor of Stanford University, California, spoke on Latin-America during the church hour. J. N. Smucker of Bluffton, Ohio, brought the message on Sunday, July 20. Mrs. Bertha Petter of Lame Deer, Montana, was also a visitor and gave the closing prayer. Judith Beatty, Sally McKerny, and Ruth Vanderventer attended Camp Friedenswald, Michigan. A word of appreciation to the members who faithfully bring flowers each Sunday morning.—Edith Kinsinger, Corr.

—**Grace Church, Enid, Oklahoma:** Despite the hot dry weather, the young people's retreat at Hydro, Oklahoma was enjoyed by all who attended. The eldest son and daughter of Mr. and Mrs. Fred Koenn of Enid, Oklahoma, were married: Adolph, of Liberal, Kansas, to Miss Dolores Bryant, daughter of Mr. and Mrs. Delbert Bryant of Ellinwood, Kansas, on July 4; and Dahna of Enid, to Bill Regier son of Rev. and Mrs. George Regier of Inola, Oklahoma, July 18. A baby girl was born to Mr. and Mrs. Wesley Kroeker, Garber, Oklahoma, who are both of our church. Brother Wesley had the misfortune of undergoing surgery recently for appendicitis, and another of our faithful members, Henry P. Neuman, underwent a serious operation August 1. Our pastor spoke in the Medford Church, August 3.

—**Eden Church, Inola, Oklahoma:** Sunday evening, August 3, Miss Davis, missionary, told of her work in Africa, French Morocco, and showed some pictures. Sunday, July 27, Marvin Eck from Choton brought the morning message on "Will Jesus come in this Generation?" He pointed out that we can expect Him anytime, according to what is going on in the world. So let us be ready while it is day.—Jacob Froese, Corr.

—**Walton Church, Walton, Kansas:** The ordination of Lamont Woelk took place on August 3, in the Lorraine Avenue Church (Wichita.) The Wichita church had invited our congregation, so we did not have services in the local church. Lamont, who is completing requirements for graduation at Bethel this summer, is Walton's first ministerial student. He is also serving as assistant to the pastor of the Wichita church. Our men's chorus, director, and pianist, interrupted their summer recess to provide special music for the occasion. —Harold Peters, Corr.

—**Bethel Church, Hydro, Oklahoma:** Lee Thiessen, who has been serving in the armed forces in Korea, arrived home August 1, on a thirty-day furlough. The Oklahoma Young People's Retreat was well attended, with 140 registered. Again the young people of our state came together, relaxed, sang praises, and studied His precious Word, and returned home with their candles burning just a little brighter. It was good assembling together with others of like faith.—Wilfred Ewy, Corr.

—**Carlock Church, Carlock, Illinois:** On July 4, the church had its annual picnic. The annual business meeting of the church was held on July 6. The following were elected to serve on the church board: Charles Hoffman and Robert Otto as trustees, Louis Schwartz as deacon, Joash Stutzman as clerk, and Ernest Straub as treasurer. W. B. Weaver filled the pulpit on July 13, while our pastor and family were vacationing in Kansas. A weekly prayer meeting was begun on July 23. Eleven of the young people attended the various retreats at Camp Freidenswald. On July 24, the young people gave a program at the Mennonite Old People's Home at Eureka, Illinois. Seventeen Christmas bundles were made up and $33.25 was donated in cash.—Corr.

—**First Church, Wadsworth, Ohio:** The Sunday that our pastor was in Gulfport, Miss., President Ramseyer of Bluffton College filled the pulpit, and for the next day or two solicited the members for current expense funds for the college, he reported good results. At the Sunday evening services, August 3, a group of volunteer workers from Cleveland State Hospital gave the program, there was one boy and twelve girls in the group, we enjoyed the singing and the messages given. An offering was taken for their expenses and the MCC. Twenty Christmas bundles were packed and started on the way, mostly from the juniors. A polio epidemic is keeping our Sunday school attendance down, the Sunday school picnic has been cancelled as well as other church gatherings and county fairs.—Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** On July 19, our assistant pastor and wife became the parents of a daughter. On July 27, our Young Adult group had a fellowship supper with Miss Schrag and Dr. and Mrs. Arthur Thiessen. These friends are sailing to India as missionaries soon. They gave an interesting program of music, testimonies, and showed the most recent pictures from India. On the afternoon of this same Sunday friends and relatives from our church called on Homer Ruths as they held "Open House," for their fortieth wedding anniversary at their farm home. August 3, Ordination Services for our assistant pastor, Lamont Woelk were held. Erland Waltner spoke on, "The Making of a Minister." Others taking part in the service were Ervin Goering and Pastor Stoneback. Dr. Langenwalter was to have been with us too but due to a leg injury he could not be present. It wàs fifty years since Dr. Langenwalter was ordained to the Eldership. The Walton church is Reverend Woelks' home church so we were happy to have their Male chorus sing. Many of the Walton friends attended and also stayed for the basket dinner following the service. Reverend Woelk is in charge while the Stoneback family is vacationing during August.—Mrs. John H. Gaeddert, Corr.

—**First Church, Upland, California:** A very successful and worthwhile Bible School was held for two weeks. The enrolment was sixty-six. Mrs. George Collier served as Superintendent and Phyllis Collier was pianist. Twenty-one Christmas Bundles were sent to the Mennonite Central Committee. Several are home for vacations. Byrna Horsch is home from Bluffton College where she will be a Junior this fall. She was a member of the Gospel Team and the Vesper Choir. Marguerite Pfister is home from St. Luke's Hospital in San Francisco where she is a student nurse. Arthur Asper, Jr., will be home soon from the University of New Mexico, where he attended summer school. He will be a sophomore this Fall. On June 29, Wesley Ewert preached the morning sermon. Mr. Ewert is the pastor of the Morris Congregational Church in Connecticut, and Mrs. Ewert is the former Genevieve Jacobs, whose parents, Judge and Mrs. Fred Jacobs, they visited here. Marvin Dirks of the Mennonite Biblical Seminary in Chicago, where he is Professor of Voice, was with us on June 22, to give us the morning sermon and in the evening he gave a service in song and speech. Erland Waltner of North Newton, Kansas, where he is Professor of Bible at Bethel College, was also with us on June 22, when he gave us a message on "Faith Working Through Love." Dr. and Mrs. Albert J. Penner of New York City worshiped with us in June. Dr. Penner is pastor of the Broadway Tabernacle Congregational Church in New York City. He had served our church as summer supply pastor in the years 1926 and 1927, when he was a student at Bethel College. On June 8, Elmer Ediger, Secretary of the Board of Christian Service, spoke to us and showed slides. June 15, four young people were received into the church fellowship by baptism after completing a catechism class taught by the pastor, Reynold Weinbrenner. On Mothers' Day Children's Consecration was observed with nine infants being presented by their parents.—Mrs. J. A. Hiebert, Corr.

—Eastern District Conference: Some 300 singers from Montgomery, Berks, Lehigh, Bucks and Lancaster Counties and Philadelphia participated in the seventh All Conference Choral Festival in Souderton High School auditorium on Sunday, August 10th.

The chorus was conducted by Russell A. Lantz, director of the department of music, Bluffton College, Bluffton, Ohio. A program including hymns, chorales and sacred anthems was presented.

The festival, first presented by the Eastern District Conference of Mennonites in 1936, has been held annually except during the war. The program was offered to the public at 3 and again at 8 p.m.

My Thoughts -- Your Thoughts

"My thoughts are higher than your thoughts..." So speaks our Creator and Sustainer through the prophet. Those of us who work in our Conference Headquarters try to keep in very close touch with our Lord and our constituency. This year, 1952, our heavenly Father has showered greater material blessings on our constituency than any other year we can think of. From southern Oklahoma to the far north in Canada, except for a limited area in South Dakota, the harvest has been very good or, where not yet harvested, is very promising. Prices are also on a high level.

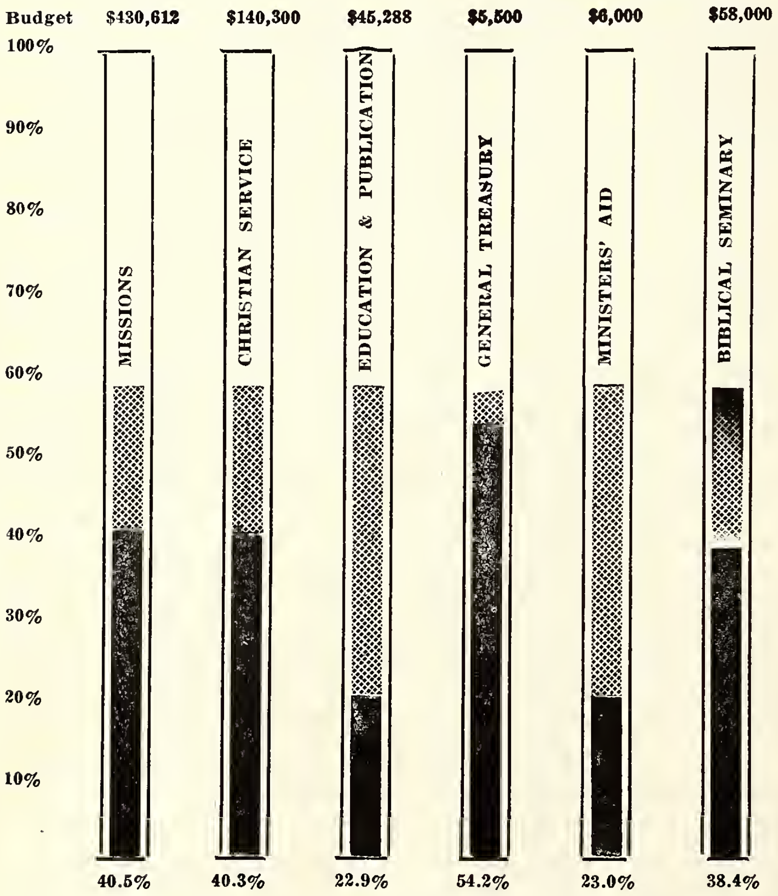
Now comes the question, what does our heavenly Father have in mind by granting this abundance? What do we have in mind by receiving this abundance? Are our minds and God's mind running in the same direction, even though His thoughts are much higher than ours? Or is there a contrast between our thinking and God's thinking?

It saddens one to think on these matters. The Mission treasury is as low as it has been in lean years. The percentage of the budget that has been met at the end of the seventh month of the fiscal year is **no higher** than it has been in years of widespread crop failure or meager harvests.

Please look at the treasurer's chart in this issue, then kindly ask yourself the question: what does our Heavenly Father mean when He gives these blessings? With prayerful consideration, also answer that question. **—John Thiessen**

Conference Stewardship Chart

July 31, 1952



(Percentage of budgets met as of July 31, 1952)

■■Receipts to July 31; ▥ Short of budget

☐☐Remaining 5 months of Year (fiscal year ends Dec. 31)

"Speak unto the children.... that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering."

Exodus 25:2

During the past seven months many of you have brought with willing hearts offerings for the support of your Conference. The chart at the left shows these offerings in a graphic way. We sincerely thank each of you for your offering. A total of $ 267, 956 has been received toward the 1952 Conference budget of $685, 700. This budget is considerably larger than in previous years; new areas of opportunity for service and witness in Christ's name are continually opening.

We trust that during the remaining five months of this year many more offerings will be brought with willing hearts to the altar. With the expansion of Conference work and with receipts being behind considerably, your Conference treasury is just now very low; in fact, it has already been necessary to curtail the work in certain areas. We dare not permit God's work to suffer! This responsibility belongs to each of us; may we be challenged by it!

Very Sincerely,
Edna Ruth Mueller,
Office Secretary
Gen. Conf. Headquarters

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

The Lord shall
bless thee
in all
thy work

Volume 67 Number 34 August 26, 1952

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OPPORTUNITY FOR DENTIST

Community in eastern Pennsylvania desires Mennonite dentist. Office space available in new building. General Conference and Old Mennonite churches in same community. If interested, write Rev. J. Herbert Fretz, Bedminster, Pa., or Elmer Ediger, 722 Main, Newton, Kansas.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Lists of Approved Work

Selective Service is now distributing the first list of public and nonprofit private agencies approved by Selective Service for the employment of Class I-O registrants as places where they may do their required twenty-four months' service in work "contributing to the maintenance of the national health, safety, or interest." Public agencies in twenty-three states, and several nonprofit private agencies, including the Mennonite Central Committee, have been approved.

State Directors of Selective Service will prepare lists for their local boards, and these will be available at local board offices for the information of all registrants concerned. It appears probable that this information will be in the hands of most local boards by the time that this article is published. As soon as local boards have these lists they will be ready to proceed with the assignment of men in Class I-O to the extent that job openings within approved agencies are available.

The lists which are now being distributed are not complete and will be supplemented from time to time by others giving additions and revisions. MCC is receiving copies of these lists and is making this information available to young men through the Peace Section Counsellors. Young men who are interested in service opportunities, and counsel in regard to them, should consult with their nearest Peace Section Counsellor or write to the MCC I-W Services Office, Akron, Pennsylvania, or to their own conference office.

Work, the Titan; Work, the
friend,
Shaping the earth to a glorious
end;
Draining the swamps and blast-
ing the hills,
Doing whatever the spirit wills,
Rending a continent apart
To answer the dream of the Mas-
ter heart,
Thank God for a world where
none may shirk,
Thank God for the splendor of
work.

—Angela Morgan

Of Things to Come

August 29-Sept. 1—California Mennonite Family Retreat, Camp Ocean Pines, Cambria, California.

Aug. 30, 31, Sept. 1.—Layman's Bible Conference, sponsored by the Brotherhood and Women's Organization, Eastern District.

Sept. 12-15—Central Conference, Topeka, Indiana.

Oct. 15-17—Western District Conference, North Newton, Kansas.

ALWAYS GOD

They cannot shell His Temple
Nor dynamite His Throne,
They cannot bomb His City,
Nor rob Him of His own.
They cannot take Him captive
Nor strike Him deaf and blind—
Nor starve Him to surrender,
Nor make Him change His mind.
They cannot take His kingdom,
Nor hurt Him with their lies.
Though all the world be shattered.
His truth remains the same,
His righteousness still potent,
And "Father" still His name.
Though we face war, and struggle,
And feel their goad and rod,
We know above confusion
There always will be God.

—Workers Exchange

THE WAY

God's will be done
In me today,
That I may walk
In wisdom's way.

God's truth make clear
The way for me,
That I may now
Divinely see.

God's love enlarge
My heart today,
That I may serve
The Christlike way.

—Covenant Weekly

We are the Lord's;
To go or stay
Where He shall say,
To do each day
What He will have us do.
We are the Lord's; are you?

Editorials

SMOKING CHRISTIANS

The article on smoking by trombone-playing Homer Rodeheaver of the famous "Billy" Sunday-Rodeheaver team of evangelists so well-remembered by the older generation, should receive careful reading. One of the embarrassing experiences of non-smoking travelers in train or bus is to arrive at their destination with clothes reeking with the odor of tobacco. Frequently the helpless victim finds it necessary to give his suit a good airing on the line before venturing into the company of his friends.

It is a form of rudeness to blow tobacco smoke all over another without any regard as to whether they enjoy it or not. To cough or sneeze into the face of another would be considered almost unpardonable, yet to blow tobacco smoke from the mouth and nostrils and force another to breath into their bodies what has just been exhaled from the body of the smoker is deemed quite proper by tobacco-lovers. But is it?

Perhaps more should be said about the harmful effects of tobacco; about its waste in money, about the dulling of the senses, the habit-forming slavery, the nicotine poisoning, the loss of self-respect. Those in the clutches of the habit try to make themselves believe there is nothing wrong about it. But a rather simple test may help us see the matter in a new light. If Jesus were living in the body today would he smoke? If He were traveling on a train would He light up and offer a smoke to his seat-companion, or blow smoke all over another? Or if a cigarette were offered Him, would He accept? As Christians, we are His representatives; that is, our life and conduct should be an example of what Jesus would be like. A very high standard, and smoking Christians would do well to consider the habit in this light.

WATER, WATER

From where this is written we are experiencing a drought such as has not been witnessed here for many years. Since mid-June there has been little rain. Lawns early started drying up and now have the appearance of late Fall. Farmers are quite concerned about their late crops. The lack of moisture seriously affects our food supply as well as the general appearance of a countryside.

Which is a parable. As the vegetation of the earth cannot long endure without the life-giving showers, neither can the spiritual life of an individual without the rains of God upon the soul. Christ is the Water of Life and there is no life without that sacred Water. The desert of a man's soul can blossom like a garden only if the river of God flowing out from His throne will refresh and revive its barren wastes.

O will you not drink of this beautiful stream,
And dwell on its peaceful shore?
The Spirit says, Come, all ye weary ones home,
And wander in sin no more.

Report From World Conference

L. L. Ramseyer

This is written on the morning of the second day of the World Conference. It is a beautiful morning, and from the high point on which the buildings of St. Chrischoma Bible School are located, one can see the Yungfrau and other of the high Alps in their snow-capped glory many miles to the south.

Delegates are housed in the building of this school located six miles from Basel. Classrooms have been divided into temporary rooms for dormitory purposes. A dining tent is located on the grounds.

Due to modern electrical miracles, even though the services are nearly all in German, each can hear the addresses in his own tongue. Each person whose language is other than that of the speaker has a small battery receiving set with ear phones. By turning a dial he tunes in the translator located in the balcony and receives a running translation. Thus each receives the message. I have found this system very satisfactory. The equipment has been loaned free of charge by the International Business Machines Corporation.

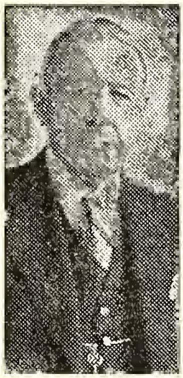
Many local people attended the Sunday services. The building, with a capacity of 1,500 was packed, with an over-flow crowd outside and in a near-by church. Those not in the building heard the messages by means of a public address system.

The Conference sermon by Daniel Gerber of Switzerland was a fitting keynote for the Conference. He used as his text I Cor. 3:11-15. Our fathers built upon Jesus Christ as a foundation, we dare have no other. It was no small price which was paid for this foundation, for Christ gave His life on the cross for us. We face two dangers: (1) that our religion be just a traditional one, inherited but not really effective in the individual; (2) that we build upon social work, moral theology, or human wisdom. We must build upon individual re-birth, being born again. Paul speaks also of the building materials. Perishable materials include a party spirit in the church, spiritual pride, heresies which deny the resurrection, and the like. The imperishable materials which we must use are faith, hope, and love. Faith in God and salvation has stood the test of time. Hope believes, even in the shadow of death. But love is the greatest of all. It endures all, it does not stop at the door of an enemy, where there is cursing it replies only with a blessing. These are imperishable materials. Have we as a Mennonite Church used them?

The church will be tested. It has stood the tests so far. It passed through tests of persecution in the first two centuries and again in early Mennonite history. It stood because it was built upon a firm foundation with imperishable materials. Can our churches without persecution, continue to build so as to stand the tests? Each must examine himself. "Every man's work shall be made manifest." Christ Himself will be the judge of our work.

The Gift of Suffering

J. E. HARTZLER*



JOB 23:3-5

Job was in trouble. He was passing through the experience of suffering. The reason for his suffering he did not know. Then came Eliphaz to instruct him concerning the why of his suffering. Said Eliphaz: *"Is not thy wickedness great? Neither is there an end to thine iniquities. Thou hast taken pledges of thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. . . . Acquaint now thyself with Him (God), and be at peace. Thereby good shall come unto thee... if thou put away unrighteousness far from thy tents."* (Ch. 22). Eliphaz accused Job of sin, urging that for his sin he was suffering.

Then came Elihu, the young and inexperienced, true to form, and spoke up with the self-confidence of a hive of bees, telling Job why he was suffering. *"Suffer me a little and I will show thee .... I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. For truly my words are not false; one that is perfect in knowledge is before thee."* Then the young sophomore proceeds to instruct the old man in the philosophy of suffering. (Ch. 36)

By this time the patience of the old man was about gone. With positive emphasis he spoke up! *"Oh that I knew where I might find him! That I might come even to his seat! I would set my cause in order before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me."* (Ch. 23)

And so the dialogue went on with Job on one side and Eliphaz, Billdad, Zophar and Elihu on the other. The four accused Job of sin as the reason for his suffering, and Job denied it. To this day there is no final answer as to why the righteous suffer. Why does a good God permit evil, pain and suffering in His world? People do sometimes suffer because of their wrong, but suffering is no conclusive evidence that a man is in the wrong. It may be the best evidence that he is in the right. The suffering of Jesus was no evidence that he was in the wrong. About the only reward that some good deeds offer is a scourging, a crown of thorns and a cross.

Several things we need to keep in mind as we approach the problem of suffering. In the first place, the kind of world in which we live lends itself to the experience of suffering. Evidently God has a place for suffering in His world. We need to keep in mind that the man incapable of suffering is also incapable of pleasure. The man incapable of wrong is also incapable of right. The same fire that broils steak can also burn the house down. We need to keep in mind that a world redeemed from suffering is a more desirable world than the world that never knew suffering. Finally, we must keep in mind that it is *not what happens to us* in suffering, but *what happens in us*, that is significant. What happens to me may not be my responsibility. What happens in me is.

Suffering on Three Levels

1. *The physical.* This is the animal level and suffering here is due to a sensitive nerve system. There is much human suffering on this level. We may approach the answer to physical suffering when we affirm that the preservation of animal life demands warning signals of pain and suffering, otherwise life would not exist.

2. *The mental.* Mental suffering is due to our knowledge of right and wrong, good and bad, and the anticipation of the results of wrong conduct. Mental suffering is much more severe than physical. To the thinking man suffering often precedes the results of wrong conduct, and memory continues the suffering. "Son remember," is good psychology of suffering.

3. *The spiritual.* This is the highest level of suffering. Suffering on this level, the Jesus level, is due to sympathetic sharing with others in misfortune, or in the tragic results of sin. The greater the achievement of spiritual personality the more intense can spiritual suffering be. To redeem the whole man Jesus needed to suffer on all three levels.

Possible Results

Suffering, whether physical, mental or spiritual may result in one or more of three attitudes on the part of the one suffering.

1. *Miserableness.* The easy thing for one in suffering to do is to gravitate into a state of misery, distress and wretchedness. This is not the Christian way. In all of his suffering Jesus gave no evidence that he was miserable or wretched. Suffering has a more noble purpose than to make people miserable.

2. *Bitterness.* In suffering, particularly where one feels that he is suffering without cause, it is easy to become bitter, and to turn one's back on the world and everybody that is in it. Suffering in some men results in bitterness toward God, and they start out to finish life alone along the pathway of bitterness. This is not the Christian way.

3. *Humility.* Suffering is a teacher, an educator, and the one suffering is the student, and the lesson to be learned is humility. Suffering is a severe teacher, but a good one. Job finally learned the lesson. Said Job: *"Behold, I am of small account; what shall I answer thee? I lay my hand upon my mouth."* (Ch. 40:4). Job was now ready to learn. He became humble, teachable.

The Gift of Suffering

To be right is all to the good, but the important thing of the moment is not that I have been right, but that I have had the *privilege of suffering for the right.* The gift of suffering for the right is more

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*Lecturer and educator.

The Gospel Against Grim Competition

DR. S. F. PANNABECKER*

The gospel is a simple message. Peter stated it as recorded in the second chapter of the Acts. It centers in Jesus Christ and can be summarized in a half dozen simple statements. Jesus was a man approved by God through notable signs. This same Jesus was delivered up and crucified by sinful men. (Peter stresses the personal responsibility of his bearers at this point.) Jesus was raised from the dead by God and exalted because all along he had been one whom death could not hold. This Jesus who "ye" crucified is Lord and Christ. He is now at the right hand of God, ready to pour out his spirit, therefore repent and be baptized.

Certainly this statement can be expanded into many sermons but for those who understand, it is the simple message of God's salvation through His Son Jesus Christ. It was belief in the truth of these statements that gathered together the scattered disciples, welded them through the outpouring of His spirit into a body and sent them forth as living witnesses. The church thus arose out of the Gospel and became the center of faith and exponent of the message of salvation.

This gospel which was simple was yet powerful and the young church proceeded with the task of carrying it to the ends of the earth. Sometimes it seems the successive steps were stumbling and without design but marvelous and miraculous results accumulated as time went on. Yet the progress of the gospel was always a struggle. Christ Himself was not favored by men and met untimely death and apparent defeat. The early apostles almost immediately encountered opposition, eventually persecution and even martyrdom. Before a century passed bearers of the gospel were regarded as enemies of the state and subject to proscription and execution. Christianity became illegal; leaders were sought out and exterminated; thousands of harmless believers were tortured and executed solely for attempting to follow Jesus Christ. Thus the church was forced into secrecy and one is amazed that it ever survived.

In the centuries that followed, the church as the bearer of the gospel was repeatedly—it could well be said continuously—faced with struggle, though at times there seemed to be victory and progress. Two tragic defeats occurred in the first thousand years of Christianity. The first was the Fall of Rome and the second the Mohammedan conquest. Yet in spite of all appearances to the contrary the cause of the gospel persisted. As Augustus insisted the real City of God had not fallen, for it could not be confused with the work of man's hands. Out of the ruins God raised a new movement and the cause went forward. It became evident that God could be depended upon. For verily the weakness of God is stronger than the might of man and the foolishness of God is wiser than the wisdom of man. The gospel has never prospered because of favorable conditions. It has prospered because it was right and true, because it was God's cause. Favorable conditions may promote numbers and create imposing institutions, but these may fall and the real City of God remains unshaken.

This is a lesson from history which should be before us as we come to the situation of our day, a situation in which the gospel is faced with competition more grim than at any time in its history. Today other contenders compatible to the spiritual vacuum which characterizes our world are upon us. Though not religions, they are ways of life demanding allegiance and having all the challenge to devotion of true religion. The two most powerful of these contenders are Secularism and Communism. They provide the grim competition of our day. Secularism is perhaps the most insidious as it is apparently not unfriendly, yet it has made inroads into large sections of the church and church-related groups and effectively severed them from the power of the gospel. Secularism is compatible with the world of our day. It needs no spiritual basis; it requires no basic moral convictions; yet it demands the best efforts and provides an outlet for human yearnings that deserve more adequate satisfaction. Here the basic urges of religion are turned into futile seeking for unworthy ends.

In communism the gospel has a yet more zealous competitor and one which does not hesitate to make a bold frontal attack. It is atheistic and perfectly accommodated to a world lacking in spiritual sensitivity. It knows only expediency in morals and again suits a world where values are relative. Communism is thus the logical religion for a world without God. Its success is shown by the fact that Communism now controls one-third of the people of this world, has wrested one major mission field (China) and half of another (North Korea) from the Christian cause and has severed one million Christians from the wider fellowship.

What is the source of strength of this advancing movement? It is my conviction that Communism advances because in the midst of untrue assumptions and ungodly purposes it has captured certain methods that are right and that work because they are right. In fact these very methods have been characteristic of Christianity at its best. Man is so made that he cannot exist without outside allegiances and higher loyalties. Communism has exploited this basic human need to unholy ends.

Three elements of Communist strength may be pointed out and can easily be remembered by three alliterative words, Decision, Determination, Discipline. Decision. It is not easy to become a member of the Communist party. It involves committment to a single ideal with long training in the essentials of the faith, with repeated testing and with the most thorough self-denial and acceptance of authority from above. The decision is voluntary, convincing and, for most irrevocable.

Determination. Once accepted, Marxian theory

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Religion in Japan

RHODA RESSLER

When you read the guidebooks or hear discussions about Japan, you learn that there are two religions predominant within the country—Shintoism and Buddhism.

Shintoism is a form of ancestor-worship that is purely Japanese in origin and is as old as the country itself. "Our fathers were wise as they faced the same problems which we face today. We need to pray to them for help to make us wise," a friend of mine told me one day. Along with this feeling of reverence for their wisdom is the feeling that the best thing that can happen to anyone is to be remembered forever. "If I remember my forebearers, my descendants will remember me." And so, this worship also includes reverence for famous princes and princesses as well as predecessors within their own families. The Shinto shrine does not include an image to be reverenced, but a symbol which may be a mirror, a sword, a jewel, or merely a name tablet. Frequently their visits to a shrine do not include a prayer for any special benefit. They simply bow in respect to the spirits represented by the shrine. Most Japanese homes have a little shelf which represents a family altar where the chief deity, a Sun Goddess, and the family ancestors are honored by every member of the family each morning. In addition to this, visits are made to public shrines at intervals. Anything especially awe-inspiring may be considered deified. Since this is true, every high mountain, beautiful lake, or woodland is regarded as the home of an unseen power. To go sightseeing to any spot of natural beauty for many involves worship. For many others there is no indication of veneration for these sights and they respect them no more and no less than we do our scenic spots that are not shrine-adorned.

Japanese Buddhism is merely an adaptation of Buddhism as founded in India. It came to Japan, probably through China, since much of Japanese custom and tradition is closely linked with Chinese civilization in this country, in addition to the many Buddhist deities, the departed spirits of family members are worshiped. In Buddhist temples and in Buddhist family altars there are images, either of Buddha or of another Buddhist deity. Also in the home altars tablets are displayed of the names of members of the family who have died. In the homes of faithful worshipers, each member of the family greets these deceased family members with a "Good Morning" each day. Food is placed on the altar. An effort is made to treat them as still-active members of the family.

With Buddhism there are many sects, some typically Japanese and some similar to Indian and Chinese sects. But it is common to all that peace and serenity are the goal of religious observance. I remember the complete serenity of the face of eyes were alert and she saw things as we traveled together, but her face and body were completely composed and at rest. By assuming such outward composure through the years, good Buddhists hope to achieve inward peace and composure of soul.

Peace is also one of the fruits of Christianity in the lives of people. Trust, so complete that our daily lives are serene and unworried, is one of the goals of an earnest Christian. Many of us fall far short of reaching that level of trust but peace and serenity is one thing we have in common with Buddhism. Our methods of attaining it are exactly opposite. They believe that by assuming outward composure, they will eventually achieve inward serenity. We believe that if we are at peace within and completely trust our Father, we will live serenely and at peace in all our outward living.

Japan today is interested in religion. They were badly defeated in World War II. One basic difference beteen us, their conquerors, and them is our religion. Could the inadequacy of the Japanese religion be a contributory factor to that defeat? Many Japanese wonder.

THE GOSPEL AGAINST COMPETITION

(Continued from page 533)

provides an answer for every life question. Class struggle is basic and victory is inevitable, for the capitalist side is decadent. The Communist believer throws himself into the struggle with a complete disregard of consequences. Time and again we have been amazed by the spectacle of soldiers rushing into certain death that their followers may pass over them and attack again. Machines cannot defeat men who are willing to die for their cause.

Discipline. There is a supreme confidence in higher authority and an unwavering acceptance of orthodox Marxian faith. The faithful follower whatever his rank must continually subject himself to self-examination and to criticism of others so that he may truly represent Communist ideals. Those who offend or waver may be "broken" or liquidated without sympathy. Thus is rigid discipline accepted and practiced.

Decision, determination, discipline, these have been the secrets of Christian advance. When taken over and applied in an absolute fashion by any movement it makes of that movement a "flaming faith." The amazing and awful truth is that right methods work successfully for wrong causes. Today Christianity suffers from the lack of these vigorous implications of true religion. The truth of the gospel is accepted with apathy while the cause loses to an untrue faith pressed with a zeal worthy of a better cause.

The lesson for us from the past and the present is clear. The City of God has not fallen, of course. God's cause is and will be victorious, for right and God must win, but there are delays and defeats while God waits for human agents sufficiently devoted to compete with aggressive wrong. Whitaker Chambers has said that Communist faith can only be defeated by religious faith. It is true. The only Christian faith worthy of the grim competition of today is a faith that matches and surpasses all other faith. Christian believers must out-believe and out-live all other believers or else our day will only see deeper gloom and greater defeat until God raises up a generation that can be worthy of victory.

Leaven

C. H. FRIESEN

(In the issue of June 17, a writer contributed a brief article on "Leaven Nurture," in which leaven was used as a symbol of good. In the following article our ninety-two-year-old reader points out the other side, using leaven as a symbol of evil. —Ed.)

Rightly the question arises when reading the ordinances God gave the Children of Israel regarding the keeping of the Passover, how sternly, even under the penalty of death, leaven was forbidden to be found in a household during the seven days of the festival. "Seven days there shall be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether it be stranger, or born in the land." Exodus 12:19.

First of all let us ask the Bible what it has to say about leaven. In Matthew 16:6-12 Jesus said unto his disciples: "Take heed and beware of the leaven of the Pharisees and the Sadducees. . ." the doctrine of the Pharisees and Sadducees. Apparently the same occasion in Mark 8:15 Jesus adds: ". . . and the leaven of Herod." And at another opportunity, Luke 12:1, Jesus said unto his disciples, "beware ye of the leaven of the Pharisees, which is hypocrisy." That is how the Lord Jesus Himself defines leaven.

Now we turn to the Apostle Paul who gives further enlightenment about leaven. In I Cor. 5:6-8 we read: "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. . . therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness. . ." Gal. 5:9, "A little leaven leaveneth the whole lump," (in regard to Judaism.) The Scripture leaves us in no doubt what leaven stands for, namely, for sin in any form.

The Holy Spirit could hardly find a more fitting type for sin than leaven. The very nature of leaven certifies it. Our generation is not so familiar with leaven, but in former days leaven was used exclusively in baking rye bread. Many a time as a little boy I watched mother mixing leaven with the dough and within a short time the leaven mysteriously began to work and raised the dough and also soured it. Therefore in German we use the word "sauerteig" for leaven. Leaven is nothing else than dough in the process of decay as every woman knows when the dough begins to sour before put into the oven.

Now we see why God commanded that no trace of leaven should be found in the borders of Israel while celebrating the Feast of Unleavened Bread, (Passover) by penalty of death. Besides, as the Passover lamb was to be without blemish as a type of our Lord Jesus, just the same the unleavened bread was a type of the sinless body of Christ. "And as they were eating Jesus took bread and blessed it and brake it and gave it to his disciples and said, "Take, eat, this is my body." Matt. 27:26. Also that is why leaven was rigorously prohibited when offering their sacrifices typifying Christ our Lord; being God the sinless, everything indicating sin had to be omitted.

All the way through Scripture by the Holy Spirit, leaven is branded as a type of sin in any form. How is it possible that, nothwithstanding, so many Bible commentators maintain that in the Parable of the Leaven it signifies something good? "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." Matt. 13:33. If leaven in the parable means the working power of good influence, it must typify the Holy Spirit who convicts the sinner. After accepting the Lord, He strives to fashion him into the likeness of Jesus by bearing good fruit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . ." Gal. 5:22. Only He is the originator of anything good and acceptable in the sight of God. Accordingly if leaven in the parable produces good, we are forced to infer that it is a type of the Holy Spirit. Is it compatable to liken the Spirit with dough in the process of decay, we call leaven? If those claiming leaven to be something good, were right, why are world conditions worse than ever after 1900 years of leavening the masses? Leaven of apostacy, modernism, secularization, hatred, two most cruel and bloody wars between Christian nations, with ever-increasing vices and crimes, etc., characterize our generation which is ripening for judgment. The downward trend of the world should even convince the most optimistic believer of leaven to be a good factor of the fallacy of such interpretation.

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." I Cor. 5:8

Into the Beyond

MRS. KLAAS KROEKER, member of the Bethel Mennonite Church, Inman, Kansas, was born July 10, 1873, and died July 15, 1952. Her husband had been elder of the Bethel Church from 1912 to 1936.

JACOB A. PANKRATZ was born in Russia September 29, 1868, a charter member of the Bethel Church, Hydro, Oklahoma, died at Weatherford, Oklahoma, July 25, 1952. He is survived by his wife, eleven children, forty-three grandchildren, and twenty-four great grandchildren.

MARY M. (WIEAND) SHELLY, of 618 North Tenth Street, Allentown, Pennsylvania, and member of the First Church at Allentown, was born April 5, 1869, and died July 14, 1952, at the age of 83 years.

HENRY ROSENFELD, aged 57, born in Crimea, passed away suddenly on July 23, after being hit by a bolt of lightning while out in the field baling straw. He was a member of the Bethel Mennonite Church, Lancaster, Pennsylvania.

What Do Doctors and A

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It is always difficult for a layman to try to make statements in the field of the professions, and particularly so, for him to try to speak in medical terms; so it is much better for me to quote for you the actual statements of some of the world's greatest physicians.

At a dinner given to a group of eminent surgeons, . . . Dr. Wm. J. Mayo, one of the famous brother-doctors, who was the host on this occasion, made the announcement:

"Gentlemen, it is customary, as we all know, to pass around cigars after dinner; but I shall not do it. I do not smoke and I do not approve of smoking. If you will notice, you will see that the practice is going out, among the ablest surgeons—the men at the top. No surgeon can afford to smoke."

Effects of the First Smoke

Dr. Daniel H. Kress states in forceful terms: "The best evidence of the effect of tobacco is to be seen when the first smoke is taken. Headache, nausea, and vomiting occur. But if the habit is persisted in, the body gradually builds up a 'tolerance.' This does not mean an immunity to nicotine. The nicotine continues to do its insidious work, but after a 'tolerance' is established, the disagreeable reflex test simply ceases, and the body tries to make the best of a bad situation. ...Because the evil effects of tobacco are not seen by the naked eye in the smoker's heart, blood vessels, kidneys, liver, stomach and brain day by day, as he smokes a cigarette he thinks he is getting by. Tobacco kills slowly, but nevertheless surely. The smoker is committing suicide on the installment plan. The reckoning day is sure to come."

You hear frequent references to the nicotine in tobacco, and its harmful effects on smokers. Perhaps you wonder just what it is and what form it takes. Dr. Kress says:

"Nicotine is the poison depended upon by gardeners to kill insects and pests on their plants. It is so deadly that it must be employed in a very dilute form—only a few drops to a pint of water. So virulent a poison is it that physicians have for years refrained from prescribing it. There is no antidote for tobacco poisoning, as there is for morphine poisoning, strychnine poisoning and poisoning by some of the other drugs used in medicine."

From Dr. J. Dixon Mann we learn that "tobacco contains no less than nineteen poisons, every one of which is capable of producing deadly effects. Several of these—nicotine, prussic acid, carbon monoxide, and pyridine—are deadly in small doses, so that the smoker cannot possibly escape their toxic effects."

Dr. Kress tells us that "one gram of tobacco, when smoked, develops from sixty to eighty cubic centimeters of carbon monoxide."

Poison Gas

"What would you think of a person who deliberately turned on the gas jet in a room where people were sitting, and children were playing or sleeping? Yet the effect is practically the same, when the poisons are released from a lighted cigar, pipe, or cigarette. Only a small amount of carbon monoxide is needed to produce symptoms of poisoning. All smokers, though unconscious of it, are suffering more or less from carbon monoxide poisoning. Its continuous inhalation by boys and girls interferes with the normal development of both mind and body."

These statements by prominent physicians must convince you of the presence of deadly poisons in tobacco. A few drops of these poisons, if taken into the system in liquid form, would kill instantly. When these are inhaled in the form of gas, the system is affected in a lesser degree, but just as certainly. Nevertheless, if smoking is continued, the body will soon show the effects of the poisons absorbed, and by that time the victim will probably be unable to break away from the habit.

You can easily have visible proof of how these poisons are taken into the system. If a smoker will hold a closely-woven handkerchief over the mouth, and blow through it a mouthful of cigarette smoke, he will observe that it leaves on the cloth a dark-brown stain that is indelible. It cannot be washed out. It actually discolors the very threads of the handkerchief.

Polluting the Blood Stream

You learned in grammar school that the lungs, the mouth, the nose, and related air passages are covered by a mucous lining, comprising an area of a great many square feet, over which the entire volume of blood is spread every three minutes. You have seen what one mouthful of cigarette smoke can do to a white linen handkerchief. You must realize its similar effect upon this delicate membrane, lining the respiratory system. And the blood, which comes to the lungs to be purified, absorbs these poisons instead, and carries them to the brain, the heart, and all the vital organs.

Many of you boys are looking forward to success in athletics. In spite of the fact that you frequently see big, strong, husky men smoking cigarettes, have you ever stopped to think why it is that all the great athletic directors and trainers disapprove of smoking? There must be some vital reason why these men—who are not "religious cranks" or "foolish old women" trying to deprive boys of harmless (?) pleasure—should be so firm in their opposition to smoking on the part of boys in their charge. **They are men who know the human body!** They have made it a point to learn what is necessary to put that body in the best possible condition for the strain and test of the athletic contests.

Many of you will be going out from the teams in your high school, college, or university. If you smoke when you go before the coach, the first thing he will say to you is: "Boy, you will have to

Say About Cigarettes?

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cut out that cigarette smoking. Nobody can be on my squad who smokes cigarettes." I have known coaches to lose state championships by barring from the team men who refused to stop smoking cigarettes. This was a matter of principle with them. They could have let one or two men get by temporarily, allowing them to break the rules and probably won the championship; but they realized that if they did this, they would be doing a far greater damage to the greater number of boys.

Fifteen Hundred of America's Best

I attended the Olympic Games in Los Angeles a few years ago. There were gathered 1,500 of the finest athletes from every section and corner of the United States. My, but they were a fine looking group of young people! I saw them in hotel lobbies, dining rooms, camps, and on the field; and in all that time I never saw one of the 1,500 smoking a cigarette!

There must be a reason for this. If cigarettes were good for you, if they really did steady the nerves, give a lift, or aid digestion, the coaches would encourage (not forbid) their use. They would have cigarettes spread out on the training table. They would have a big supply on hand at the athletic contests. They would say: "Go on, boys; light up, and take a good, deep draw from this cigarette! Draw the smoke well down into your lungs before you go out to run the race. Before you go out for the second half of the game, all of you light up and get a lot of that cigarette smoke down your lungs." Of course, you boys know they do not do that; you know that the opposite is true; and you must be sensible enough to know that there is a good reason for this.

Then, if it is not good for a fellow when he is in training (when he is trying to put his nerves, his lungs, and his heart, into the best possible condition), who can argue that it is good for a fellow in normal everyday living?

Not long ago I was a guest of the Rotary Club in Los Angeles, where I had been invited to speak and sing. In the center of this great group of leading business and professional men I noticed one fine, handsome young man, black-haired, broad-shouldered, standing erect, chest out, the glow of health on his cheeks, a sparkle in his eye, and an air of assurance and power in every move. He was introduced to the gathering, and was heartily applauded by that great crowd of men. They showed plainly their admiration and regard for him.

That young man was Glenn Morris, the Decathlon winner in the Olympics, who won world acclaim because of his actual success in the field as the world's greatest athlete.

At the close of the program, I went to him and said: "Glenn Morris, I am proud of you and your splendid record. I want to shake hands with you."

"Thank you, Mr. Rodeheaver," he said, "I am glad to shake hands with you because my folks have had your phonograph records in my home since I was a little boy. They have been my mother's favorite songs. I have heard you sing in the meetings, and have appreciated your music and directing very much."

I asked him if he were a Christian. His face lighted up in a very positive assurance. He gripped my hand, and said: "Yes, sir, I am, and am proud of it!"

Then I said: "I noted you were not smoking when nearly all the men around you were smoking."

"Smoke! I should say not!" he replied. "No man can smoke if he wants to keep his body in the best possible condition. I wish I could go with you to the high schools and colleges and warn the boys and girls against this foolish, useless, pernicious habit that has unfortunately gotten such a hold on our girls as well as the boys today."

The dangers of Inhaling

You will note that I am laying particular stress upon cigarettes. This is not because I approve of a pipe or cigars; but in talking to you boys, I realize that if you begin to smoke, it will probably be through cigarettes; and also, because, as a matter of fact, this is more dangerous than the other forms of smoking . . . Most cigarette smokers inhale, or draw the smoke into the lungs, which is not likely to be the case with the heavier smoke from pipe or cigar. In surgery, inhalation is recognized as the most rapid method of producing anæsthesia. Two or three deep inhalations of cigarette smoke introduce a greater amount of poison into the system than would be absorbed into the blood in the ordinary way of smoking in fifteen or twenty minutes.

A very natural question may arise in your mind. If these statements are true—as they must be when backed by the authority of eminent physicians and athletic coaches—why are the manufacturers of cigarettes permitted to make statements of such different sort in their advertisements? Unfortunately, tobacco, being neither food nor medicine, does not come under the control of the Pure Food and Drug Laws, which require a statement of the poison content to be printed upon every bottle or package. When enough of our intelligent people wake up to the fact that tobacco interests are "putting over" this evasion on their part, they will insist upon having a fair legislation enacted compelling manufacturers to state exactly what poisons, and the amounts, are included in their product.

You can readily understand why it is to the interests of a manufacturer to make statements which he knows will appeal to the buying public. Remember that sales slogans and arguments are not written by scientists and conscientious, capable

(Continued on page 539)

Our Spiritual Defense

Psalms 20:7

We are concerned with the great problem of defense. It is a concern of the whole world. We keep assuring ourselves that we must be strong in order to be secure.

But are we correct in thinking that this security comes only through the building up of our military power? Is our real strength measured by the number of our planes and bombs and the size of our army? Must there be an ever building up of armaments and a constant drilling of our youth in the ways of war before we are strong and secure?

Across the centuries there comes to us a great statement from the Psalmist which throws much light on this question. "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." (Psalms 20, verse 7).

Truly some trust in chariots and some in horses. That "some" has come to be a great host around the world. They put their trust in modern chariots of war; the mechanized armaments, tanks and guns and bombs. They put their trust in modern horses; submarines and trucks and planes. They feel sure that if they have enough chariots and horses—enough material forces and explosives—then their security is assured. Many know no other way to be strong. And although this method has proved futile century after century we still go on piling up armaments and massing men in a desperate effort to be secure.

But the Psalmist proposes a better way. He says "we will remember." Has then something important been forgotten? Is it not time to stop and remember that there is a better way? Are there some lost powers which we need to rediscover? No nation is strong or secure that forgets and ignores God. The nations that forget God are turned to destruction, for without God we are nothing.

We note that the Psalmist does not simply say "we will remember God," but that "we will remember the **Name** of God." Now in the Bible times the name of a person was more than a distinguishing mark for an individual. The name implied some quality or characteristic of that individual. It described his nature.

It may be easy to talk about God and forget the nature of God. To say we believe in God and yet do not believe in his character is to deceive ourselves. Nor are His divine qualities merely to be talked about, but they are to be built into our very life. This is the defense that has been forgotten.

One of the qualities of God which we need to remember and incorporate into our lives is His Holiness. "Holy, holy, holy; Lord God Almighty" we sing, but we so seldom accept His Holiness for our way of life. We need to pause in reverence and ponder His Holiness. Then we will sense the great contrast between that holiness and our own life. We become aware of our own sins and call out "God be merciful to me a sinner." An important step to real security is an admission of our own failures and sins. We need to repent and seek God's forgiveness. No nation can be strong unless its people have something of the holiness of God within them. There must be clean hands and pure hearts; a flooding of our own souls with the cleansing of God before we are spiritually and nationally strong. Something of His Holiness must be in us. To be holy is to be God-like, and to be God-like is to be strong.

A second quality of God which we need to remember is His righteousness. He is honest and just and His ways are right. Too often we have been unjust, dishonest and corrupt. No amount of material weapons will make us strong if there is corruption and unfair dealing wtih others. We need to be concerned about righteousness and a high sense of morality. We need to give ourselves to the will and plan of God that we may fit into His fundamental laws of honesty and justice and righteousness. No method of security can finally succeed if it is not right in the eyes of God. No dealing with other people will win out if it does not square with the righteousness of God. We have forgotten this great truth. Christ is the great example of what is right. He is our norm. How He lived and dealt with others must be the pattern for us. If our life or our cause is not right before God it cannot be strong and cannot succeed.

A third great quality which we find at the very heart of God is His great quality of Love. He so loved the world that He sent His Son into the world to show us what love was like. The Son so loved us that He gave His own life to prove that love. We too must so love our fellowmen that they may see God.

The love of God implies mercy and forgiveness. It is a costly quality and demands a high price both in its possession and its upkeep. But it is the strongest force in all the world. No atomic bomb can match the power of atomic love. God intended that the hearts of men operate on this power. A neighbor was having trouble with his power lawn mower. The motor would not run. Upon investigation he found that instead of putting gasoline into the tank he had poured in fly-spray. But the motor was built for gasoline and nothing else would work. The hearts of men have been formed to operate on love. Hate and ill-will will not work. We will never get along well with others nor become strong if we try any other method but love. This is our most tragic forgetfulness.

This greatest force in the universe is a power but slightly used. We have not become skilled and trained in its proper use. We spend billions to improve the bomb but very little to develop the power of love. Even as Christians we are not skilled as we should be in releasing this power upon a needy world. While we are the custodians of this power to transform the world, we have not demonstrated in our own lives what it can do. We have partially forgotten that Christ said the most important thing of all is to love God with all the heart, soul, and strength, and to love our neighbors as ourselves. We are to love others even as Christ loved us. Then we will possess something of the strength of God Himself, for God is Love. The apostle Paul advises us to "put on love which binds everything together in perfect harmony."

No, a nation's strength is not measured by its planes and bombs and its army. The real strength is measured by the holiness and righteousness and love of its people. We are strong only as the great qualities of God are found in us. These qualities can be in us only as we give ourselves fully to Christ and His Way of Life. This is a costly way, but the method of material might and arms will be far more costly. We need a new awareness of the power of God and a new purpose to be channels through which that power can be released.

This is not a time for moral laxity and selfish desires; this is a time for deep penitence, and an infilling of the Holiness of God.

This is not a day for injustice and unfair dealings; this is a day for the righteousness of God to fill our souls.

This is not an hour for hate and war; this is an hour for divine love and good will to be released upon the world.

Some trust in chariots and some in horses, but we will remember the Name of the Lord our God. And the peace of God which passeth all understanding shall keep our hearts and minds through Jesus Christ our Lord.

THE GIFT OF SUFFERING

(Continued from page 532)

significant than is the opportunity of saying: "I told you so." It often happens that things that were considered wrong in the past are now considered right. Those out ahead in the past had to suffer for being out ahead.

The gift of suffering is the grace to suffer for the right. To be right certainly is all to the good, but to suffer for that right when accused of wrong, as was Job, is a high honor. It has been well said that *no flower can bloom in paradise that has not been transplanted from Gethsemane, and that no one can taste of the tree of life who has not tasted of the fruit of Calvary.*

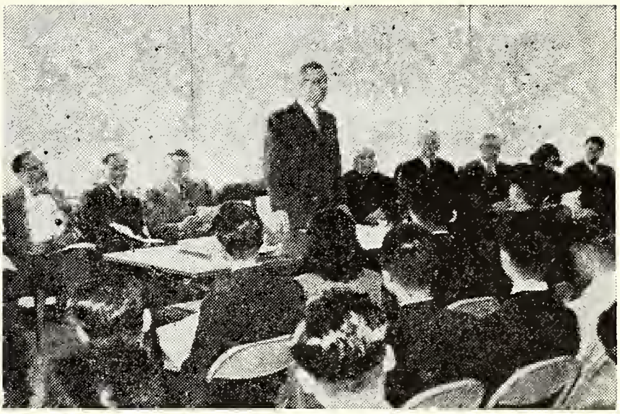
WHAT DO DOCTORS SAY ABOUT CIGARETTES?

(Continued from page 537)

physicians, but by advertising experts who know what people want, and who declare that the products they are paid to sell, have those qualities.

As to the recent fad of having prominent names to sponsor products, many times these are in such vague language as to apply to almost any product; while again, it is sad but true that many times men and women are tempted by large sums of money to permit their names to be used, without considering the harm they may be doing.—**Adapted from Exchange, in Gospel Banner**

Mennonite on Faculty of Japan University



Carl Kreider, Dean of Goshen College, now serving as Dean of the ICU College of Liberal Arts, makes welcoming address during the Matriculation Day program.

TOKYO—Of particular interest and concern to members of the Mennonite Church was the recent dedication of the new International Christian University in Japan.

Taking an important part in the impressive dedication ceremony was Dr. Carl Kreider, former Dean of Goshen College, who is Dean of the ICU College of Liberal Arts.

Although ICU is primarily an educational institution, the university was dedicated, April 29, in a religious ceremony. The Language Institute, which opened the day before with seventy-five carefully selected students, is a forerunner of the actual academic opening of ICU in April 1953.

JAPANESE CRITICIZE WAR TOYS

Manufacturers of war toys in Japan were criticized recently at a Christian peace meeting at Doshisha University as having a bad influence on the future generation of Japan. Delegates to the meeting are urging religious, educational, and civic organizations to seek enactment of legislation that would prohibit the manufacture of war toys.

They passed a resolution stating that Japanese people cherish a hope that war will never be repeated and that toys are important tools in the education of children.

Toys referred to in the resolution include wooden Samurai swords which bespeak Japan's thousand-year-old military tradition. They are on sale everywhere, from the plush shops in Tokyo to the smallest Japanese hamlet. More modern toys include MP jeeps with sirens and spark-shooting machine guns, warships and PT boats with multi-cell electrical power units to propel them through the water.

—**Pastor's Journal**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

MCC Voluntary Service Unit Reports

Following are a few articles taken from MCC Voluntary Service unit papers.

—FROM GULFPORT, MISSISSIPPI

We reached a new record for unique projects this month. On instructions from Mr. Charles Edwards, we constructed a concrete coping around his cemetery plot where his deceased wife is buried. We also constructed the tombstone out of concrete, and it is complete with name and all the usual pertinent information. Mrs. Weber did a very commendable job of cutting the printing on the green concrete.

Jim spent quite a few days working on the grounds; mowing, fixing fence, placing benches in convenient places and so forth.

With the time for the summer unit's arrival near at hand we worked some on preparing and cleaning up their quarters. We also have decided that summer was here to stay and we took down the stoves.

Preceding are a few of the jobs we did this last month. May God strengthen us as we continue to labor "In the Name of Christ." **—J.B.**

—FROM TOPEKA, KANSAS

Here in the Mennonite Service Unit serving in the Topeka State Hospital will come eight girls to find an outlet for their ambitions and energy in serving those people who are very much handicapped by the mental illness which they suffer. Though they will have few opportunities to give verbal testimony, they will have many opportunities to witness by deed. Their's will be a ministry of love as they work with those who are often unlovely and more unloved. Truly the cup of cold water given in the "Name of Christ" will not go unrewarded as they find before their term of service is over.

But what will they get for their minds? First of all they will get a better understanding of the many types of mental illness. They will become accustomed to helping these people and will as a result be more sympathetic toward those who are mentally ill and lose their fear and dread of it. They will also have chances to worship with young people and have a clearer understanding of what they themselves believe. They will learn to share: share ideas, share work, share responsibility and concern for others people. So their's is a two-fold ministry, to others and to themselves.

We will be happy to have these young ladies working with us this summer. They will come from the north and the south, from the east and the west, but before the summer ends they will be molded into a compact group working toward the common goal of serving our fellowman.

—FROM CLEVELAND, OHIO

Why are we here at a mental hospital in a voluntary service unit? We do not ordinarily find such places very appealing. Most of us chose a mental hospital unit because we felt we wanted to give voluntary service to our church, but since most of us are students we felt we needed the financial helps as well as to continue our education. Many of our friends who had worked here told us of their numerous experiences and challenged us to come. By meeting new friends and exchanging ideas, the world seems to become smaller and our outlook on life and society becomes broader. We have come for a maturing experience. We have come to gain practical experience in dealing with people—normal and abnormal. This will be useful when we return to our home communities. We have come to serve the state, but above all we have come to serve our Lord Jesus Christ. We have come to be witnesses of Christ through fulfilling the humblest of tasks. By close fellowship with Christian friends we are drawn closer to God. We have come to find God's will for our lives. We have come in faith and trust that God will work some good through us to bring glory to His Name. **—B.B.**

—FROM CLINTON, NEW YORK

Have you ever traveled from Florida to New York, standing in a cattle truck? And then prepared supper for over 100 people with one frying pan? Or lived in a small room with beds as the only furnishings, surrounded by rooms with more beds and more people? Or worked between 10 and 14 hours a day picking peas or beans, seven days a week? That is the life of a migrant.

It is the purpose of our work to make life more worthwhile and happy for the people of these camps. In order to reach this objective we have divided our program into three parts. They are recreation, educational and religious.

—FROM THE CALIFORNIA MIGRANT UNIT

Round-up at Garcia? Yes, of course—not of cattle, but of children. Jesse was the leader, spotting the jeep and friendly strangers, and reporting it eagerly to his older sister Rosie. The jeep was not the same color and the people in it were not the same, either, but both resembled the ones who had come last summer to bring forth happy memories and eager hopes.

Rosie had gone to school four years and so she could talk to the strangers quite easily. As soon as she had assurance of more games and stories and songs and things to make, "like last year," she and the lady started out on the "round-up." First, to

(Continued on next page)

YPU Financial Report For June

Bal. June 1, 1952		$(1,057.04)
Receipts in June		1,015.33
Tot. amt. from July 1-July 1		5,146.85
Per. of budget of $4,000		128.5%
Bal. June 30, 1952 (deficit)		(265.54)
General Fund	(1,071.48)	
Missy. Edu. Fund	205.94	
Notes Payable	600.00	
	$(265.54)	

Summary of YPU Financial Report
Fiscal year, 1951-52

Bal. July 1, 1951			$ 567.33
Receipts July 1, 1951-June 30, 1952			4,450.00
			$5,017.33
Disbursements			
General Fund		$3,616.78	
Missy. Edu. Fund			
Jacob Friesen	93.45		
Jacob Duerksens	1,479.17	1,572.62	
Voluntary Service		93.47	5,282.87
Cash Balance, June 30, 1952			$(265.54)

Thank You

Have you looked at the Young People's Union financial report in this issue? Look—and rejoice with us! Our fiscal year is over, and though a deficit of $266 may not be the best way to start a new year, you will agree that it is much better than the deficit of over $1,000 that we had a month ago.

This spring letters were sent to almost all the churches stating our needs of funds beyond what the budget called for because of unforseen needs, rising printing costs, etc. You have responded with cooperation that has thrilled us. You will be interested in seeing how your district as a whole responded. Following are the approximate amounts the districts have paid, and the percentage of their quota that was paid to the YPU:

Eastern Dist.	$500	96%
Middle Dist.	631	131%
Central Dist.	315	113%
Northern Dist.	550	105%
Western Dist.	575	53%
Pacific Dist.	304	126%
Canadian Dist.	650	74%

You will notice that over half of the districts have gone beyond their quota. Special honors are due the Middle District for going farthest "over the top." Your district can pay in only as you, as individuals and church fellowships, help them. Why don't you help your district be the "honor district" of the YPU next year?

The YPU will try to continue in serving you. Work on the Prayer Calendars for 1953 has begun. Program Helps are being sent out monthly; members of the Executive committee are visiting your churches, trying to understand your problems, and rejoicing with you in your successes; Jacob Duerksens are enjoying educational and fellowship opportunities.

Another year of opportunities is before us. Let us as united Mennonite youth continue to support the work of the YPU in His Name, and for His Kingdom! —**GRACE MILLER**

Voluntary Service Unit Report

(Continued from previous page)

Gracie, her cousin, and Gracie's little brother Alfonso. Alfonso couldn't understand the lady, but she smiled at him, and he wanted to go, too. Then to Popice's home and then from tent to tent, collecting children, like a railroad engine picking up cars at every siding.

Ellenor's mother said that she could not come until she had cleaned up, and so did Marta's and Gloria's and Consuella's. The games had already started when they appeared, walking shyly but eagerly through the dust, carefully going around the muddy place by the faucet, so that their carefully washed and ironed pink and green flowered dresses would look pretty to the teacher. They couldn't wear the dresses very often, but this was special, and they must look their best.

Rosie and the lady had rounded up a lot of children. Rosie knew almost everyone, but some of the children did not know many of the others, because they hadn't lived here very long. They never learned to know many other boys and girls when they moved so much. Some of them couldn't understand the lady and the man, either, but their friends told them what they said, and then they could play the games, too.
they could only come every day! But Rosie and the

The people left soon, or at least it seemed soon, and promised to come again, but not tomorrow. If lady wouldn't have to "round-up" the children next time—they would all be waiting for them—if only it would be tomorrow! —**M.G.**

CHRISTIAN STEWARDSHIP PRAYER

O Lord God who can speak unto Thee, save the one who has clean hands and a pure heart. In this matter of stewardship are our hands clean, our hearts pure? Save us Lord from littleness of soul, from greed. We would ask neither riches nor poverty, lest in one we should forget Thee; in the other curse Thee. But we ask integrity, and a recognition of Thy divine ownership over all we have and control. Amen.

A Book Review

HAROLD PETERS

HE HAD NO REVOLVER*, by F. L. Coutts; Bannisdale Press, London, 1951; 127 pages, $1.00

The band of gangsters who had been terrorizing the people in the foothills of the Himalayas had at last been captured. Most of them together with their wives and children were transported to one of the Andaman Islands. Edwin Sheard of the Salvation Army was asked to take charge of the transported bandits.

A police officer who heard of Sheard's assignment advised him to sleep with a revolver under his pillow. But Sheard's plans did not include a revolver.

He and his wife went unarmed to the Island. There they helped build a new village and divided the land so that the erstwhile robbers and murderers could start raising their own food. Moreover, they did not neglect the spiritual needs of their charges. The author emphasizes, however, that no special favors were offered to those who would become Christians: "The only privilege granted to those who accepted Christ as Savior was the difficult task of living up to His standard!" Five years later the conduct of the former gangsters was similar to that of peaceful English villagers.

Sheard's story, which suggests the title of this book, is one of thirty-two stories of goodwill. Louis Pasteur has a place in the book because indirectly his discoveries helped make London a healthier city. Also included is material on the poem, "St. Patrick's Breastplate," and on Joseph Mohr and his song, "Silent Night," or rather "Stille Nacht" as it was first written in Austria. Then there is information on how an armaments race between United States and Canada was averted in 1817. But most of the stories are about missionaries and conscientious objectors.

One of the finest C.O. stories took place in the Confederate States during the Civil War. It is about Seth Laflin who refused military service. He was threatened, repeatedly tortured, and finally sentenced to death. But when this hero of goodwill prayed for the soldiers on the firing squad they found it impossible to carry out the order.

The stories are all based on fact, say the publishers. One wishes the author had written an Introduction and explained how far they are fact and what part is supplied by the imagination (one story has the word "Legend" in its title, and another gives just-before-death thoughts of a man who had no opportunity to tell these thoughts to anyone else). Also, it would be helpful if he had added a list of books, "For Further Reading," for those who want more information on the themes of the stories.

The last story "Greater Love Hath No Man," is a fitting conclusion to the book. It mentions a number of winners of the Victoria Cross, which is awarded to those who have given their lives in times of dramatic emergencies to save the lives of others. But, says the author, emergencies are not the only occasions for heroic action. In day-to-day life there are opportunities for giving something extra, for going the second mile, which will not be without reward.

***Book on loan at the Western District Loan Library, North Newton, Kansas.**

School News

BETHEL COLLEGE

D. C. Wedel, president-elect of Bethel College, was today granted the degree of doctor of Theology in Christian education during commencement ceremonies at Iliff School of Theology, Denver, Colorado, as announced by acting-president, William H. Bernhardt.

Dr. Wedel's dissertation, entitled "Contributions of C. H. Wedel to the Mennonite Church Through Education" concerns a study of the influence of C. H. Wedel, first president of Bethel College, upon the social groups comprising the General Conference Mennonites in the middle area states.

This investigation seeks in particular to ascertain the influence of C. H. Wedel as an educator on the cultural and religious life of the Mennonites. Not only was he effective in setting a pattern to be followed in Bethel College, but many of his ideas and ideals have been incorporated into the broader religious and cultural life of the Mennonites.

The late president Wedel distinguished himself as the historian in that he wrote a complete history of all the Mennonite groups, using as his sources the printed literature as well as personal investigations.

Numerous publications, notebooks kept by former students, letters and personal interviews with former students, and the diary of C. H. Wedel, now in the Bethel College historical library, comprise most of the material used in the research.

Dr. D. C. Wedel graduated from the Bethel College Academy in 1927. Upon graduating from Bethel College in 1933 with an A.B. degree, he attended Colgate-Rochester Divinity School at Rochester, New York, graduating with a B.D. degree in 1936. For the next ten years he served as pastor of the Halstead Mennonite church.

In 1942 Wedel was elected to the Bethel College board of directors. He joined the Bethel family in 1946 as professor in the Bible department and was named acting president in 1950-51 when President Ed. G. Kaufman was granted a leave of absence to teach in Egypt.

Being deeply interested in the broader aspects of the Mennonite church, Dr. Wedel has served on various boards of the General Conference Mennonite church pertaining to education and relief.

Upon the resignation of President Ed. G. Kaufman, D. C. Wedel was chosen as his successor and will be inaugurated as president of Bethel College on Sunday, October 12.

MENNONITE BIBLICAL SEMINARY

The Woodlawn Mennonite Church located at the Seminary, together with the Grace Mennonite Church and the First Mennonite Church of Chicago conducted a children's camp for a period of five days at Camp Friedenswald this summer. William Keeney of the Seminary was the leader, assisted by Rev. and Mrs. Leland Harder of the First Mennonite Church and Ernest Neufeld of the Grace Mennonite Church together with a group of the voluntary service personnel. Approximately thirty-five youngsters from the three churches took part in the retreat.

Marvin Dirks and William Keeney were staff members at the retreat for high school young people at Friedenswald during the week of July 28 to August 2. Don. Smucker was in California recently, assisting in young people's retreats there.

Dr. and Mrs. S. F. Pannabecker were in Europe attending the World Conference of Mennonites. Miss Katie Andres, Seminary librarian, also spent the summer months in Europe attending the conference and visiting with relatives.

Rev. and Mrs. John T. Neufeld were in New York the week of July 15, to meet their daughter Esther, who had come to spend a few weeks at home from teaching duties in Puerto Rico, and at the same time to bid farewell to Rev. and Mrs. Rudolph Martens, who are missionary candidates for the Congo after having spent some time studying French in Belgium.

Rev. and Mrs. Sam Ediger are staying in Chicago while making preparation for their mission work in the Congo with the CIM Board. Mr. Ediger is also working for the Seminary temporarily while waiting for developments.

The following students lived at the Seminary during the summer and took work at Garret Biblical Institute: Henry Poettcker, Marvin Wasser, William Unrau, and Ferd Ediger. Martin Schrag also took some courses at Garrett.

Mr. and Mrs. Otto Klassen are living at the Mennonite Mission Center. Mr. Klassen is a student at the Illinois University Medical School in Chicago.

Others who have been staying here and working in the city are Eldo Neufeld, Buhler, Kansas; Paul Hertzler, Goshen, Indiana; Beulah Nice, Morrison, Illinois; Darlene Galle, Valley Center, Kansas; and Ruth Gilliom, Berne, Indiana.

People are lonely because they build walls instead of bridges.

From the Nation's Capitol

SS Issues Civilian Work List

The first consolidated list of agencies approved for the employment of consicentious objectors was issued by National Selective Service Headquarters during the week of August 11. This list is being distributed through the State Directors who will make it available to the Local Boards affected—those with I-O registrants.

The following 22 states have submitted approved projects appearing on the initial list: Connecticut, New Hampshire, Vermont, New York State, Delaware, Pennsylvania, Maryland, West Virginia, Alabama, Puerto Rico, Illinois, Wisconsin, North Dakota, Iowa, Kansas, Missouri, Nebraska, Louisiana, Texas, Colorado, New Mexico and Oregon. Two nonprofit agencies, the Mennonite Central Committee and the Brethren Service Commission, are listed as approved employers; both have domestic and foreign projects.

Various types of mental and general hospital listings are predominant, with correctional institutions, training schools, and health and welfare departments somewhat less frequent.

Upon receiving this list, at least those local boards in states where projects have been approved will be in a position to begin making assignments. Registrants should note that they may not be assigned to a work project until accepted by the employing agency; they may, however, indicate their preferences on SS Form 152 without such acceptance.

This list will be revised periodically as additional projects are added or others deleted. It will be available to I-O registrants at their local boards. Copies may also be secured from the National Service Board, 1105 K Street, N.W., Washington 5, D. C.

Millionth Registrant Inducted

The millionth registrant has joined the march of men inducted into the Armed Forces since begining of the Korean action in June of 1950.

Twenty-two year-old college graduate and only son of parents in Detroit, this millionth man was inducted with special ceremonies on July 31. His plans for marriage have been postponed.

In a letter addressed to General Hershey on July 29, Secretary of Defense Robert Lovett makes the following comment:

"This young man symbolizes a Selective Service accomplishment of incalculable importance to the armed forces and to the Nation's insurance against attack. In providing the manpower required in this period, without disrupting other phases of our national life, Selective Service has enabled the United States to speak the only language aggressors understand and has changed the course of history by thwarting plans inimical to the security of the free world."

Who is it that understands what has been accomplished by these million men?

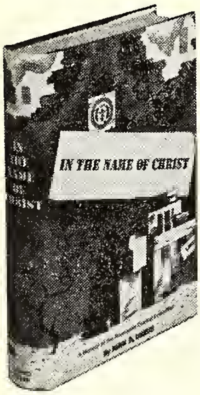
How many men have been commissioned for two years of Christian service by the American Churches in the same period?

Jottings

—**Deep Run Church, Bedminster, Pa.:** The Annual Fellowship Dinner of our congregation was well attended. Many enjoyed the C. E. sunset meeting held at the Norman Gahman farm and camp fire service at Charles Detweiler's with Kenneth Bauman and Richard Detweiler as speakers. Visitors to the Fifth World Conference, Basel, Switzerland, are Ada Thut, Wilhelmina Huber, and Jean Wismer. Cornelius Krahn of Bethel College recently showed colored slides on Russian refugees in Canada. Thirty of our members availed themselves of the opportunity of taking part in the Seventh Choral Festival conducted by Prof. Russell Lantz. Eleanor Wismer writes of her busy life in V. S. at Cleveland State Hospital, Ohio. Working with patients "makes one appreciate a Christian home. We really have lots to be thankful for." Every evening there are health classes, Bible Study and visits.—Corr.

—**Brudertal Church, Hillsboro, Kansas:** Nellie Penner from India has come to spend a year with Rev. and Mrs. P. W. Penner. Anna Funk, a refugee from South Russia and Germany, recently made her home here. We are glad to have them in our midst. The summer series of union meetings began on July 6, with four churches taking part. They are the First Mennonite and the E.U.B. churches of Hillsboro and the Johannestal and Brudertal churches. Interesting programs were planned and were well-attended. A union missionary meeting was held here on July 18. Young missionaries going out for the first time were here. They were Mr. and Mrs. Arthur Thiessen, Miss Mary Schrag and Mr. and Mrs. Bernard Thiessen.—Corr.

—**First Church, Reedley, California:** Our former pastor, H. G. Wiens, has taken over the pastorate of the Atwater Baptist Church, Atwater, California. A farewell for the Wiens family was held on June 29. John Bartel of Shafter served as supply pastor during the month of July. Our new Pastor, Aaron Epp, assumed his pastorate on August 1. A reception was held in honor of the Epp family on August 3. Miss Emma Ruth, recently returned from teaching in Kodaia Kanol, South India, has been in charge of the Sunday evening services during the month of July. Two German exchange students, Helmuth Lemke from Bluffton College, and Gerhard Bachman from Eastern Mennonite College, spoke on July 6. D. D. Eitzen was the speaker at the Mental Health Institute held in our church on June 28. Daily Vacation Bible School was held for ten days, beginning June 16.—Corr.



In the Name of Christ

by JOHN D. UNRUH

Out of a desire to help

grew the remarkable service of MCC

Answer to a need

The year was 1920. Word had come of desperate need among The Mennonite brethren in Russia. A group of concerned men from various Mennonite denominations finally met on July 27. When the day closed the Mennonite Central Committee had come into being.

Aid "in the name of Christ"

Through the years MCC has moved into one hopeless-looking situation after another bringing physical aid "in the name of Christ." This Christian witness has altered lives in far-flung places—Germany, Java, Puerto Rico, wherever MCC has gone.

Widening service

Services have been a wide variety—resettling displaced persons, caring for needy children, rebuilding communities, feeding and clothing refugees, serving in mental hospitals. John D. Unruh says the book is a record of "an increasing compulsion on the part of the churches to be a Good Samaritan both within and without the brotherhood."

Our part

Every Christian who is concerned about his church's mission in the world should read this history. Actually world needs are greater than ever before. Pastors, Sunday school teachers, parents of growing youth, high school and college men and women need to read **IN THE NAME OF CHRIST**. It deserves a place in our home, Sunday school, and day school libraries.

Price—$3.75

Mennonite Book Store
Newton, Kansas

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Sask.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

PHOTO BY HEILMAN

In our work and in our play,
Jesus, ever with us stay;
May we always strive to be
True and faithful unto Thee.
Then we truthfully can sing,
We are children of the King.

Volume 67 **Number 35** **September 2, 1952**

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EDITORIAL OFFICE IN NEW LOCATION

When this reaches the reader the editorial office of THE MENNONITE will be in its new location in Chicago. All mail and articles intended for the editor should be addressed:

THE MENNONITE,
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Please address your mail correctly.

The Mennonite

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MCC News Notes

Third Group of Trainees Arrives

The third group of European trainees being sponsored by the MCC arrived in this country on August 23. They will spend one year on American farms, as domestics and in church institutions, changing assignments at the end of six months as in previous years.

The names of the eighteen young people and their places of assignment are: Annemarie Becker, Germany, Lancaster, Pennsylvania; Alfred Bletscher, Germany, Beatrice Nebraska; Giesela Dorn, Germany, Hagerstown, Maryland; Eckbert Driedger, Germany, Bloomfield, Iowa; Ursula Frieseke, Germany, Kalona, Iowa; Heinrich Funck, Germany, Hitchcock, South Dakota; Werner Janzen, Germany, Berne, Indiana; Enno Jacobszoon, Netherlands, Goshen, Indiana; Ingeborg Lichti, Germany, Ligonier, Indiana; Magda Lichti, Germany, Pretty Prairie, Kansas; Tieme Murris, Netherlands, Iowa City, Iowa; Ada Noort, Netherlands, Newton, Kansas; Hanna Quapp, Germany, Mountain Lake, Minnesota; Waltraud Quiring, Germany, Broadway, Virginia; Frouwke Rab, Netherlands, Kansas City, Kansas; Elske Schut, Netherlands, Whitewater, Kansas; Johanna Sutter, Germany, New Paris, Indiana; Yvonne van den Berg, Netherlands, La Junta, Colorado. Emil Hege and Dagmar Froese from Germany will be coming a few weeks later.

The 26 trainees who have finished their year of stay in the United States will return to their homes in Germany, Holland, France and Switzerland, September 10. The purpose of this project is to give European Mennonite young people an opportunity to live and work in American Mennonite communities where they can learn new farming methods and become acquainted with our church life.

Relief Workers Leave

Rev. and Mrs. O'Ray Graber of Freeman, South Dakota and Whitewater, Kansas, and more recently of the Mennonite Biblical Seminary in Chicago left for Berlin, Germany, August 22. They will be in charge of the Mennoheim there, ministering in particular to the Berlin Mennonites.

George Peters, Boissevain, Manitoba, is on his way to Hashimite Jordan where he will take over the work of teaching woodworking and shoemaking to Arab refugee boys. Waldemar Schroeder who has been directing this work has left there for his home in Saskatchewan.

Of Things to Come

Sept. 12-15—Central Conference, Topeka, Indiana.
Oct. 15-17—Western District Conference, North Newton, Kansas.
Oct. 5—Worldwide Communion Sunday.
Oct. 26—Reformation Sunday.
Nov. 27—Thanksgiving.
Nov. 30—Advent Sunday.
Dec. 14—Universal Bible Sunday.

Flickingers, Swartzendrubers and Wedels Return

Virgil and Anna Grace Flickinger came home August 4. They directed the MCC work in Italy for one year and when the unit closed there they transferred to the community center in Kaiserslautern, Germany.

Mr. and Mrs. H. D. Swartzendruber, Kalona, Iowa, returned from Europe August 18. Dwight spent the first part of his term at Valdoie Children's Home in France and later worked at Gronau, Germany.

Harold and Sue Wedel who spent the past two years at the Kreuzberg Community Center in Berlin, Germany, also arrived in New York on August 18.

RUFUS BOWMAN, PRESIDENT OF BETHANY BIBLICAL SEMINARY PASSES

Dr. Rufus Bowman died suddenly at Emporia, Kansas, on his return from the west. Funeral services were held at Bridgewater, Virginia, Saturday afternoon, August 23; and a memorial service was held at the Church of the Brethren in Chicago, Sunday, August 24. He was 53 years old.

President Bowman was a very influential leader of the Church of the Brethren. He had been president of their Seminary since 1937. His attitude towards the Mennonite Biblical Seminary, affiliated with the Bethany Biblical Seminary, has always been most friendly and cordial. Not only will he be greatly missed by his own Church and Seminary, but by our Seminary as well.

Editorials

THE MESSAGE FROM THE WORLD CONFERENCE

This message, found elsewhere in this issue, is a masterpiece and should be studied carefully by every minister and layman. There is real sermon material there, and much food for serious consideration.

It is a humble message; calling attention to some weaknesses that have crept into our churches, such as materialism and dead formalism, and the forgetting of the real meaning of baptism and the new birth.

It is a message of real concern; that we seek the best welfare of our countries without compromising our command from God; that we show helpful sympathy for those suffering and imprisoned or persecuted.

It is a challenging message; calling on us to bear true witness in these difficult times; urging us to be the instruments of God to present His love to a warring and broken world, nor draw back from sacrifices that may be needed to make this message real.

It calls us back to the only true foundation, Jesus Christ, our Lord; and asks us to hold before us the living Church to see how we measure up to it today. "Our hope continues to be built upon Him, our Lord."

It must have been a dramatic moment when this message was solemnly and unitedly adopted. It is a sacred charge to each church and to each individual member. It will be a high moment for each of us, too, as we give our full assent to it and determine to heed its prophetic voice. A prayerful study of this message will mean that we all have been greatly helped by the Fifth Mennonite World Conference, whether present or absent.

"MEINE KRAFT IST IN DEN SCHWACHEN MAECHTIG"

This motto from II Corinthians 12:9 was displayed in large letters across the front of the auditorium where the Mennonite World Conference was held. No doubt it helped set the tone of the Conference, for before the eyes of all present, it constantly emphasized two great facts: the power of God and the weakness of man. Both of these truths are in danger of being forgotten today. We neglect God and trust in our own might, for we think our wisdom and our civilization has made us very strong. It is time we realized our own helplessness.

But there is a third truth we must not miss. His strength can be mighty through our weakness. As a small thin wire can be the carrier of a mighty voltage of electrical current, so our weak lives can be used of God to reveal something of His strength and to release His power upon the world.

This is a sobering thought. We are to be the channels through which His love can touch the lives of others. We may be weak in ourselves but in the control of God we can be strong witnesses for Him.

God is all-powerful. We are very weak in ourselves. But when laid hold upon by God, who can measure the power that may be released!

YOUTH RETURNS TO SCHOOL

Throughout the nation hundreds of thousands of children and youth are returning to school and college for another year's education. What will be the content of this mental training? What influence will it have upon the formation of their characters? How will it help them to better understand and love their neighbors? Will the virtues of high morality be stressed and emphasized? It is important that as parents and Christians we are concerned about the content of the teaching. If it does not square with the Bible, the will and plan of God, it will be positively harmful. Perhaps the church should be more concerned about what is taught in our schools.

But what is taught is only a part of their education. The real influence comes from their daily contact with their teachers. What kind of persons are they? For their lives and example teach more than the textbooks. Do they love God and His Word? Do they love all people and make that love felt in their teaching? Do they live out the high moral standards of God's Word? Are they the kind of persons we want the children to become?

Perhaps we pay too little attention to the type of teachers selected. They are the real educators of our children rather than merely the textbooks. Many who are teaching feel this responsibility and call upon God to help them discharge their sacred obligation. But many do not bother to turn to God for help and guidance and are more interested in the wages they receive.

Christopher Dock, the outstanding early Mennonite educator and teacher, had a real concern for his pupils. It was his habit at the close of the day to place the register of student names before him and kneel to offer prayer for each one on the list. More teachers like that would produce great results in the lives of the youth of our day.

DON'T FORGET THE NEIGHBORS

We are informed that the Home Mission section of the Board of Missions is running behind in finances. Sometimes the work in other lands seems more fascinating and appealing than that in the home country. But a soul's value is the same in any part of the earth. So we dare not neglect the home fields.

But we must not divert funds from the foreign work for the work at home. Our mission work in other lands must be continued by all means, but at the same time we should redouble our efforts for the work among our neighbors who also need the Gospel.

Read again the article telling of the new laborers for the harvest in new fields in Canada. Work of this kind is important. To strengthen the home field is necessary for a strong witness abroad.

Where Can We Find It?

ABE M. WIEBE*

Shortly after Columbus discovered America, many nations caught the vision of adding new possessions to their own, and went out in search of new lands that they might conquer. During the 1800's, after gold was discovered in California, the great California gold rush took place. People were seeking for the wealth that lay in these gold deposits. In recent years, the world has discovered the value of uranium and again there is an intense search to find such deposits, both by individuals and by nations. It seems that people in the past and in the present have been searching for one thing or another.

There is a search, however, which seems to be age old. It is the great universal search for happiness. No matter what people we observe, we find that in one way or another they are longing for that seemingly intangible element of life that we call happiness. In this great quest of all people, one asks the question, "Where can happiness be found?" Before an attempt is made to answer that question, I believe we must begin with the supposition that happiness is not contrary to the will of God. When God created Adam and Eve, He placed them in the beautiful Garden of Eden. Not only did they enjoy the most pleasant surroundings, but also when God came to fellowship with them, they found the supreme joy that comes to the human life—that of communion with God. The happiness that they had experienced was now gone. This does not mean that God did not want them to be happy, but they were to learn that in order to have a joyful, abundant, rich life, it was necessary for them to find the formula for such life in the will of God.

The Word of God does give us the clue as to how we, too, may have a rich happy life. It is most essential, however, that before the individual can attain that happy abundant life, he must have become a Christian by faith in Christ. It is possible to be a child of God and yet not have that abundant rich life that adds joy and happiness to life's journey. From Scripture we may learn five truths which will add to our lives that for which we, too, are seeking.

1. **Stop looking within yourself.** While living in the eastern part of the United States for a number of years, we found it possible to visit our parents in the Midwest during our vacation period. It usually took us three days to make the trip. The car we had at that time was an older model, and during these trips I was constantly on edge listening for something to go wrong with our car. It goes without saying that this tension made the trip rather an unhappy one for us. We were always looking for that knock in the motor which would mean trouble, repairs, and delay. There are Christians today who are constantly looking within their own lives and lamenting the fact that they have committed so many errors and failures. In their introspection, they discover all of their shortcomings against God and their fellow men. They compare themselves unfavorably with others, and feel that God has given others all the talents. They are discouraged and irritable, going about life pitying themselves. For such, life holds no joy. There is another way, and Paul, the apostle, says this, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Notice that Paul says, "Forgetting those things that are behind, I press on." Paul had reason to regret the past—the errors he had committed against the Christians, his failure to believe in Christ, and the many mistakes that he, too, made. And yet we find that having confessed these failures before God and men, he now says that he forgets the past. He will not constantly be looking within, for he holds before him the great calling of the Christian life. He calls it a prize, the mark of the high calling of God in Christ. He takes his eyes off of himself and fixes them upon the will of God and the great purpose of God for his life.

2. **Learn to like work.** After the fall of Adam and Eve in the Garden of Eden, we note that the curse that came upon them was that they would now need to earn their bread by the sweat of their face. In order to remain alive, it would be necessary for them to toil, to labor, to work diligently against many odds. As a result, work is something to be avoided if at all possible; it has become a drudgery to man. We talk today about work tension. There are those who work in the shop, in the factory, the office, on the farm, who constantly look at the clock and wait for the time when they can leave their task to do something which seems to them more enjoyable. Work adds to the human race an element of unhappiness, but again we find in Scripture the example of Jesus, the clue as to how work may become joy. Jesus said, "My Father worketh hitherto, and I work." Jesus knew that God was working, and his own task was that of working with God in the great plan of redemption. Here is a concept that can add much to our lives; it is that God and we are working together in the great program of building the kingdom of God, whether it be in the shop, the factory, on the farm, or in the kitchen. We, too, together with God, are working to bring to pass the will of God here upon earth. Work then adds joy to our lives.

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*Manager, Mennonite Publication Office.

3. **Learn to accept adversity.** When Job in the Old Testament found that God had permitted the destruction of his property, his sons, and daughters, he asked the great question, "Why do the godly suffer?" And in the Book of Job we find him searching for an answer to that great question, until finally he cries out, "I know that my redeemer liveth." The conclusion that Job finally reached was that God had not forsaken him. God was still on his side, and his faith in God was renewed even though he might not have a satisfactory answer to his question. Life brings adversity to all of us, especially to the Christian life. Adversity brings unhappiness. During the early years of the disciples of Christ, they found it difficult to believe that those who were to be followers of Christ were to suffer, to endure hardship, and to be considered as the scum of the earth. Jesus tried to warn them when He told them that if the Lord would suffer, the servants could hardly expect any other treatment. Before the resurrection of Christ, they were not quite willing to accept this suffering. But after His resurrection, we find that they were truly willing to die with Him in the great cause of Christ. There seem to be many Christians even today who have not learned the lesson that being a true follower of Christ means to suffer for Him. It means to suffer by denying ourselves some of the physical things of life, in order that the kingdom of God may be advanced; to suffer by standing for truth and righteousness; and to suffer at the hands of those who might wish to destroy our lives. But in order to live an abundant rich life, it is essential for us to come to the place where we accept suffering and adversity as a part of the privilege of being disciples of Christ.

4. **Learn to see the best in others.** God has created us to be social beings and has placed us in the world of many people. We live in close proximity, and as we rub elbows, we find that often we irritate each other. At times like that, we are so prone to become unjustly critical of those about us. Usually the harvest we reap from such a situation is that our lives become embittered, sour, and most unhappy. Even though Jesus had cause to find fault with many of those about him, we find that He constantly saw the best in others. We recall the time when Jesus was thronged with many people and came to the sycamore tree. Sitting in that sycamore tree was Zacchaeus, the publican. To many in the days of Jesus, Zacchaeus represented a group of people who had turned traitors against the cause of Israel. For Zacchaeus and all publicans worked as tax gatherers for the Roman Government and since they lived off of their profession, it was necessary to assess above that which the Roman Government required, in order to make a livelihood. This undoubtedly led to tax frauds of all kinds, which was well known by the Israelites. It is no wonder that the tax gatherers were hated by many people; and Jesus, too, could have taken the attitude that in this little man, Zacchaeus, there was very little good and that it was not worth His time to pay attention to him. But we find that Jesus did not do this. When He came to that sycamore tree, He looked up and called, "Zacchaeus, come down, for today salvation is come to thy house." He saw the best in others. If we, too, can see the best in others, we shall find more abundant happiness in our lives.

5. **Learn to make decisions.** There is probably nothing as frustrating in life as having shopped all day for a suit, dress, furniture, or farm machinery, and bringing such an item home and then wondering whether you should have really bought this item. You begin to doubt the wisdom of your choice; and from experience, all of us know that as soon as we are not sure we have made the right choice, we become unhappy. Life has many decisions. One of the greatest decisions we need to make is whether we want to live our lives unto ourselves or give our lives in service to God. (I do not necessarily mean what we usually think of as full-time Christian service. I believe that whatever our task in life is, it should be a full-time service to God.) But the decision each one of us needs to make is whether we want to live our lives for the gain of self, or for the kingdom of God. There are some Christians today who attempt to do both. They have not been able to make a decision, and are still riding the fence. Jesus said, "No man, having put his hand on the plow, and looking back, is fit for the kingdom of God." Anyone who has embraced the Christian gospel and then wonders if he should give his life wholly for the cause, is of very little value for the great cause of Christ. He has laid his hand on the plow. He is somewhat desirous to plow a straight furrow, but he does not know whether he has made the right choice. He is constantly looking back. When Jesus was faced with the greatest decision of all time, Luke recorded his action as that of an individual with a firm decision. When the time came that Jesus was to go to Jerusalem, there to give his life a ransom for many on the cross of Calvary, Luke says that he set his face steadfastly to go to Jerusalem. This was the purpose for which Jesus had come into the world, and he was not to be turned aside. He was not to waver. He was not to ask the question, "Should I, or should I not?", but He went. To those Christians who are still wavering on the decision of whether or not to yield their lives comletely to the will of God, there is very little happiness in life. It is when we, with a firm decision, commit our lives to the great cause of God, that we, too shall experience peace of heart and mind and find joy.

Are you still searching for a rich, abundant happy life? Why not accept God's formula for it?

THE RIGHT ROAD

An old negro farmer was asked by an evangelist to what denomination he belonged. "Suh," the colored man replied, "there's three roads leading from here to town—the long road, the short road and the swamp road. But when I gets to town with a load of grain, don't nobody say, 'Uncle, which road did you come by?' They asks: 'Is your grain good?' "

Central Conference Program; condensed

Condensed Program of the Central Conference
to be held at
Topeka, Indiana, September 12—15

FRIDAY MORNING, September 12

"Impressions from the World Conference"
Address of Welcome and Response
Reports of Conference and Mission Board Officers:
Conference Secretary, Treasurer, Field Secretary, Mission Board Secretary, Mission Board Treasurer.
Conference sermon by the President, Lotus Troyer

FRIDAY AFTERNOON

"Impressions from the World Conference"
Reports of Conference Institutions:
Mennonite Biblical Seminary, Bluffton College, Mennonite Hospital, Meadows Mennonite Home, Camp Friedenswald.
Reports of Conference Committees and Boards:
Publication Board, Peace Committee, Mennonite Central Committee; Ministerial Committee, Stuckey Memorial Committee, Historical Committee.

FRIDAY EVENING

"The Place of Prayer in Personal Life" —David Habegger
"The World Conference and a World-wide Fellowship" R. L. Hartzler

SATURDAY MORNING, September 13

Sunday school Association Session

"The Place of Prayer in Family Life"
Panel Discussion, "Our Sunday schools Today."
"The Place of the Sunday school in the Program of the Church" Alvin J. Beachy

SATURDAY AFTERNOON

Women's Organization Program

"The Place of Prayer in the Church" Mrs. A. E. Kreider
"Rewarding Experiences of My Work" Lodema Short
"Women's Work in the Congo" Mrs. Curtis Bowman
Sectional Meetings: Women's Organization, Men's Organization, Young People's Union, Ministerial Association.

SATURDAY EVENING

"Prayer and Missions" H. A. Driver
"Africa's Needs as We Saw Them" Dr. and Mrs. Curtis Bowman

SUNDAY MORNING, September 14

The Sunday school Hour
The Worship Service, sermon: "The Abiding Foundations of Our Christian Faith" A. E. Kreider

SUNDAY AFTERNOON

Young People's Union Session

"Pray Without Ceasing" James Boshart
"As I Found the Work of Missions":
At McKinley Mrs. Lowell Troyer
In Congo Ernest Yoder
Address—Robert Kreider

SUNDAY EVENING

"The Christ of Prayer" Irvin Richert
Report of Resolutions Committee
"The Christian's Answer to the World's Need" Don. Smucker

MONDAY MORNING, September 15

Conference Delegate Business Session

Christian Education

The responsibility of Christian Education is carried jointly by three institutions: the home, the Church, and the school. If young people are to be prepared to respond to the call for Christian dedication and service, each agency must do its part.

The importance of the home can scarcely be over-emphasized. Christian truth must be presented to the very young child; he must be provided an atmosphere where Christ is accepted as a sacred reality, and where the Church is an important part of life. Instruction by word of mouth is not enough. The child learns even more by example. If parents consider God the most important element in their lives, if their Christian experience is wholesome and satisfying, and if the home is an example of Christian brotherhood and love, an important contribution has been made to Christian education.

The Church must supplement the teaching of the home and provide instruction for those whose home environment is unfortunate. Deeply spiritual and consecrated teachers must have a smypathetic understanding of the children whom they teach and must use psychologically sound methods in their instruction. The Church must do its best to provide instructional equipment of the highest order. Too often the most important teaching of all is seriously handicapped by the conditions under which it must be carried on.

Unfortunately, the public school is limited in its capacity for definite Christian teaching. However, Christian teachers can have a tremendous influence in the attitudes which they demonstrate and in the way they present otherwise secular truth. Public schools should be supplemented by church-controlled institutions where all truth is integrated about that central and most important truth, the truth of Jesus Christ. The Church must provide for its schools so that they can do effective work, challenging youth to lives of consecrated service, and preparing consecrated leadership.

All three phases of Christian education are important. None must be sacrificed or neglected for the others. With the integration of these three institutions Christian education can be effective.

—L. L. RAMSEYER

Give me strength to make my love fruitful in service. **—Tagore**

Impressions of World Conference

VESTA SLAGEL*

This has been one of those rare experiences in life which is difficult to translate into words. That which touches the spirit, as well as the eyes and the ears, cannot fully be passed on to another. Attending this World Conference of Mennonites has been such an experience. It can only be felt in the heart.

Those of us who do not know the mountains, stand in awe and amazement at this handiwork of God. But the God who has made the mountains has also made man capable of enjoying their beauty and majesty. The setting for this Conference has been in these hills of God. One can only say that God is great.

It thrills one to stand upon this ground made holy by the blood of martyrs, our ancestors. Centuries ago they were persecuted here for their convictions and many fled elsewhere to find peace. Now we have come together from all parts of the world by air, by sea, by land, to this peaceful place. "The Lord will bless thy going out and thy coming in." This has been literally true for us as Mennonites and again we can only say that God is good.

When Swiss, German, French, and Americans together sing "I need Thee every hour," and each in his own language, one feels a common need which is met in this one God around "one common mercy seat." Many times during the Conference the motto of Menno Simon has been repeated, "Other foundation can no man lay than that is laid." Whatever the nationality, the Conference motto has kept all of us conscious of this God, "In meiner Kraft sind die Schwachen mächtig." Together we have felt again and again, "He is one God."

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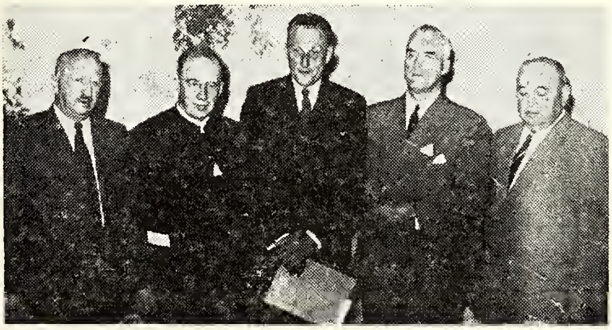
*Mrs. Slagel is a public school teacher of Topeka, Indiana.

THE EXECUTIVE COMMITTEE OF THE WORLD CONFERENCE



The Executive Committee guiding the Conference is, left to right, Ulrich Hege, H. S. Bender, H. W. Meihuizen, C. F. Klassen, Hans Nussbaumer.

—Photos by S. F. Pannabecker

Meine Kraft iſt in den Schwachen mächtig

Sessions of the Fifth Mennonite World Conference were held in the "Eben-Ezer" Hall of the Bible School at St. Chrischon just outside Basel. The Hall, with balcony, holds perhaps a thousand people and was filled to overflowing on the opening Sunday. The front of the hall was well decorated with a yellow crepe paper background and a center panel with red Christian symbol and sprays of wheat outlined at the side. A beautiful floral piece was kept fresh in front of the pulpit. The motte across the front read, "Meine Kraft ist in den Schwachen Mächtig."

Everybody's Doing It

The Institute of Propaganda Analysis lists several ways in which we are often led astray through popular appeals. **Name calling** is familiar to all of us in these days of "Red purges" and Communist-baiting. **Glittering generality** is the method used by Hollywood press agents when they employ "colossal" "stupendous " or any of the other adjectives that have become commonplace in their trade. The **plain folks** technique is often used by politicians. One of the first things that a a candidate for election must do nowadays is to prove that he is "a man of the people." He does this by having his picture taken while going through a factory or pitching hay on someone's farm. One of the most popular forms of propaganda appeal is the **band-wagon** approach. "Everybody's doin' it" is a phrase not only by children but by their parents as well to show their motivation for senseless and meaningless behavior.

Paul S. Kurtz **Quoted in the Pulpit.**

New Laborers for the Harvest

Canadian Home Missions

C. G. EPP*

The ordination of Brother Bill Zacharias, at present a worker at McMahon, Saskatchewan, had been planned for a long time. . . . Finally a day was definitely set, July 20, 1952. The Home Section as well as the Saskatchewan Home Mission Committee fully approved of the ordination. The author was asked to perform the rite.

Rev. V. E. Nickel, elder of the Emmaus Church of Swift Current, which includes a number of districts, had planned with his colleagues to have the ordination service at Elim Gospel Beach; but the heavy rains had made the road to that place impassable, and so the service was held in their church in Swift Current.

Ephesians 2:10 served as the text for the ordination. Solemnly the usual questions were put to Brother Zacharias, which he, realizing the momentous hour and the life of service before him, fully and heartily answered. His helpmeet also pledged her prayerful and loyal support. Brother Zacharias then received the official handclasp and was instated as mission worker and minister in the name of Christ and His Church. They both kneeled to receive the Lord's blessing by the laying on of hands, after which they were received into the Emmaus Church as members by Rev. Nickel. Brother Zacharias then gave testimony of his full surrender to the Lord's will and of his willingness to serve. All the ministers present were given the opportunity to give a word of greeting and encouragement to the newly ordained.

Every one of the eight places of worship of this church constitutes a mission field in itself. The people are Sommerfelder, i.e., of Mennonite background. The McMahon District is one of these. The Mennonite Brethren were conducting a mission in that rural section, holding their meetings in the village of Blumenort. They own a church building and have stationed a couple there. However, they want to give up the work and sell the church to our Conference. Rev. V. E. Nickel and I drove out there to look at the church and see some of the people. Due to the heavy rains and slippery side roads only a few people could be contacted. One brother, thought they would be willing to pay for the church themselves. We will have to wait for further developments. May the Lord continue to direct and bless.

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*Pastor, Eigenheim Church, Rosthern, Sask; and member, Board of Missions.

Handel, who performed the prodigious feat of completing **The Messiah** in 23 days, believed himself inspired. He said, "I did think I did see all heaven before me and the great God himself."

Faith makes the uplook good, the outlook bright, the inlook favorable and the future glorious.

Who Is My Neighbor? Colombia

LAVERNE RUTSCHMAN*

(The prophet Amos once said, "Woe unto them that are at ease in Zion." Israel had forgotten "to feel" with others. Sympathetic understanding had left them, and then the crash came. One brother, who is by no means an alarmist, wrote me recently saying, "It is high time that we think seriously of how we can help to save North America." As we read Brother Rutschman's report, let our sympathy go out to our Colombian neighbors.—**J. T.**)

Returning to Colombia, visiting again in the homes of believers, listening sympathetically as they relate with deep emotion their experiences of the past year, sharing their problems, seeing in most cases their tragic living conditions—all of this affords a tremendous contrast to what we have just seen in the States and Canada. Here in Colombia the homes of most of our believers are furnished with a crude hard bed, a chair or two, and a table. Many have less than that. Banana mats rolled out on the dirt floor are their beds; a pile of stones is their stove, and a box, their chair.

And then their problems—physical and spiritual, economic and social. In case of illness one visit to the doctor may mean days of privation because his fee is equivalent to what the average worker earns in an entire week. Employment is scarce. Wages are unbelievably low.

Many believers are deeply concerned about the education of their children. New Protestant schools cannot be opened due to government restrictions. Public schools usually demand daily attendance at mass and several hours of Catholic catechetical instruction each week regardless of the religious preference of the parents or the child. Just last week one mother told us, "What can we do? Our small daughter is in the public school. We are believers, evangelicals. Yet our daughter must attend mass daily. She must spend long hours studying Roman doctrine. When she refuses, the teacher strikes her."

Fear has always been a powerful obstacle to gospel work in Latin Amrica. "I am a sympathizer," a man told us last week, "but I am afraid to attend your meetings." Were it not for fear—of priests, policemen, public officials, public opinion—I have no doubt but that many thousands would immediately confess their faith in Christ. But they remember that for hundreds an open confessison of Christ has meant the loss of homes, farms, stores, and jobs. And for not a few it has meant death. As North Americans we do not know what it costs to be a believer in a Roman Catholic country.

Despite the opposition, the threats, the fear, the mountains of difficulties, most of our believers remain firm; their hearts have been touched by love; they have confidence in the promises of God in Christ. They know, and we know, that in North America hundreds of our people are remembering them in prayer. And they are encouraged!

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*Missionary to Colombia.

Progress in Japan

VERNEY UNRUH*

Dear Friends;

For the last several days Pete Voran and I have been here in Miyazaki city with the W. C. Voths. The main purpose of our trip here has been to make preparations for the time when we will be moving down to our main field sometime after Christmas. Things opened up for us quickly and we were able to buy a house and property in Miyakonojo. It is completely Japanese so we will do some remodeling before moving in. The field is ready and people there are already asking when we will come. We would be more than willing to move now. However, we feel it is necessary to spend more time in language school.

While here we have also had an opportunity to share in the work that the Voths are doing. They were finally able to secure property in March. Besides the house it included a building formerly used as a bakery. This has been remodeled into a chapel where their work can be carried on. The first service was held in the chapel two weeks ago and last Sunday we could share in the first baptismal service here in Japan. This was followed by a communion service in the afternoon so the day was one of deep inspiration and blessing to us.

In Kobe we have also been aware of God's leading hand. After a number of young people claimed the promise of salvation they came and asked if we might meet together for Sunday morning worship. We had no place to meet but we prayed about it and sometime later thought of using the garage. It is new but of course unfinished inside and not exactly what we ordinarily think of as a church. However, we are grateful that God's presence is not limited to a certain place or certain surroundings, but that "wherever two or three gather together in His name" He is there. Since we began on May 11 the attendance has increased by 1 to 2 per Sunday so that we now have a nice group.

One of the recent converts who is coming is a young man, about 20, who has been in one of my English classes through the winter. One Saturday evening after class I gave them a special invitation to come on Sunday. The next morning he was there and gave this report. He had never been to a church in his life, nor was he interested in Christianity. That night he had a dream; God spoke to him and commanded, "Go to church on Sunday morning." So real was this dream to him that he believed it really was God speaking. He obeyed God's voice, came, and asked how to become a Christian. The way of salvation was explained to him and the next Sunday morning he gave his heart to Christ.

So we are aware of the quiet working of the Spirit. No mighty revival has swept or is sweeping Japan so that thousands and millions are turning to Christ, but in many, many places the spirit is convicting men of sin and turning them to God.

Thus after a year in Japan it gives us a joy to report the things that God has done for us. When we docked in Kobe a year ago we were strangers in a foreign land. We could not understand or speak the language; we had no home of our own to go to (but nevertheless, we were taken care of at the MCC Unit in Osaka); our mission had no property here; our field of work had not been chosen. The road before us was uncharted. But though it was hidden from our human eyes we knew that He Who called us knew the end from the beginning and therefore we trusted this work completely to Him.

Now, after a year, we no longer feel like strangers; we have learned to know many fellow missionaries who share in our common task while at the same time we have an ever-growing circle of Japanese friends. We can speak some Japanese though we have taken only a few steps on the road that leads to its mastery. We are no longer homeless; in Kobe we have a mission home where 4 families can live, (crowded but nevertheless comfortably), while studying the language, and here in Kyushu we have property both in Miyazaki and Miyakonojo. As for a field of labor the Holy Spirit directed us to choose this Prefecture. With a population of over 1,000,000 and less than 1,000 Christians here the task before us is tremendous. Is it any wonder why the words of the Psalmist fill our hearts, "The Lord hath done great things for us whereof we are glad," —Psalms 126:13.

The course before us is still uncharted to our human eyes; but again we trust the future to our Heavenly Father Who does all things well. It is His work; we are His servants.

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*Missionary to Japan.

A COLLEGE PARABLE

A certain freshman went from home to College and she fell among critics who said that she had no style, that her manners were awkward and that she had an unattractive personality. Then they stripped her of her self-confidence, her enthusiasm and her courage, and departed leaving her hurt and lonely and half-dead.

And when the seniors saw it they were amused, saying, "What a good job the sophomores are doing on that freshman" and they passed on the other side.

In like manner the juniors also, when they saw it, smiled and said, "Yea, verily for she hath not the making of a good sorority girl." And they passed by on the other side.

But a certain special student, as she went about, came where the freshman was, and when she saw the freshman she was moved with compassion, and came to her and bound up her wounds, pouring in sympathy and understanding. And she took the freshman to her room and set her on her feet again, and brought her into her own circle and was a friend to her.

Which of these, thinkest thou, proved neighbor to her that fell among the critics? Go thou and do likewise.

CHARLES W. GILKEY

Program of Western District Conference; condensed

Condensed Program of the Western District Conference, to be held at Memorial Hall, North Newton, Kansas, October 15-17.

Conference Theme: "Holding forth the Word of Life"

Conference Hymn:
"Glorious Things of Thee are Spoken"

WEDNESDAY MORNING, October 15

Sermon by Conference President, Elbert Koontz

Reading of Minutes; Appointment of Committees, Presentation of Delegate Certificates.

Report of the Executive Committee: The Statistician, Committee of Revision of Constitution.

Election of Conference Officers and Members of Program Committee.

WEDNESDAY AFTERNOON

Report of Executive Committee, (continued): Central Treasurer, Field Worker.

Report of Board of Trustees and election of Board Members.

Message, Paul Erb, Editor, **Gospel Herald**, Scottdale, Pennsylvania.

WEDNESDAY EVENING

Program by the Women's Missionary Organization.

THURSDAY MORNING, October 16

Home Mission Committee Report and Election

Report of the Deaconess Committee and Election

Message—Paul Erb

THURSDAY AFTERNOON

Report of Education Committee and Election

Report of Bethel College and election of Candidates for the College Board

Short Statements by General Conference Executive Secretaries:
P. K. Regier, Executive Secretary
Elmer Ediger, Board of Christian Service
John Thiessen, Board of Missions
Willard Claassen, Board of Educ. & Pub.

Message—Paul Erb

THURSDAY EVENING

Peace Program, and Reports by Delegates on the World Conference

Music by the Bethel College Choir

FRIDAY MORNING, October 17

Report of Peace Committee and Election

Report of Charity Committee and Election

Report of Temporary Committees

Message—Paul Erb

FRIDAY AFTERNOON

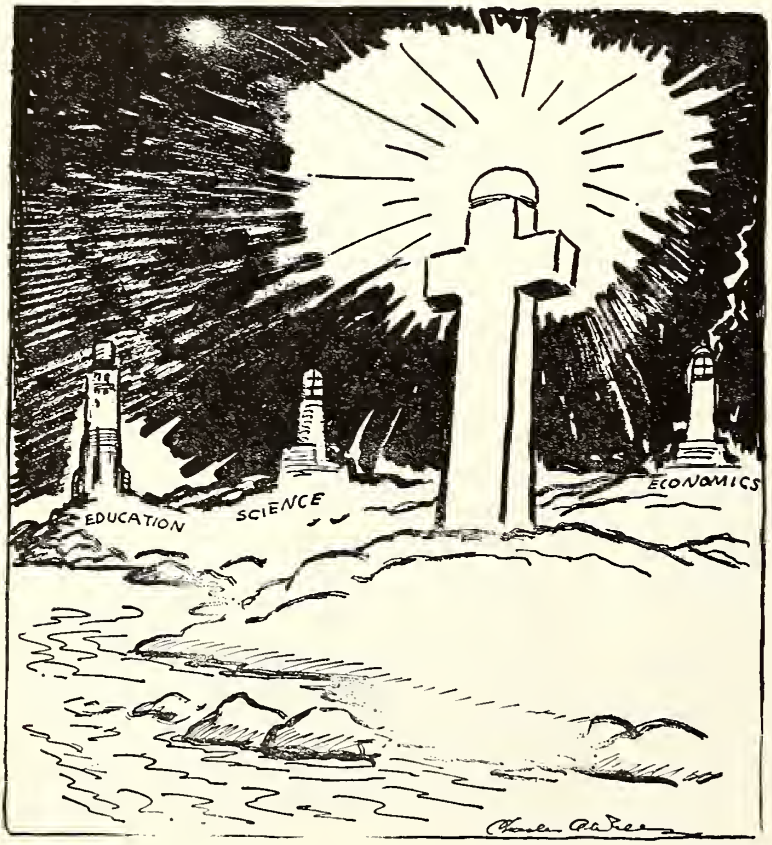
Memorial Service

Message—Paul Erb

Formal Close of Conference

("Mennonite Men" plan to hold their business meeting in connection with the Thursday evening meal.)

This Light Never Faileth



CHARLES A. WELLS

Through the centuries there has been one light along the rocky coast of human progress that has never failed. Education, great as it has been as a beacon light, has sometimes failed. The Western world was almost destroyed recently by men called Nazis who drew their skill, daring and even many of their concepts from the German educational system which in philosophy, music, medicine and science stood paramount in the realm of scholarship for half a century. Science itself, for all its brilliant moments of illumination, now threatens to leave the world in total darkness. Everything man has learned about economics will suddenly become dim and futile when again we have a surplus of goods, unemployment, hunger. Millions are gripped now by the possibility of the return to such conditions. But the light of Christian truth has not failed; whenever men have been selfless and generous to one another they have prospered; when they have loved and feared not, they have lived in peace; when they have trusted and obeyed God they have found contentment. Men never need be without hope with this eternal light.

Book Reviews

SERVING RURAL PUERTO RICO, Justus Holsinger, Mennonite Publishing House; 232 pages; $2.75.

The book concerns itself with the story of Mennonite work in Puerto Rico. Before 1943 this colorful island of Borinquen, as the Indians called it, was to most of us just a name out of our seventh grade geography. We knew nothing about its two million friendly, easy going yet highly excitable people of Spanish descent. They knew even less about Mennonites. Today Puerto Rico has become a part of our vocabulary and" Las Mennonitas" are well known throughout the Caribbean island. Justus Holsinger tells the remarkable story of this transition.

The author is a trained political scientist and it is to be expected that much of the material would be of a factual historical nature. As one who participated in the program without being intimately connected with any one single phase of it, the writer of this review feels that the author did a commendable job of selecting and recording that which is significant. If anything, he errs on the side of modesty in recording his own part in the development of the project.

The opening chapter gives a brief historical sketch of the island and of its people. It also relates the immediate events which led up to the coming of the Mennonites. With this necessary chore completed, we are launched into a delightful account of two continentals adapting themselves to rural Puerto Rico. Through the better part of a chapter there is scarcely a dull moment as these two and then others learn to know Puerto Rico.

The book is not chronologically organized. Following this introduction a chapter each is devoted to the following phases of the program: Rural Service, Medical Service, Community Service, Agricultural and Other Services. The next chapter will bring back many memories to the nearly 150 people who at one time or another served at La Plata and nearby communities. It is made up of interesting events and experiences as recorded in RIO LA PLATA, the official monthly newsletter of the unit. They are well written accounts by various members of the unit, which give an insight into the feelings and hopes of young continentals as they experience rural and urban Puerto Rican life.

In his final chapter Mr. Holsinger points out that although there was no organized religious program during the early years of the project since the CPS men were under the jurisdiction of the Federal Government, there was nevertheless a deep concern for the spiritual welfare of the people of the community. Later it was possible to build a church and finally to begin a strong evangelistic program as the project was taken over by the Mennonite Board of Missions and Charities, of the (OLD) Mennonite Church.

This book will be welcomed by all who have seen the beautiful island of Puerto Rico. It is profusely illustrated, some of the best pictures of the Mennonite work originally appeared in EL MUNDO, the leading daily paper of the island. Both the author and the publishers are to be highly commended for making such an attractive and informative book available. —CARL LEHMAN

IN THE NAME OF CHRIST, a History of the Mennonite Central Committee, by John D. Unruh. Herald Press; 404 pages; $3.75.

Shortly before his death, Dr. C. Henry Smith, Mennonite historian, stated in a public meeting that in his opinion, when future generations would look back to this period of Mennonite history, the most outstanding achievement would be considered the world-wide work of the Mennonite Central Committee. Here, in these four hundred pages, another Mennonite historian tells the thrilling story of that work from its origin up to the present time.

After a brief background of "Mennonite Origins" the author traces step by step, the growth and work of this unique organization which has as its motto "In the Name of Christ." Here is the story of the relief efforts in the various countries around the world, the account of the refugee movements and aids, the seagoing cowboys, Civilian Public Service, Voluntary Service, and the mental health program.

In the closing chapter on "The Continuing Compulsion" the author states that "the historian is unable to determine whether this MCC-servant has reached middle age or whether it is in the prime of youth." But he notes that there is "an increasing compulsion on the part of the churches to be Good Samaritans both within and without the brotherhood. . . and in the immediate future, at least, this helping hand will not be shortened or be less open and generous."

This book should be in every church library or made available for ready reference. It should be in the minister's study for information and inspiration. It should be in the homes of our members that the youth might become acquainted with the thrilling adventures of our churches "In the Name of Christ." This book furnishes proof that the way of love is practical and still at work in the hearts of Christ's followers. —J.N.S.

ONE THOUSAND ONE STORIES FOR CHILDREN AND CHILDREN'S WORKERS: Alice M. Knight; Wm. B. Erdmans Publishing Company; 287 pages; $3.95.

Do you look in vain for that appropriate story to grip the attention of your pupils at the opening of the Sunday school lesson? Or the apt incident to spark the ending and clinch the Bible truth? Mrs. Alice M. Knight, a mother, and for twenty-one years a writer of primary and junior Sunday school curriculum, has assembled and categorized this wealth of illustrative material to fill your need.

Carefully classified, the stories are quickly avail-

(Continued on page 560)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Manners Go to School

Most of you expect to finish high school and many will finish college. Did you ever count the time you spend in the schoolhouse, not mentioning the time spent in studying? If you go five days a week and thirty-six weeks in a year, you spend 1,080 hours a year; if you finish high school, you will have accumulated 12,690 hours. How you spend these hours is up to you, even if you think school cramps your style. And speaking of style, what do you want yours to be?

In order to begin the day right, leave home in a reasonably relaxed mood. This is impossible if you can't find your English theme, and you recruit your mother, small brother, and sister to hunt your locker keys while a chum rings the doorbell with annoying jerks and you rush off with your coat half on and forget your math book.

Does all your day go in jerks from the time you open the locker door and pull it so that the rafters ring? Remember that school is your business office and you don't pull and yank, crack people over the head with an algebra book, trip the boy in front of you, or tap-dance down the hall to the sound of your voice.

The boy or girl who rates in school is considerate of others. Walk, don't run, for that is the sign of a person often appearing in public places. So heed this suggestion and don't knock over half the school body just because you are in a buoyant mood. In going through the hall, your haste should be concealed. You are not a halfback charging down a football field.

Every girl wants to look her prettiest but make your toilet in the dressing room for that purpose. Don't stop classes passing while you put on makeup or comb out your matted bob. Remember that you should do lessons at home or in the study hall, not hanging over the railing or standing on the landing so that everyone must squeeze around you to get past. If you are at the heart of a romance, don't wait around for him to come past. It may be thrilling to you, but those not in the same condition think it silly and will point you out as an amusing character. This unsympathetic attitude may often kill what might become a fine friendship, and boys can be very good friends, believe it or not.

Greet your schoolmates cordially but do not shriek out of ecstasy at meeting them so that you forget where you are and what for. Try to think of yourself as a business girl going to work because that's what you are doing. School is business, serious business. I remind you that your father pays for the privilege of sending you there. Don't initial the walls while you are waiting for your chum, or dig holes in the desk with your nail file.

Teachers are people, too. Nod or smile or both or say good morning to Miss ——— when you enter the classroom. Remember that teachers don't enjoy staying after school either or having to be mean. They have a purpose in being in school: it is to teach, not police. I never heard of a teacher doing a job for the FBI on the side, and yet some students think she is a spy, a member of an underground organization through which she learns about your private life, such as getting lessons from the boy next door.

Over a period of many years, man has discovered that most things turn out well in the end if you observe the rules. There are traffic rules, rules for baking a cake, football, popularity, health, even the dressing room; the library and the assembly hall have rules. It's better and easier all around when you observe them even if you don't like the requirements. It is pathetically ungrown-up to boo and stamp and hiss when you dislike something. In one high school, students have made some good behavior rules, among them the following:

They who jeer and cheer shall not be tolerated.
They who mistreat gum, candy, or furniture shall chew and sit no more.

If the speaker at assembly is dull, remember he doesn't want to be; he is doing his best. Many times, if you really give him a break, you will get a good deal from his speech. The school doesn't make it a point to bore or irritate you; your principal probably got a good lead, but the person wasn't cut out to be the kind of speaker your school enjoys. From personal experience, a sympathetic audience can make a speech just as an interested student can inspire a teacher. It is the height of rudeness to slump, file nails, make up, comb hair, or whisper behind books. Get settled in the auditorium quickly, relax to the program and look bright. Don't yawn, but if you can't bear to hold it in—then behind your hand for goodness sake! If assembly is habitually dull, tell whoever is in charge how you feel; but don't demonstrate in public, and, furthermore, discourage your friends' protest by not joining in. When a neighboring team plays yours, treat the opposing team with courtesy. If your team wins, fine; but more important, be a good sport if you lose. Should you know any of the boys on the opposing team, compliment them on their courage, determination, or something; whatever you find to say will no doubt be true. Good crops up if you look for it. Remember that courtesy oils the wheels of life and saves trouble and worry.

Two other reminders of manners should be made here: conduct in the school lunchroom and dress. Good taste in the cafeteria applies to more than food. Pushing, shrieking, gulping, and clattering silver is bad. Clothes? Always simple and neat: shoes that fit and don't slosh; socks fresh and tidy

(Continued on page 557)

Making School Worthwhile

KENNETH MORSE

So it's come again. You can pack your swim suit in moth balls and start looking in the junk cupboard for your book strap. It's time now to shake off the lazy indifference of vacation days and get into the swing of a working schedule that originates in the principal's office. You might as well accept the fact that you must get up when the alarm rings—at least for five mornings a week.

For the first few weeks it isn't so bad. There's always the fun of seeing new faces in your home room, of hearing teachers struggle with unfamiliar names, of guessing how heavy or how reasonable the assignments are going to be in second year algebra. Even Latin and French have the charm of novelty. And there's a touch of fall in the air which makes you think of football and apple cider.

But you've going through all this before. It won't be long before a teacher's irritation will result in sharp words. Assignments have a way of piling up. You can't avoid that book report forever. And, before you know it—tests!

There must be some reason for all of these regulations that try to get you educated in spite of yourself. Dad would hardly agree to the taxes and teachers would hardly accept small salaries, if there wasn't something more to it than keeping you out of trouble for six or seven hours a day.

There's what you learn, of course. Facts about the world you live in, skills to help you live and make a living, acquaintance with the great leaders of the world, new ideas to stretch your mind and spark your soul.

But most important of all is the kind of experience this picture suggests. The close companionship with an instructor you admire, a teacher whose skill and brains and good spirit you respect, a man or woman who will be a worthy example for your years ahead.

There are not too many such teachers. And crowded schools place heavy burdens upon them. Resolve this year to learn to know one such teacher or counselor as intimately as possible. School can be more than the old routine. It can be the finest sort of education as a trained hand guides your awkward fingers toward the skills that make for abundant living.

Manners Go To School

(Continued from page 556)

with seams straight. Don't try to look sultry or "glamorish." Be yourself. Avoid slang but improve your vocabulary, modulate your voice. Beauty of face and form is not enough. Acquire charm, a glow born of consideration and respect for the opinion of others.

It would be fun to write a set of rules for both yourself and school which would improve the conduct and popularity of both.

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Are You a Drifter?

A great many people drift through life without aim or purpose. They float along the line of least resistance, avoiding all obstacles and shrinking from anything that looks like hard work. Their great desire is to get an easy job.

These people do not concern themselves as to whether or not there is any prospect of advancement in it, whether it offers any opportunity for self-development or not, or whether it is a stumbling-block instead of a stepping-stone to their future welfare. They have neither plan, nor program, nor ambition to guide them. They simply live for today.

This happy-go-lucky policy can lead to but one thing—failure. Thousands who have adopted it have drifted, in old age, to begging in the streets to dependence on grudging relatives, or to the almhouse.

Many of these unfortunates, if they had taken stock of themselves in youth, or had taken the trouble to find out their success possibilities and had planned their lives along commonsense, manly lines, might have contributed largely to the service of mankind and attained honor and prosperity in their chosen callings.

Whenever I see a youth looking for "a soft snap," I pity him. There can be no doubt where he will end, if he does not change his tactics. If he does not brace up, take stock of himself, and put vim and purpose and energy into his life, he will surely join the great army of the "might-have-beens."

Oliver Wendell Holmes says that it does not matter so much where one stands, as the direction in which he is moving. If you are working according to an intelligent plan; if you are trying to make everything you do a means of advancement to the goal you have in view; if your great ambition is not to make yourself famous, or rich, or happy, but to make your life mean something in God's world, go ahead, for you are moving in the right direction, and will reach your goal.

But if you are looking for an easy place, or running away from hard work; if you are too listless, or indifferent, or careless to take stock of yourself, to decide upon the path you wish to take, to look carefully ahead, but not too far ahead, or to make out an intelligent plan of action and follow it as nearly as you can, no matter where you stand, you are not moving in the right direction.

—Success

O God of love, O King of peace,

Make wars throughout the world to cease;

The wrath of sinful man restrain;

Give peace, O God, give peace again!

The Message of the World Conference

held at St. Chrischona, Basel
August 10 — 15, 1952

We, the more than 600 representatives of the Mennonites of Europe, North America, South America, Asia, and Africa, send sincere greetings in Christ from the Fifth World Conference in Basel, to all our Mennonite brethren and sisters throughout the world.

We have been here together in fellowship and in prayer, in meditation on God's Word and in self-examination. We have taken our stand on the one and only foundation of our faith—Jesus Christ our Lord and Savior. We have sought His leading in our discussions concerning the church and her commission.

We have held before ourselves the living church of Christ and have asked ourselves whether our churches correspond to it. We have become greatly disturbed because materialism and dead formalism have crept into our congregations. Further, we have become deeply concerned because the true meaning of baptism as a sign of the new birth is no longer maintained among us as it ought to be. We want to lay upon the hearts of all our people in every land the Word of Jesus which says "Unless a man is born again he cannot enter the Kingdom of God."

We were also reminded that from a living church will go forth the life-power of Christ into the world. Many of us and our congregations which are represented here no longer live under the pressure of persecution as did our fathers in the faith, Conrad Grebel and Felix Manz to whom we dedicated a memorial in Zurich. They and many after them gave their testimony to the world through a martyr's death. We who are no longer persecuted nor compelled to withdraw from the world and remain quiet must face the great commission of our Lord: "You shall be my witnesses." Beginning in our own environment and unto the end of the world.

The present threatening world situation is for all of us an urgent appeal from Christ to help, to minister, and to dedicate ourselves more completely to God's Kingdom.

As citizens of our countries, we desire to be subject to our governments, to pray for them, and to seek the welfare of the land, under the condition that where the requirements of human laws are contrary to the Word of God, we must obey God rather than men. Our rule of life must always be the Word of God: "Love your enemies, bless them that curse you, do good to them which hate you and pray for them which despitefully use you and persecute you that ye may be the children of your Father in heaven."

In the present warring and broken world, Christ calls us to be the instrument of the love of God for reconciliation, to bring peace, and not to draw back from the sacrifices which will be required of us.

We remember here in deep sympathy and intercession our suffering brethren and sisters who have been robbed of freedom of faith and are in prison for consicence' sake, and all those who have come into suffering through the difficult events of recent years, who have had to flee, and have lost their loved ones, and have been compelled to seek new means of livelihood. We pray that God may comfort them, strengthen them, and support them, and declare our readiness to help to relieve their need as much as possible. If the ultimate sacrifice be required, we, with them, think of the Word of the Lord: "Be thou faithful unto death, and I will give thee a crown of life."

Our hope continues to be built upon Him, our Lord. He has overcome the world and will bring victory to us and to all those who belong to Him. In the thought of this victory we say: "Come quickly, Lord Jesus."

May the Grace of our Lord Jesus Christ abide with us all.

The above official greeting and Conference Message to the Churches was presented and unanimously adopted. A committee, headed by J. J. Thiessen, Saskatoon, Canada, prepared the statement.

It was supported in turn by Samuel Graber for the Swiss Congregations; H. Craandijk for the Dutch; E. Haendiges for Germany; Hans Nussbaumer for the Alsacian Churches; J. B. Muller for the French-speaking Mennonites; O. A. Krehbiel for the General Conference Mennonites; P. C. Hiebert for the Mennonite Brethren of the United States; Paul Mininger for the Old Mennonites; H. H. Janzen for the Mennonite Brethren of Canada; Jesse Martin for the Historic Peace Churches of Ontario; and David Reimer for the Evangelical Mennonites.

The statement was adopted solemnly by a rising vote (unanimous) of delegates. J. J. Thiessen led in a prayer of consecration and the chairman announced the first stanza of "Ich Bete an die Macht der Liebe."

Other business transacted at the closing business session included the following:

1. It was decided to publish 1,500 copies of the official minutes of the Fifth World Conference in the German language.

2. A new preparatory commission is to be appointed by representative conferences by 1954, in time for the next meeting to be held, God willing, in 1957.

3. Invitations for the Sixth Conference were presented by Canada, Germany, and Holland. It was tentatively decided to meet in Germany as first choice, and Canada as second choice.

4. It was agreed that the refugee resettlement problem of Germany is an international Mennonite concern. The German delegation offered to provide scholarships for five young refugee boys. The Swiss, the French, the Canadians, and the Americans will assist.

—WALTER H. DYCK

Vignettes From Osaka

RUTH RESSLER

Spare and raw-boned, with a mutilated face they told me, "He is Director of the Labor Department". . . . I remembered great bushy eyebrows and school kids in shabby overalls whose dads were on strike, and my reaction to heads of labor departments was definitely negative . . . . . . Probably was scarred somehow in the war. Men that age stand a good chance. . .

It was an English class again, and for lack of any better ideas, I had assigned them to "Tell me what you'd do if you had all the money you wanted and one month vacation." Both of them are dreams in Osaka, even for heads of departments.

He stood rather awkwardly. "My dream would be to have a month's vacation in the country somewhere that I could watch my children have plenty of room to play. In the evening I should like to sit beside the fire and read a good book. I want to study poetry and religion, but I am very busy. A man needs religion in his life, but there is no time. My wife would be busy at something, and after a while she would make coffee for us. That is the happiest thing I could think of.". . . .

I remembered a hill back in Lower Tyrone Township where there would be plenty of room for his children to play, and a fireplace, and plenty of wood. . . . .

Rhoda came back from market in a hurry. "Emma's getting a floor in her house. I guess it's not a new floor, but it's wooden, at least. . . . . . Wonder if it has been only earth before". . . . . She has been Emma to us ever since she moved into the little shack around the corner, and we have seen her washing at the faucet on the street—dishes and shabby baby clothes—always with the sticky young 'un tied to her back, and always refusing to let us take her picture. She still looks like the Emma at home whom we remember gratefully for having given us her holiday when we needed it badly, and we'd like to have her see her "twin." Maybe the real Emma would be a little grateful, too, for some of the blessings she didn't realize she had.

Sunday morning Bible class. One by one they trudge up the stairs—the two sopranos from the choir, the boy whose father's wine shop is very busy and who has trouble finding time to come—"Johnny," whose mother doesn't understand at all when her boy wants to be a Christian—the man who has trouble sleeping since he spent three years working in a Siberian coal mine as a prisoner of the Russians—and the neighborhood bachelor who forgets his troubles by drinking. We are a motley group, learning together. Each of them carries the New Testament in two languages, Japanese and English, and a tiny green hymn book to study between times. We are growing to be friends, and our greetings are cordial as we bow "O hayo gozaimasu," sometimes very low, indeed.

Together we sing "Holy, Holy, Holy," and "In

(Continued on page 560)

Jottings

(Please note change of address as given on inside front cover)

—**Meadows Church, Colby, Kansas:** A young people's retreat was held at Camp Christy near Scott City, Kansas, July 31—August 3. Young people from the neighboring Mennonite churches attended also. Mr. and Mrs. Paul Goossen are in Arizona taking the Walter Goossen's place while they are on vacation. Elaine Ratzlaff, daughter of Abe Ratzlaff, was united in marriage to Vernon Becker on August 8. The young folks will live on a farm near Monument, Kansas. Mr. and Mrs. Arnold Nickel observed their twenty-second wedding anniversary on July 11. Elenore Schmidt was in our church July 29, showing slides of her work in India. On August 13. Mervin Miller showed the MCC relief needs with pictures.—Mrs. Homer R. Goertzen, Corr.

—**Bethany Church near Kingman, Kansas:** Rev. F. W. Loewen gave his final sermon on July 27, as the family was moving near Sterling, Kansas, where he plans to attend college. In the evening an informal meeting and a social was arranged in their behalf. Gifts and a love offering accompanied the good wishes of the church for their future welfare. Some repair work was done on the parsonage as it was prepared for the P. P. Tschetters, who moved here from Omaha, Nebraska. P. P. Tschetter has accepted a call to serve as our minister. H. E. Miller conducted the installation service on August 10. A fellowship dinner was held. Paul Voran and Benetta Albrecht were married August 10.—Corr.

—**First Church, Mountain, Lake, Minnesota:** Miss Marie Toews spoke and showed slides on our mental hospital work, July 27. Our pastor, and Mrs. Amstutz were gone on a two-weeks vacation the first part of July. I. J. Dick supplied the pulpit August 3, and Milton Harder, a student from our Biblical Seminary, spoke to us on August 10. Mr. and Mrs. Arthur Fast, who are doing mission work at Jackson, Mississippi, spent some time in the community during their vacation visiting relatives and friends. Mr. Fast told us about their work on Sunday morning, August 10. The Sunday school classes, mission society, and church members sent 86 Good-will Christmas bundles.—Mrs. Sam A. Quiring, Corr.

—**Lehigh Church, Lehigh, Kansas:** Through the Sunday school, Women's organizations, and individuals, a nice group of Christmas bundles was made up for the needy. Recent improvements include a new outdoor bulletin board. Our church again participated in union services each Sunday evening during July and August. Special speakers and numbers from members of local congregations made the services a blessing for all. Several of our young people attended Camp Mennoscah. Diana Jansen and James Unruh were married on Friday evening, August 8.—Mrs. Alvin Goertz, Corr.

—**Salem Church, Dalton, Ohio:** The early summer at Salem was one of much activity such as a very successful Vacation Bible School of seventy-six pupils; the collecting of Good-Will Christmas bundles; helping to sort and pack relief clothing collected by the Wayne and Medina Counties' relief unit; rolling bandages for mission stations; making baby layettes for the Congo mission; making quilts; and sending twenty-three young people to Camp Friedenswald. Suddenly, on August 3 and 4, three children from the community were stricken with polio. Larry Raber, son of Mr. and Mrs. Fred Raber of our congregation was one of the victims. He is improving nicely, and will be returning from the hospital soon. Nine children and their parents took part in the child consecration services which were held July 27. The Young Peoples' C.E. Society enjoyed a new experience when it provided the Sunday services at the Wayne County home on July 20. Our pastor, Irvin Richert, taught a three-weeks Bible course at Bluffton College. He returned home each week end and reported he found college teaching a very interesting and profitable experience.—Mrs. Merl Lehman, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Edwin R. Stucky had charge of the morning services in our church August 3. He also spoke at the evening Union services which are held on the "Rock" this year. The Pawnee Rock community had very high winds the evening of August 7. Many of our members suffered losses and damage to their buildings. The

C-174

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

home of David Schmidt was completely demolished and David Schmidt died from the injuries. The funeral was held in our church August 11.—Corr.

—**Hoffnungsau Church, Inman, Kansas:** On August 26, Mr. and Mrs. J. B. Ediger, retired missionaries, will celebrate their Golden Wedding anniversary. Family, friends, and members of our church will be present for the happy occasion. Mrs. Abraham B. Reimer, a beloved member of our church passed away to her heavenly reward. The funeral was July 11. Ernst Kaspar, agricultural trainee from Switzerland, has made a return visit to our church after having been gone for six months. We welcome him back. He will be here for a short visit after which he is returning to Switzerland. Our church donated 150 Christmas bundles to be sent abroad. We are thankful to do our little part. Henry J. Ediger of Newton, Kansas, another member of our church passed away on August 5. We extend our sympathy to the sorrowing widow.—Mrs. Dan E. Nachtigal, Corr.

—**Bethel College Church, North Newton, Kansas:** It has been a hot, dry summer but the wheat harvest was good for which we are thankful. Vacation Bible School was held for four weeks during the month of June. A joint Sunday school and Bible School picnic was held June 30. The church voted to ask Harold Buller, who has been our pastor during the summer months to continue as our pastor for another year. His ordination was held August 10. The evening of July 16, Dr. and Mrs. Arthur Thiessen, Miss Mary Schrag and Mr. and Mrs. Bernard Thiessen gave an evening program. The Walton church joined us for this program. Several of our members are attending the World Conference at Switzerland.—Corr.

—**Bethel Church, Inman, Kansas:** Mr. and Mrs. Virgil Flickinger, who have been in Voluntary Service in various parts of Europe for the past two years, arrived in New York on August 4. Mrs. Martin Wiens, mother of Mrs. Flickinger, and a sister, Mrs. Garmen Wedel, with her husband who is pastor of the Emmanuel Church of Moundridge, went to New York to meet the Flickingers. Seventy-one Christmas bundles have been sent from here for needy children overseas. Cradle roll additions during the recent past have been three baby daughters: Janice Faye was born to Mr. and Mrs. Jake Plett on July 10; Cheryle Irene was born to Mr. and Mrs. Dan S. Neufeld on July 23; and Jane Ann came to bless the home of Mr. and Mrs. Walter Yuhnke on August 3.—Mrs. A. F. Enns, Corr.

—**CORRECTION:** Through some omission in copying the Jottings from the Bethel Church, Inman, Kansas, in the August 5 issue, in reporting the ordination of missionary-elect Arthur Thiessens, the name of a sister of Mrs. Thiessen was in error. The item should have read: "One of her sisters, and her husband, Mr. and Mrs. Howard White of Wheaton, Ill., were home for the occasion." We regret this error. —Ed.

—**Hebron Church, Buhler, Kansas:** Our minister, Elbert Koontz, as president of the Western District Conference and delegate for the General Conference, left for Basel, Switzerland, and so other ministers are filling his pulpit for the five Sundays while he is gone. Mrs. A. M. Lohrentz, president of the Women's Missionary Association of the General Conference also left for the Basel Conference. Our prayers and well wishes are with them. Four new members were received into our congregation by letter and seven by baptism. Some from our church attended the different retreat group programs at the Mennoscah Retreat grounds. Four-hundred-ninteen yards of material were donated for our July relief project and 72 Christmas bundles for the August relief project.—Corr.

—**Immanuel Church, Downey, California:** Dr. D. D. Eitzen brought the messages on July 13. Don Aeschliman will serve as our interim pastor until Dr. John Graber arrives in October. Over 75 attended the C. E. picnic at South Gate Park on Sunday afternoon July 20. Our congregation has donated money to prepare and send 20 Christmas bundles. William Linscheid, chairman of the trustees, has resigned after almost 27 years of service on the church council. Mr. and Mrs. Linscheid are moving to San Diego, where Mr. Linscheid will be working with his son, Harlan, in The Bible Book Store. Mr. and Mrs. E. E. Yoder are traveling abroad, attending the World Conference in Switzerland and visiting several missionaries from our church who are in Africa. On July 7, twin boys were born to Mr. and Mrs. Fred Kuemerle. Their Grandparents are the D. S. Schroeders.—Corr.

VIGNETTES FROM OSAKA

(Continued from page 559)

Christ there is no East or West." A prayer, then verse by verse we read a chapter. First it was the Gospel of Luke, then the Acts, then Philippians, and James, and now First John. Verse by verse we compare the two languages, and think what those verses may mean for us today. Gradually we have grown to know each other a little more intimately that is the case with the usual run of students in our English classes. Furosato-san wonders where in the teachings of James differ from Communism. Sometimes he has rather troublesome thoughts about various things. He's an active youngster, and clubs and socials are a big thing in his life. Sometimes we worry a little about him. He loves life so much!

Someone came late. Perhaps he did not know that we meet at ten. As he entered a little embarrassed, he paused, and twisted his greasy student's cap. It was Ishimura-san, captain of the high school basketball team that won first place in west Japan this year. Bald-shaven, he grinned a little sheepishly the other day as he told me that high school boys with unshaved heads are "lady-killers." Furosato-san rose to introduce him to the group, "This is my friend, Mr. Ishimura. He wants to study the Bible, too."

We finished the chapter. Later, Furosato-san selected our "goodbye" song, "Lord, I Want to be a Christian." And his young voice trembled as he sang, "In-a my heart, Lord, in-a my heart"......

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

BOOK REVIEW

(Continued from page 555)

able under sixty-seven headings ranging from Assurance, Bible, and Christian Living, to Sin, Temptation, and Worldliness. Under the Forgiveness classification you will find excellent illustrations of our concept of nonresistance.

Although some of the illustrations are familiar, many are fresh. About a quarter of them are authenticated; that is, stories of well-known people and definite places. You will find incidents from the lives of John Quincy Adams, David Livingstone, George Truett, Dr. Thomas Lambie, and many others.

This book should also prove valuable to pastors. Many of the illustrations have no age limit, but are good for any audience. Parents will also find the stories helpful in teaching their children the practical lessons of daily Christian living.

—**Grace Moyer**

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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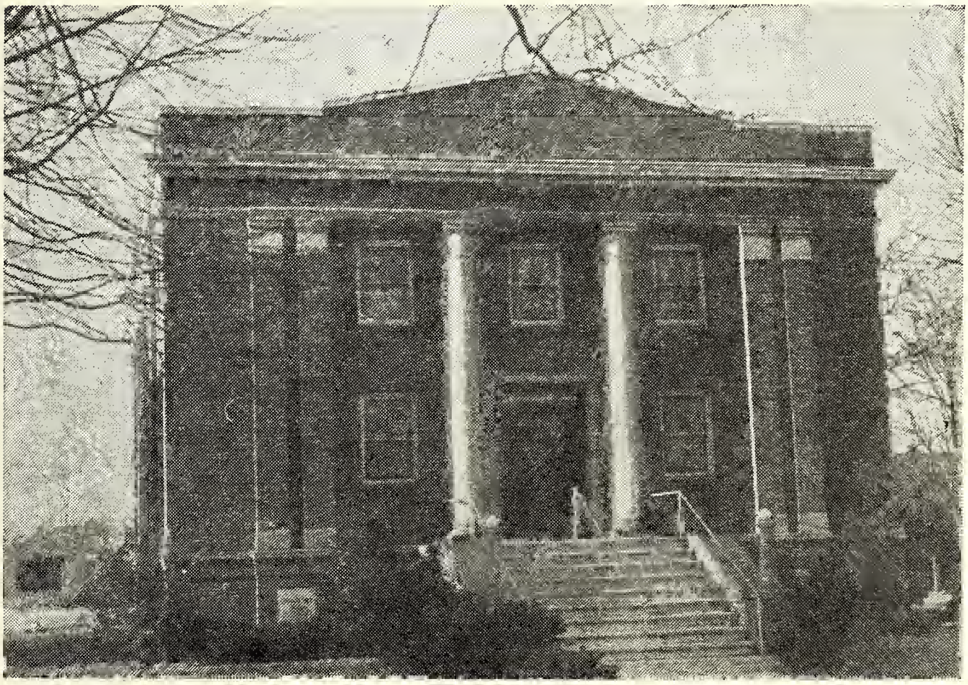

The Topeka Mennonite Church, Topeka, Indiana, where Central Conference meets.

How amiable are Thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth
For the courts of the Lord.
Blessed are they that dwell in Thy House;
They will be still praising Thee.

Volume 67 Number 36 September 9, 1952

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The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear Editor:

Recent issues of **THE MENNONITE** have carried a series of articles which seek to re-examine the need for Deaconess work in our church. The writers point to the need for consecrated young women who are devoted to the Church and such work as nursing, missions, teaching and pastoral assistantships. They deplore the 'fact that few young women are entering Deaconess work today.

None of the writers has discussed what to me appears to be a basic problem; namely, why should the young women who enter such fields of service be set apart in a special order as they are, not only by garb but also socially? What are the psychologic effects of this on those who enter it, and what are the basic reasons that would prompt a young woman to seek to be set apart from her peers and their plans for marriage and motherhood?

Our colleges and Seminary include many consecrated young women who are entering nursing, mission work, teaching, and pastoral assistantships who are neither given nor do they seek any special distinction. There are many equally consecrated young women who plan no career but to be devoted wives and mothers and who hope to raise their families in the best Christian tradition.

Should not a re-examination of Deaconess work include such considerations?

Otto D. Klassen
Chicago

Cover Picture

The Topeka Mennonite Church located in Topeka, Indiana, belongs to the Central Conference. The present pastor is Esko Loewen. This church is host to the Central Conference, September 12—15.

Of Things to Come

Sept. 12-15—Central Conference, Topeka, Indiana.
Oct. 15-17—Western District Conference, North Newton, Kansas.
Oct. 5—Worldwide Communion Sunday.
Oct. 26—Reformation Sunday.
Nov. 27—Thanksgiving.
Nov. 30—Advent Sunday.
Dec. 14—Universal Bible Sunday.

Prayer Requested for Mrs. John B. Jantzen

Mrs. John B. Jantzen, R.N., was ordered to take a six months leave from her work at the clinic at Nyanga Station of the Congo Inland Mission, by Dr. Merle H. Schwartz head of the Mission medical staff. The Jantzen family has gone to a mission rest home near Johannesburg in South Africa. We are grateful to God that the doctors at Johannesburg confirmed doctor Schwartz' belief that a complete rest would heal Mrs. Jantzen. The Jantzens left the homeland in August, 1949. They have one four year old daughter Evelyn. Their home congregation is the General Conference Church at Paso Robles, California. Their address the next six months will be:

Rev. John B. Jantzen
c|o Beulah Farm
Halesowen, Cradock District
Union of South Africa

THE TYPOGRAPHICAL ERROR

The typographical error is a slippery thing, and sly. You can hunt till you are dizzy, but it somehow will get by till the forms are off the presses—it is strange how still it keeps!

It shrinks down into a corner, and it never stirs or peeps—that typographic error, too small for human eyes, till the ink is on the paper—then it grows to mountain size!

The boss he stares with horror, then he grabs his hair and groans; the copy reader drops his head upon his hands, and moans. The remainder of the issue may be clean as clean can be, but the typographic error is the only thing you see!

—Northfield (Minn.) News.
In Sunshine Magazine

An Evaluation of the World Conference

GUEST EDITORIAL **R. L. HARTZLER***

The Fifth Mennonite World Conference was a notable event in Mennonite history in a number of respects. But its chief significance and greatest contribution to Mennonitism today must, in the opinion of the writer, be determined in the light of its background and of some of its less obvious aspects rather than in the carrying out of the program itself. The program was significant, as any consideration of "The Church of Christ and Her Commission" must be; but the program was chiefly significant in the way it lent itself to the larger end—the discovery of the measure of our unity in thought and of ourselves being basically a world-wide Mennonite brotherhood.

Conference Impressions

1. Representation and attendance. The Conference was a notable coming together of delegates from fourteen different countries in five continents. Delegates consisted of ministers and other church leaders, lay men and women, missionaries, and M.C.C. workers. In addition to these were a large number of "guests" to make up the total conference group, numerous enough that a fleet of thirteen buses was needed to make the trip to Zurich for the Grabel-Manz memorial service. This was the first world conference with such large attendance, to be held in Europe.

2. Possibilities and limitations of language. The tri-lingual aspect of the Conference was a study in itself. The song books were printed in German, French, and English, so each one could sing in the tongue he knew best. This brought home the fact that truth and spiritual experience are universal and language is but the vehicle for its expression. For us the variation in language was covered by the harmony of the music, but in the all-hearing of the Heavenly Father, all must have come as one harmonious expression of praise, supplication, and commitment.

Yet with all that, those of us who could not understand the speaker but were fortunate enough to get at least the essence of his thought through the translator and our mechanical receiving sets, still realized that there were more shades of meaning which we missed, and that this means which fortunately kept us from missing so much, still left us short of the understanding and appreciation we might have had, had we all been able to speak listen and think in one tongue.

3. Inadequate timing. On the other side of the case was the matter of inadequate timing, so that sessions became long and the program behind schedule. This was due to three things: (1) The program as planned was very full; some might say too full; (2) Speakers seemingly did not take due account of what went before and took too much time for introductions in which they reiterated what had been said before, and then sometimes had to drastically curtail what was to be their special contribution to the progression of thought in the program; (3) speakers had to speak (or read) much slower than they expected for the sake of the translators.

4. Limited congregational singing. As mentioned above, song books were designed that each might sing in familiar terms. But instead of the books being distributed for general use, they were offered for sale with the result that many did not buy them, and some who did, did not always remember to bring them along. Also because of limited time very often only one or two stanzas were used. Being in a Swiss setting some of us anticipated more of the spiritual inspiration through great congregational singing than too often was the case.

Greatest Contribution

With all of its strong aspects, and despite all that may be noted otherwise, the Conference made a large contribution to a more vivid sense of basic oneness and of world-wide brotherhood. This was a notable achievement in the light of its background. Through course of time it came about that Mennonites had for years lived in five countries of Europe, and United States and Canada. Unwittingly, all became more nationalized than we were aware, until war came with its extraordinary emphasis on nationalism and deep gashes were cut into whatever sense of brotherhood may have existed prior thereto. Also in course of time some variation of interpretation and emphasis had come to obtain among us, either between or within us as national groups.

Yet meanwhile two ravages of war and revolutions left many of our brethren in dire distress or destitute, and their pathetic plight deeply touch the too divided heart of Mennonitism, its nationalistic barnacles fell off as hearts, hands, means, and lives were extended in Christian love and fellowship.

And now after the most poignant era of this division and response was passing, we came together in a Mennonite World Conference, designed to help us discover some great areas or bases of our unity, and it did. But beyond that an ever larger unity of spirit enclosed as we lived, thought, worshipped, and conferred together. This was attested by the fact that whatever hesitations were present at the outset regarding the issuance of a conference statement, were superceded by a hearty acceptance of such statement.

The committee worked long and prayerfully in the formulation of the conference statement to the brotherhood, to make it such as all would fully endorse. After it was read, one after another of the leaders of various groups rose and expressed his approval and his confidence that his fellow-delegates would feel likewise. Then a motion for its acceptance was made. Brother J. J. Thiessen lifted the whole matter and us up to the Throne of Grace after which we sang "O Power of Love," and in that high moment our sense of being a worldwide Mennonite brotherhood moved a long step forward as "One in hope and doctrine, one in charity."

---

*Associate editor; editor GOSPEL EVANGEL; Field secretary, Central Conference.

Our Charge is Love

VERNON H. NEUFELD*

> **"The aim of our charge is love that issues from a pure heart and a good conscience and sincere faith."**
> **I Timothy 1: 5 RSV**

At a time when love seemed lacking and men rather were concerned with doctrines, myths, geneologies, Paul was determined that he and his fellow worker Timothy keep clearly before them the aim of their Christian charge: to love and to teach love. In the present-day "famine of love," as Kagawa expresses it, we, too, must remember what is the goal of our commission as followers of Jesus Christ. "The aim of our charge is **love**," even as it was for Paul and Timothy many years ago.

I. What Is Love?

To say that the Christian must love has but little significance in an age that has seen the seduction of "love" by Hollywood, pulp magazines, and the conversations of men. We have lost the meaning of the word **love** in an era that emphasizes the physical, the secular, and the senuous. And our English vocabulary is inadequate in distinguishing between theatrical "love" and New Testament **love.** Perhaps the King James translators were correct in rendering "the greatest of these is **charity;**" at least that carries a great portion of the New Testament meaning within its connotations.

We cannot look to the present age for the meaning of **love.** We must go to the New Testament Greek for the word and to the New Testament for the meaning of **love.** The Greek word for N.T. **love** is **agape** (pronounced a-ga'-pay). The word is found seldom outside the N.T.; the writers took an almost obsolete word and gave it new meaning and content by using it for that new expression of God's concern that they had witnessed in Jesus Christ. **Agape,** briefly, is the love of God transformed in the life of the Christian and expressed by God-directed, brotherly, selfless concerns. **Agape** is God-centered; man is but a channel through which the love of God can flow.

The loftiest conception of **love** and the one with farthest outreach in the New Testament is found in the first letter of John: "In this is love, not that we loved God but that he loved us and sent his son.... Beloved, if God so loved us, we also ought to love one another.... He who does not love does not know God; for **God is love.**" **Agape** cannot originate with the Christian; it is the gift of God which becomes the motivating force in life. If one does not love, he simply does not know God.

II. Without Love All Effort Is Futle

The profound expression of Paul in I Corinthians 13:1-3 bears out the truth that all endeavor is meaningless unless the motivation is **agape.** Those very things which we consider to be commendable expressions of Christian living are in themselves nothing without the inner content of love.

1. "Speak in tongues of men and of angles." Paul warns that the practice of speaking in tongues without the spirit of love is just a lot of noise. Likewise is much of our present-day oratory, be it political, commercial, or even religious. How much we talk at times and how little we say. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven." Why? Because God's love is not the force that compels us to speak.

2. "Have prophetic powers, understand mysteries and knowledge." There are those who can foretell the future in the light of the past and present; and how admirable is the individual who seems to understand and interpret the mysteries of the sacred Scriptures. Yet, unless love takes that ability or knowledge and uses it as God himself would, all is for nought.

3. "Have all faith." Even faith, considered to be so paramount in Christianity, is nothing without the expression of love. The reformers of the sixteenth century failed to completely purify the Church because in their emphasis of "justification by faith," they lacked God's love in dealing with all their problems. "Faith without works is dead;" so is faith without **agape.**

4. "Give away all I have." Members of the early Christian community gave all that they had into a common treasury. For the individual to receive blessing and satisfaction, Paul says, such generosity must be done in a spirit of love, "not reluctantly or under compulsion." An important note in Christian stewardship!

5. "Deliver my body to be burned." Even martyrdom or persecution without a spirit of love is futile and unnecessary. The self-infliction of suffering in order to "share Christ's sufferings" is ridiculous. No room here for a "martyr complex!" This does not mean, however, that the way of love may not lead to suffering and martyrdom.

No, the aim of our charge is not to speak eloquently, to understand all, to have a strong faith, to be generous, or to suffer: "the aim of our charge is **love.**" Love that must be the law of our life and the light which enlightens **all** our problems.

III. Love Answers All Problems

When we fail to apply the **agape** from on high in every area of life, we fail to utilize the balm that can cure every disease—we fail as Christians.

Love must be the guiding force in the home:

—to overcome differences of opinion and character.
—to stabilize the shaky union that is joined by a sensuous tie,
—to draw back into fellowship estranged and deliquent children.

Love must be the guiding force in the church:

—to bind together in oneness the various members,
—to attract those who are outside the fellowship,
—to treat with respect and understanding those of other denominations and faiths.

Love must be the guiding force in society:

—to smooth the ruffled feathers of labor and capital into a mating unity,

(Continued on page 575)

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*Pastor, Zion Church, Donnellson, Iowa.

The Sunday School in a Great Task

In the fall of the year many Sunday schools reorganize. In many instances new officers and new teachers take over. Children are promoted. Aims and goals are set for the work ahead. For a number of years now we have made special efforts in the fall of the year to reach the unchurched and the lost in the community through the Sunday school. This year should be no exception. Our endeavor might take the following directions.

1. Each Sunday school teacher should make it the special concern of his heart to help each pupil of his class into a happy relationship with Christ. If he has pupils in his class who are not Christians, he should help them to become Christians. If the members of his class are Christians, he should help them to a happy assurance of salvation, to an intimate fellowship with the Indwelling Christ, and to a clear understanding of what obedience to Christ involves.

2. The Sunday school should not be satisfied unless it reaches all the unchurched in the community. The Sunday school teacher should go out to visit homes. He should take class members with him to call on pupils who are lax in attendance. He should take pupils with him when he visits the homes of non-christian people to invite them to Sunday school and to talk to them about the Christian life. He should encourage class members to invite and bring their friends to Sunday school. In many communities families move out and new families move in. It is through this shift of population that so many people are lost for the church. Make sure each new family is invited to Sunday school and made to feel happy and at home in church.

3. Each Sunday school should have a definite service outreach. Several persons should be assigned the task of making a study of the community within a radius of fifty miles from the church to see if there are any neglected areas where people do not attend Sunday school and church. If they find such areas the Sunday school should make plans to open an Extension Sunday School there, using its own members as teachers. Sunday school superintendents will need to take the initiative in this.

Christ for Everyone

In the May 6th issue of the Mennonite, reference is made to the continent-wide simultaneous evangelistic campaign known as the CHRIST FOR EVERYONE campaign. October has been designated as the month for this united effort of the churches of the United States and Canada. They hope to have at least 15,000 churches cooperate in this simultaneous effort. Each congregation is to plan its own program in its own way with its own leadership. It is proposed that the first week in October be devoted to prayer and the spiritual awakening of the church, that the second and third week be given to visitation evangelism, and that the month be climaxed with an eight-day series of evangelistic services. This is meant to be mass evangelism at its best in each congregation. Why should not we as Mennonite churches cooperate and make the month of October a month of special evangelistic endeavor in our communities? Let us pray about this and follow the guidance of the Lord.

The Purpose of Evangelistic Meetings

Many of our congregations have one or two series of so-called evangelistic meetings each year. Why are such meetings held? What are the goals and purposes? After consulting a goodly number of our pastors and ministers, we may say that such meetings have chiefly a two-fold purpose.

First. Evangelistic meetings are held to strengthen church members and professed Christians in their Christian experience by (1) making them aware of how an unyielding life frustrates them and God, and that separation from all known sin is the condition for the abundant life in Christ, by (2) helping them to find assurance of salvation, by (3) helping them into an intimate fellowship with the Indwelling Christ, ("Every step of progress in the Christian's life is taken by a fresh and fuller appropriation of Christ by faith, a fuller baptism of the Holy Spirit"—Charles G. Finney), by (4) pointing out how the Christ-life is lived through obedience to all that He has commanded, and by (5) awakening them to the responsibility to strive against sin and to seek first the Kingdom of God in all of life.

Second. Evangelistic meetings are held to help people who are not professed Christians. (1) Lift up Jesus and help people to know Him in all his beauty and love, and thus awaken in them the consciousness of sin and a sense of being lost without Him. (2) Explain how Christ saves people. Make clear how people become Christian and lead them to a decision to accept Christ as Lord and Savior. (3) Help them to find forgiveness of sins and peace with God. (4) Explain to them the cost of discipleship and lay the claim of Christ to their lives upon their hearts, appealing for a decision to follow Him in obedience. (5) Make clear to them that it is in the fellowship of the church that we are to seek first the Kingdom of God and make our witness to the world. In all these things we preach for a decision. A saving relationship with Christ is the goal.

In following through with the above mentioned two-fold purpose, certain additional emphases will likely be made. The nature of the church as the fellowship of God's children will be explained. Full-time Christian service will be emphasized. The duty to witness and win others to Christ will be explained to be an integral part of the life of the redeemed. The hope of the Christian and many other precious truths of the Gospel will be emphasized, but the chief aim will be to fulfill the two-fold purpose mentioned above.

—W. F. UNRUH

We Met Outstandingly Interesting Brothers and Sisters

WALTER H. DYCK*

Scenic beauties in the "Schweiz," wonderful as they are, faded as we contacted brothers and sisters in the Lord, gathered on "Mount Chrischona." Pauses between sessions were all too short to learn to know the many who are truly "great" in larger or smaller positions throughout the Mennonite world. We met a brother who was here all day Sunday. After the evening service he commented that he had gone home at the close of the morning service, he might have retained more. By evening he had heard so much that he was almost confused. One had to take time to visit with people—brothers and sisters in Christ.

We met Brother Hans Zumpe, a leader of the Society of Brothers, Bromdon, Bridgnorth, Shropshire, England, a Hutterian Colony of 200 members, which we hope to visit on September 8, and about which we wish to report in these columns later. Brother Zumpe had just returned from a sister Colony in Primavera, Paraguay, exchanging positions with Brother Hans Meier, about to leave for the colony of 700 people in Paraguay, South America.

We met Brother J. M. Leendertz, Haarlem, Holland, who recalled with interest his visit to America in 1921, also his visists with the late Brethren J. W. Kliewer and H. P. Krehbiel and others. He remembered, in contrast to the wide representation from America this year, that at the First Mennonite World Conference in 1925, the Mennonites of America had been represented by only one delegate, namely the late H. J. Krehbiel, Reedley, California. Brother Leendertz' paper on "Our Responsibility for World Missions," was outstanding.

We met Brother B. H .Unruh, Karlsruhe, Germany, the respected scholar who has given himself for years, as the late Brother David Toews did in America, bringing spiritual and material assistance to brethren in Europe. Though white-haired, he still possesses a forceful personality and message.

We met Sister Elise Wall, a deconess sister of Germany, who inquired from us about a friend near Whitewater, Kansas, who had never answered her letters but had repeatedly sent CARE packages, much of which she had also been able to share with others who had been in even greater need. She glowed with an expression of warm Christian gratefulness when we told her that her benefactor was our next door neighbor near Whitewater.

We met Brother Emery Yutzy, an Amish minister of Plain City, Ohio, who was impressed with flying over the Atlantic at 11,000 feet and being thrilled with the spiritual application of "living above th clouds." "I'll never forget," he said, "the experience in France, as a member of the Menno Travel Tour, when Pastor Jean Peterschmidt led us into the church for a 'no dry eye' experience, reading Ephesians 1 and leading in prayer." After a moment of silence he added, "Our church is not alive—God help us."

We met Brother Peter Wiens of Paraguay, who through the assistance of the Home Mission Section of our Board of Missions and the MCC had been enabled to come to Switzerland wtih his wife and two children, to continue his training in Basel for his calling as minister to his own people. One was impressed with his calm, warm, but dignified personality. He also reported to the meeting of young people on Saturday, August 9.

We met an aged Old Order Amish brother, Jonathan Fisher, Lancaster, Pennsylvania, a man of small stature and meager means who had determined to come to the World Conference, and did it against the advice of others, by working his way over on a cattle boat. Others tending the cattle on the boat had been ill, but not he.

We met Brother C. W. Spohr, long time missionary under the China Inland Mission to China, now an English teacher at St. Chrischona. He told of the church tower which dates back to 1200 A.D., built as many believe by the Romans as a lookout over the mountainous terrain. Evidence of the antiquity of the tower lies in the lead metal used instead of cement between the stones by the Romans instead of the lime and/or cement in succeeding centuries. The sanctuary is believed to have been added in about 1500 (before the Reformation) completing the church as a Roman Catholic structure. Later it was in the hands of Swedes, Austrians, and others, and used as a stronghold, no doubt.

Incidentally, the writer and his wife arrived in Switzerland in time to be present for the Swiss National Holiday, August 1, on which evening all over the land, wood fires were built on most hills in commemoration of the method of liberation in which the Swiss had taken the sign as a grassroots movement to throw off the yoke of the Austrians about 700 years ago. Firecrackers, rockets, and sparklers were also seen and heard.

Now back to our story, about 1800 a man of God is said to have seen the deserted Roman Catholic Church building and to have sent a carpenter to begin repairs. This, then, is a thumb nail account of the history of the oldest of now many buildings on St. Chrischona. The church came into evangelical hands and had now for over 100 years been a stronghold of a "new life" movement, and, as reported earlier, also been a training school for our Mennonite ministers and missionaries. It was interesting to climb into this tower.

We met Brother Jean Widmer, who also attended the World Conference in 1948, who told of the singular position his son had taken as a nonresistant. For three years he has been confined to jail. Although it is unknown how many C.O.'s there are in France, young Jean Widmer, confident and clear in conscience, is one of thirty C.O.'s confined in this one jail. Assurance has been given that in October a civilian type of service may be available.

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*Sec., General Conference; pastor, Emmaus Church, Whitewater, Kansas

We met many young people, members of the Pax Services, and others. Among these were the translators who did such a fine service. John H. Yoder of Ohio, Paul Peachy of Zuerich, Magdalen Friesen of Minnesota, Wolfgang Schultz of Berlin, Willy Peterschmidt and Elizabeth Wiebe of Germany translated German into English; Alfred Peterschmidt, Bertha Ropp, and Max Schowalter of Germany translated German into French; Werner Entz translated French into German (this happened only in discussions); Lydia Muller translated English into French; and Hans Joachim Wiehler and Doris Neff of Germany translated English into German. One relieved the other on definite schedules. They could be seen in the simultaneous translation booths, alternately happy when a brother spoke in German, rather than English or vice versa, doing their best, either with or without use of manuscripts, giving the content of messages, discussions, and announcements. Our young people in America should know at least two languages. Many of these young people know three languages and are richer for it.

We met, of course, many of the two hundred official delegates, the M. C. C. Executive and personnel from Basel, Frankfurt, Gronau, and other headquarters, all of whom did their best to inspire, to strengthen delegates and visitors in the things of God and our precious and common heritage. It was marvellous that across boundries of race and language we can be one in Jesus Christ, our Lord.

We also met "Chrischona brothers" doing their share in the maintenance of buildings, the farm or gardens and orchards, to help in their free keep during seminary days—fine young men from all parts of free Europe. They help us to feel at home.

So we could go on relating precious times with brothers and sisters in Christ. The George Neufelds, the Rudolph Martens, and Waldo Harder had come from Brussels. The Drs. H. R. Bauman and the Paul Wengers had arrived from India on their way to Bluffton.

Each in their own way were "outstandingly interesting" and we hope to meet them again, if not in this time of grace, then certainly before the throne of grace, and also in our eternal home. "Christians never see each other for the last time."

RETREATS IN INDIA

The statement below is taken from Miss Melva Lehman's letter of May 5, 1952. Miss Lehman is the Principal of our Girls' School, Janjgir, India. —**J. T.**

"Miss Marie Duerksen and Miss Helen Kornelsen have been giving some attention to the youth work in attending the retreats. We rejoice that retreats were possible for each station this year (This means retreats at the following stations: Champa, Janjgir, Mauhadih, Korba, Jagdeeshpur), besides an all-Mission retreat in Mauhadih and then a Chhettisghar retreat in Dhamtri (the Old Mennonite Main Station).

Menno Simons Memorial

ERNA J. FAST

In the spring of this year thieves stole the bronze tablet at the memorial of Menno Simons near Bad Oldesloe in Schleswig-Holstein. This is the place where Menno Simons spent the last years of his life and where he is thought to be buried. Petty thievery of bronze, lead, and other metals has become extensive in Germany since the war, especially since these metals are scarce and very valuable.

For some time the Hamburg Mennonite congregation had been considering the possibility of moving this memorial from its isolated little plot that stands on a small rise in the midst of wheat fields to the Menno cottage and linden tree a few kilometers away at the edge of the town of Bad Oldesloe. This contemplated move has been definitely decided upon as a result of this theft, and the congregation began to make plans for this move.

But something else was on the move as well. Quite apart from the action of the Hamburg Mennonite Church, a group of Protestant students at Kiel University and some of their professors were setting a project in motion which is all the more to be treasured because it was done quietly and without fanfare. A student of medicine wrote a short article for the university paper in which he sketched the history of the Mennonite Church and told of Menno Simons and of this memorial and how it had so scandalously been robbed. He called attention to the generous gifts of food and clothing sent by American Mennonites after the war and closed the article with the challenging question: "Would it not be a fitting gesture of thanks for the help received during those difficult years for us to assume the responsibility (Patenschaft) of this worthy memorial?"

The student council and the public relation department of Kiel University set to work. First of all the present memorial site was cleaned and a wreath was placed at the foot of the now defaced memorial stone. The public relations department expressed the willingness to assume the sponsorship for the care of the new memorial when it is completed. This is more significant when one realizes how much emphasis is placed on regular care and visits to the graves and memorials of Germany. And finally, the University student council initiated a drive to collect money for the purchase of a new bronze tablet, and they invited the other universities of Germany to join this drive. To date, 580 DM (approx. $150.) has been collected toward the fund although the drive is not yet completed.

The laying of the wreath on June 30 of this year at the old memorial site was filmed and to it was added a set of pictures which had been collected during the years of MCC relief work among the students. It is planned that a wreath is also to be placed at the new memorial when it is completed and that this event is also to be filmed. In this way they hope to prepare a record which will include

(Continued on page 575)

Glimpses from

GOD OFFERS STRENGTH FOR WEAKNESS

"Meine Kraft ist in den Schwachen Maechtig," literally translated from the German, "My Strength is mighty in the weak," II Cor. 12:9, was the text of the placard neatly written across the front of Ebenezer Hall, at St. Chrischona, Basel, Switzerland, greeting the first delegate session on Saturday evening, August 9, 1952. It was a fitting scripture for the numerically small and too often divided Mennonites of the world. A beautiful boquet of various colored gladioli banked with greenery ten feet high pointed up the speakers stand.

Delegates and visitors had been arriving during the day at MCC headquarters in the city. Buses provided transportation for delegates and their wives at two and four o'clock, also later in the evening as the guests arrived. A supper of ham sandwiches, tomatoes, and hot tea was the first of twenty-one meals served in a tent near the "Bruderhaus." Name tags tied into lapels displayed names and addresses of bearers from Canada, Germany, Holland, Indonesia, Paraguay, Switzerland, the United States, and other parts of the Mennonite world.

The Saturday evening meeting was an introductory business session for orientation and organization. Instructions were given for the use of individual short-wave simultaneous translation sets. A period of discussion soon proved the practicability of these small battery sets. A brother speaking in German could be heard in either French or English. Both the German and the French can understand the American, and there are many of them speaking English.

It was agreed that offerings be lifted for the Basel Bible School, for German refugee camps, for European Voluntary Service, and for Conference expenses (the cost of printing conference programs, songbooks, registration, etc.). Daniel Wenger, Jr., conference treasurer and business manager, estimated a total budget of 60,000 Swiss francs, (twenty-three cents in our money per franc), most of which was covered by charges for lodging and meals.

The question was raised whether a conference message should be formulated for constituency churches. There were pleas for such a pronouncements. The matter was to be referred to a committee to be appointed by the preparatory commission, to be reported later for possible action.

Two hundred copies of the July-August issue of the "Theologische Zeitschrift," published by the theological faculty of the University of Basel, devoted to Mennonites, Anabaptism, and pietism, were presented free of charge to each of the two hundred delegates registered. Resolutions of thanks and appreciation were to be sent to the theological faculty of the University of Basel, to the Swiss Bruidesrat, to St. Chrischona, and others.

Thus began a week of fellowship and inspiration "auf Chrischona." Anticipating an eventful Lord's Day, and thankful for, although somewhat inconvenienced by much needed rain, delegates and other visitors committed themselves into the Lord's care for the night.

(To be continued)

—WALTER H. DYCK

GLEANINGS FROM THE SPEAKERS

Those of us who had the privilege of attending the World Conference in Switzerland recently found ourselves thrilled repeatedly by the messages spoken from the platform. It would be impossible to call attention to all of the messages; however, a few pointed statements gleaned from notes taken during Conference sessions may suggest lines of thought basic to the spirit of the messages. The following are such statements picked at random:

"We have come together to this Conference not only in order that we might learn to know each other better, but also in order that we may learn to know the Lord better." **(H. S. Bender)**

"The past history of what our people and your people have done and undergone is a memory to all of us; we are sorry for that which happened. It is not possible for us to change that. We can only place the past into the hands of the Lord. We are thankful for the faith which God has given you to preserve. We wish you God's blessing." **(D. Alphons Koechlin, Basel, President of the Swiss Council of Churches)**

"The religious awakening in and around Basel during the eighteen hundreds finds its basis particularly in Mennonitism." **(Rienecker, Prof. at St. Chrischona Bible School.)**

"The times of ease and rest have been for us a time of danger and we need to come with a sense of repentance." **(Samuel Gerber, Conference Sermon)**

"The period after the war has drawn the German groups of Mennonites together into a unity never achieved before." **(Otto Schowalter, Germany)**

"Our Mennonite fate in Germany depends upon whether we can fill our people with a new sense of responsibility." **(Otto Schowalter)**

"The problem of the refugees coming from the regions beyond the Iron curtain must now be the problem not of the Berlin church alone but of all of our Mennonite peoples. Our contact with our Mennonites in the Russian zone will soon be broken. This I know to be a definite fact." **(Erich Schultz, Germany)**

"God has led our people to South America for the purpose of influencing the land. But unless our Mennonite people in the land undergo a real revival in the faith they will be swallowed up by the local culture." **(Litwiller, So. America)**

"The outward organization of a congregation may only be an evidence that the congregation once was a living congregation." **(Pierre Widmer, France)**

orld Conference

"Before the Cross Jesus said: "Go ye to the lost sheep of Israel." After the Cross He said: "Go ye into all the world." This same order holds today; the responsibility of the Church begins at home." **(C. F. Klassen)**

—WALTER GERING

"If the doctrine of the new birth is not taught in a local congregation it will be impossible to maintain the position of nonresistance." **(John A. Toews)**

"It is questionable whether we would have found it possible to join together in a World Conference such as this if it had not been for the work of MCC. On the common ground of love—service in love—we have been drawn together." **(John A. Toews)**

"I was the most blessed man in all the world for I had a peace in my heart which was beyond measure. I had placed everything into the hands of the Lord." **(Froese, former concentration camp internee.)**

"We must have as many brothers in the world as Christ has." **(remark made from floor in discussion group)**

"And even if the world should end tomorrow, may I still plant my apple tree and pay my debts." **(quoted by Schnebele, Germany)**

"There have been those coming to us who have desired to become members of the Mennonite faith because of that which they have seen in sincere deeds of love and devotion in the past years." **(Crous, Germany)**

"In the present warring and broken world, Christ calls us to be the instrument of the love of God for reconciliation, to bring peace, and not to draw back from the sacrifices which will be required of us." **(Conference statement)**

SOME IMPRESSIONS OF THE WORLD CONFERENCE

The fifth World Conference is over. What are some of the impressions that come to a delegate in the first flush of the thrilling experience of being present at such a conference while you are still on the grounds? No doubt the significance of attending a conference becomes more clear as one has had time to meditate on what took place and on what was said at the sessions and in the discussion groups.

Here are a few general first impressions that came to me: A European World Mennonite Conference is indeed a unique one to a first timer. Here one can contact firsthand our brethren who come from different cultures. This is very important in that it gives us the opportunity to know and to understand each other better. One especially becomes conscious of this when different views are heard in the addresses and discussions. You may not always be in agreement, but it lends to understanding which we so much need in our world today.

The discussion groups following the addresses were of great value. The exchange of ideas was done in a fine brotherly spirit which made it possible to learn from one another.

There was unity in this conference even though we differ so much in our cultural backgrounds and were not always in agreement in our thinking. There never was any clash on the floor or in the discussion groups that resulted in heat or feeling of bitterness. Perhaps the executive committee was able to select the type of topics that lend themselves most easily to unanimity.

One was also impressed with the presence of many youth. The youth of America engaged in European relief work, the PAX service, the student tour group, the Bethel College Choir, and the Swiss and German youth were here. Incidently, the Bethel Choir added much to the splendid music interspersed in the conference sessions, as well as some of the fine musical numbers given by some of the Swiss church choirs.

The conference was conducted on a high spiritual and intellectual plane. The men who discussed the topics for our consideration were earnest and thoughtful men, who presented their addresses in a fine, clear, and intelligent way, so that everyone could understand them.

The system of interpretation was a unique and splendid one for many of us. Anyone present who was able to understand German, or French, or English, would have no reason for not understanding what was being said. Everyone present had the opportunity to pick up an earphone with a miniature radio attached through which he could hear any one of three languages he wished to turn to, and which were being interpreted by interpreters in closed booths in the rear of the auditorium.

The Swiss people entertained royally and made us feel at home. All in all it has been a wonderfully enlightening experience and blessing to attend the Fifth World Conference.

—ERNEST J. BOHN

I am convinced of the importance of Mennonite World Conferences. I am convinced that Mennonites throughout the world need to think together concerning a common heritage and a common task. Mennonites need to speak unitedly to a world that is spiritually sick and ethically impotent. At St. Chrischona Mennonites from all parts of the world met each other in a five day conference to think particularly on "The Church of Christ and her Commission." There were and are differences among us. This is understandable. Yet with patience on the one hand and vision on the other we will surely strengthen ourselves as members of the Body of Christ.

The process of such unity and strengthening has begun. It is for us to carry it on. Twice this statement from Augustine was quoted, which certainly points the way ahead for us: "In essentials, unity; in differences, understanding; in everything, love."

—RUSSELL L. MAST

Canadian Anniversary Conference in Retrospect

HENRY H. FUNK*

"Jesus Christ the same yesterday, and today, and forever." —Hebrews 13:8

This was the motto of the 50th consecutive annual Canadian Conference, as it convened on the campus of the Mennonite Collegiate Institute, in Gretna, Manitoba, early in July. "We thank Thee for vision, and growth, and blessing, in the past—we pray Thee for greater vision, and growth, and blessing in our future." With these thoughts in mind, thousands joined the delegates in jubilee.

J. J. Thiessen, Pres. Canadian Conference

The conference had a small beginning, way back in 1902. In the rural district of Hochstadt, not far from Altona, some of the more progressive individuals of the Bergthaler Church of Manitoba, and of the Rosenorter Church of Saskatchewan met in a small church. Little did they realize the future extent of the movement they set in motion. Among the leaders of that first initiative group was Benjamin Ewert. One of his few remaining ambitions for this life was to witness this Jubilee. With love and respect, the conference gave him special recognition for a work well done. J. G. Rempel, and David Schulz who are the respective leaders of the first two churches to join the conference both gave short historical reviews of a half century of conference work. J. J. Thiessen, chairman of the conference, led the assembly in a meditation around the theme, "Ebenezer."

The sessions were begun on Saturday, July the 5th, with a ministers conference, as well as with a session of work in preparation for the conference proper. On Sunday, a mission festival took place in the morning, the Jubilee celebration in the afternoon, and a Missions program by the young people in the evening. After this followed three days of conference sessions. The following are some further highlights.

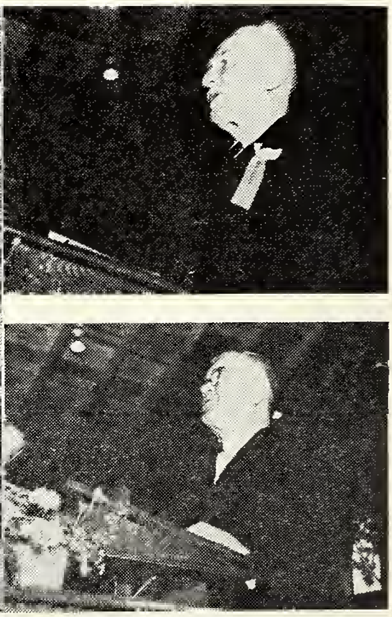
Missison Work was very vividly portrayed by two veteran missionaries. John Thiessen spoke to the conference first on home missions. He outlined briefly, the history of missions from the early Christian church, up to our present mission program. He emphasized the fact that today our American churches are the "Jerusalem" of missions. The world looks to us for the gospel. He closed his message with a challenge concerning the further expansion in the future. Rev. Braun, the pioneer of China, gave us a glimpse of the mission work that is being done today in each of our foreign mission fields.

The **devotional** aspect of the conference also left a deep impression. Firstly, Rev. D. C. Neufeld, Didsbury, Alberta, led the conference in a beautiful dedication service. There were also three messages

(Continued on page 576)

M C I
AUDITORIUM

Overflow session, Canadian Conference, Altona, Manitoba



Benjamin Ewert, Winnipeg, Manitoba
John G. Rempel, Rosthern, Saskatchewan

Photos courtesy Altona Echo; taken by Alvin Weiler.

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*Pastor, Carman Church, Carman, Manitoba.

Physically Blind -- Spiritually Seeing

GERALD STUCKY*

As a small boy Tulio Pedraza was taken by his widowed mother to Anolaima to live. At the early age of eleven years he had to leave school and work in a tailor shop. A year later he suffered a severe reaction to an injection prescribed by a doctor for some pimples which appeared on his limbs. He remained unconscious for over an hour. Then he suffered pain in his eyes while his vision became dim. An oculist was consulted, but total blindness soon followed.

The next eight years Tulio spent at the Institute for the Blind in Bogota learning the Braille system. During this time he became engaged to Sofia Alvarez. After leaving the Institute, he returned to Anolaima with his bride to establish a home. With the help of his wife, Tulio was able to establish a business selling coffins. They had excellent patronage and were able to enjoy the essential comforts of a modest home and raise a family of six.

While Tulio was in Bogota, he heard of the gospel and was somewhat interested; but he had little time and opportunity to inquire in detail. In 1948 Alice Bachert went to Anolaima to open evangelistic work. Tulio and his family began to attend the services regularly. They became convinced that the gospel is the truth; and after receiving special instruction in the faith, he and his wife and two oldest children were baptized. The smaller children were presented to the Lord. Thus Tulio and his family found newness of life and began to serve the Lord. He had lost his sight in this material world, but he found the light of Christ in the spiritual world.

Tulio prospered materially until 1950, at which time a wave of persectuion was incited in Anolaima by the Roman Catholic priest and government officials who sustain the Catholic cause. The priest forbade the people to buy coffins from Tulio, and they obeyed for fear of punishment in purgatory. During the course of the year his business failed completely, thus closing his only means of income.

During the past two years the persecution has continued. Tulio's children were humiliated in the public school because they are Protestants. His property and the lives of the members of his family have been continually menaced. People who were his friends now refuse to speak to him on the street; stores refuse to sell to him; he has become an outcast for the cause of Christ.

In spite of this Tulio continues firm in the faith, trusting in the Lord day by day. He holds no evil thoughts in his heart towards those who have worked evil against him. He continues to witness to the light he has found in Christ. Tulio is a living witness to the power of the gospel to overcome evil with good.

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*Missionary, Colombia, South America.

New Laborers for the Harvest

Canadian Home Missions

Rev. G. G. Epp, member of the Board of Missions, Home Section, reports the following about the harvest field in Canada and some new laborers for this field.

The ordination of Brother Bill Zacharias, at present a worker at McMahon, Saskatchewan, had been planned for a long time. Finally a day was definitely set, July 20, 1952. The Home Section as well as the Saskatchewan Home Mission Committee fully approved of the ordination. The undersigned was asked to perform the rite.

Rev. V. E. Nickel, elder of the Emmaus Mennonite Church of Swift Current, which includes a number of districts, had planned with his colleagues to have the ordination service at Elim Gospel Beach; but the heavy rains had made the road to that place impassable, and so the service was held in their church in Swift Current.

Ephesians 2:10 served as the text for the ordination. Solemnly the usual questions were put to Brother Zacharias, which he, realizing the momentous hour and the life of service before him, fully and heartily answered. His helpmeet also pledged her prayerful and loyal support. Brother Zacharias then received the official handclasp and was instated as mission worker and minister in the name of Christ and His Church. They both kneeled to receive the Lord's blessing by the laying on of hands, after which they were received into the Emmaus Church as members by Rev. Nickel. Brother Zacharias then gave testimony of his full surrender to the Lord's will and of his willingness to serve. All the ministers present were given the opportunity to give a word of greeting and encouragement to the newly ordained.

Everyone of the eight places of worship of this church constitutes a mission field in itself. The people are Sommerfelder, i.e., of Mennonite background. The McMahon District is one of these. The Mennonite Brethren were conducting a mission in that rural section, holding their meetings in the village of Blumenort. They own a church building and have stationed a couple there. However, they want to give up the work and sell the church to our Conference. Rev. V. E. Nickel and I drove out there to look at the church and see some of the people. Duee to the heavy rains and slippery side roads only a few people could be contacted. One brother, a resident farmer in the district, offered to consult some of his neighbors and get them interested. He thought they would be willing to pay for the church themselves. We will have to wait for further developments. May the Lord continue to direct and bless.

—G. G. EPP

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Our Church Needs Secretaries

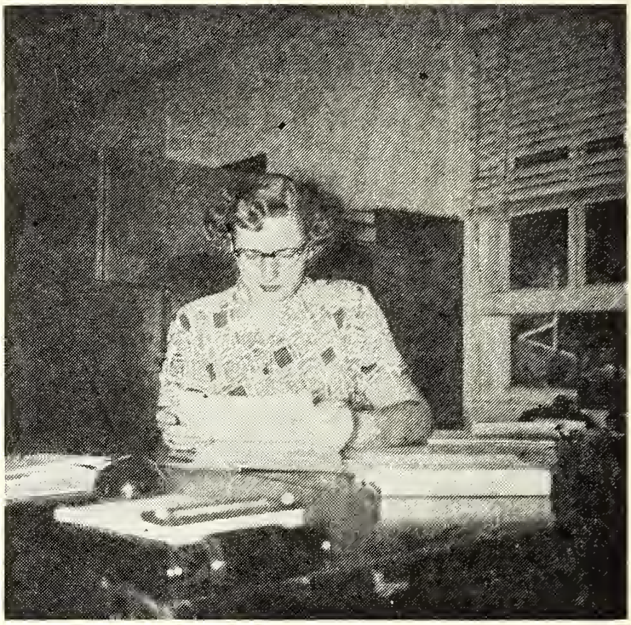
ALICE SNYDER, LITITZ, PENNSYLVANIA

The present demand for secretaries in our church organizations far exceeds the supply. Our Church in its expanding program is calling loudly to those already trained and to youth in training now to seize secretarial opportunities in the many avenues of our church work. The headquarters of the various branches of the church; the numerous publishing houses; church schools—colleges, seminaries, nursing schools; church institutions—old people's and children's homes, mental hospitals, hospitals; the mission boards and the mission fields as well as area headquarters of relief centers all call frequently and urgently for secretaries.

Our American way of life—mass production, large buying and selling centers, our monetary and postal systems, as well as the service systems of the world—calls loudly and lures with the promise of much financial gain the talents of people to keep records and handle the mountain of correspondence necessary to keep the wheels of industry and service rolling. High schools, business colleges and colleges are doing their best to prepare people for these areas of service. Regular hours, clean and healthful surroundings, plus other advantages induce many young men and women to enter this field of work as a life's vocation or as a stepping stone to another one later in life.

I hear you asking, "What advantage is there in doing secretarial work for a church organization rather than for a large commercial industry?" Surely the financial compensation is not the safe and sole guide for deciding which field to enter. "Silver and gold have I none," said Peter to the lame man at the temple gate, but what Peter did for him was far more valuable for the lame man than possessing all the money in the world. Working for a church organization, however, does have many very definite advantages: 1) good working conditions and environment, 2) most excellent and above-average Christian work associates, 3) working with and among those who have similar outlooks upon life gives you a sense of "belonging," 4) consciously or unconsciously you find yourself in fertile soil for seeds and plants of truth to be sown, to root, and to be cultivated; thus culminating in your own spiritual growth, 5) working with the program of the Church enlarges your vision of the opportunities about you, 6) your faith is increased when you observe the daily lives and faith of great men of God—men who are conscious of the needs of the world and are doing something about them.

In addition, a secretary in any of our church programs is bound to become better acquainted with the activities of the Church as a whole. New friendships are inevitable; geography becomes alive with



people and places of interest; your whole outlook on life is broadened. The alert secretary, by doing the routine and detailed matters which come up for attention daily can lighten the load of a busy church leader and thus make more of his time available for weightier matters. Jeremiah had his Baruch who wrote the words of the Lord through Jeremiah once; his work was burned; and faithfully he wrote them again. We today, centuries after his life, very deeply appreciate the account he has preserved for us.

A secretary has opportunities to give a positive Christian testimony, including her personal beliefs and convictions. Her attitude and the way in which she performs her duties should ever honor and glorify God. Her life is read by her fellow workers as well as by the general public with whom she comes in touch. The love of Christ in her heart will help her to be conscientious about her tasks, time and conversation; it will enable her to show Christian courtesy and kindness; and in times of adverse conditions will lubricate and smooth the rough edges of the tasks at hand.

Our past concept of the work of the church tended to limit the privilege and obligation to serve to the ministers, elders or bishops, and deacons. We no longer cling to that idea but rather feel that each and every member is obligated through the compulsion of the love of Christ, to allow the head of the Church, Jesus Christ, to reveal his place of service. Thus each born-again believer has a task to perform, not for the glory of men but for the

(Continued on page 576)

"Blessed Are the Peacemakers" At Gulfport

Camp Landon is a service unit, located at Gulfport, Mississippi, sponsored by the Mennonite Central Committee. During the latter days of CPS, a camp was opened up in the Gulfport community. Some of the CPS men, seeing the great need, felt led to continue their services in this community, even after their obligation to the government ceased. Thus, in the early part of 1947 the work there was turned into a Voluntary Service project and has been such a project ever since. The program of the camp consists of religious education in schools, churches, and homes, sanitation, construction and repair of community schools, churches, and recreation centers, shop and sewing classes, and supervised recreation. These activities are carried on with both the white and colored folks.

BLESSED ARE THE PEACEMAKERS

It was one of those sultry, hot Mississippi mornings when everyone was miserable and the most forbearing soul found it difficult to be patient with his neighbor. At the Turkey Creek (colored) school it was time for supervised recreation with the "Bible ladies" from Camp Landon in charge, so the teacher asked the class to "please line up and pass out." After calisthenics, a volley ball game was scheduled and it seemed that this took a little more energy and cooperation than those fourth graders wanted to muster up on such a morning. Sides were chosen and each one lazily slid into position on his side of the net. Soon the ball was sailing up into the pine trees, on top of someone's head, off to the side of the net, into the net, and occasionally across the net. The game just wasn't making much progress and everyone was in a grumpy mood. This led to endless arguments, spatting, and general confusion. The air was filled with such hot accusations as, "Lady, she can't play dis game!" or "Dat chile hit me on de head" or "You sho' nuff' can't hit nuthin'!" No amount of coaxing and reasoning could make them play peaceably so the only way to prevent violence was to line them up and march them back into the schoolroom.

Bible class always followed recreation and for memory work they were learning the beatitudes—one each lesson and we usually had discussion on the meaning of each verse and how it applied to our lives. The particular one we were to learn that day was "blessed are the peacemakers, for they shall be called the children of God." Needless to say, the "Bible ladies" could hardly wait to get those little restless bundles of energy inside to teach them the verse.

When they entered the schoolroom each one found his desk and settled down waiting expectantly for the lesson to begin. They sang the opening song as only colored children can sing—from the bottom of their hearts and with such volume as you've never before heard. Then after the prayer its was time to introduce the verse for the day. The "Bible lady" opened the Bible to Matthew 5:8 and read the verse. There was a deadly silence in the room. Those restless little children who had been arguing and fighting just ten minutes before, were quiet as mice and every pair of black eyes was sheepishly lowered. It was plain that not much explanation was needed for the memory work that day. The scripture had spoken to their tender hearts and condemned them for their action on the playground. They all emphatically declared that they wanted to be "chillun of God" and together we prayed and asked God to forgive them and help them to be "peacemaka's."

This was a lesson those children never forgot. Whenever an argument or fight started on the playground, one of the innocent bystanders would shout, "chile, doesn't you know dat blessed is de' peacemaka's?" Then those words of Jesus would usually touch their hearts with somewhat the same force as the first day they were learned and the offenders would suddenly become very ashamed of their actions, hang their heads, and join peaceably in the game—above all, they wanted to be "chillun of God."

I believe it was children such as these whom Jesus held upon His knee and blessed and He wants them all to be His "chillun." Many of them come from unhappy home situations where they are not loved, and in some cases the necessities of life are lacking. A great number do not attend Sunday School at all and some only have the privilege of attending once or twice a month. They're very eager to learn and it is our challenge and privilege as Voluntary Service workers to teach them of the One who loves them—of the One who died for them, that they might be "peacemaka's" and "chillun of God."

Into The Beyond

MRS. ELMIREA ROE, member of Hereford Mennonite Church Bally, Pennsylvania, died at the Frederick Home for the Aged, August 15, 1952, at the age of 88 years.

MRS. JOHANN SCHMIDT of Goessel, Kansas, a member of the Alexanderwohl Church, was born July 5, 1859, and died July 21, 1952.

CHRISTIAN C. EYMANN was born at Dover, Iowa, February 24, 1879. He was a member of the First Mennonite Church, Upland, California. Died at Arcadia, California, August 10, 1952.

His Home Was a Temple

RUTH FISHER

We heard about the little boy who slept in the temple and spent his days on the streets begging. It seemed like such a sad thing and such a waste of a boy's time. There was room in our home, and I felt that we must bring the boy to live with us.

At first it was difficult to find him for he was gone early in the morning and did not return until late at night. Then, too, there was the leader of the beggars whom we had to contact. This was quite a new experience for we had never before found it necessary to contact the leader of the beggars. Even to negotiate with the leader of beggars one must use a certain amount of diplomacy. First a messenger had to be sent to find when would be a convenient time to see him. When the appointed time came, the matron donned her most dignified expression and went forth to meet him. Her first visit was quite unsuccessful. Even though the child was no relative of anyone living in the temple, he was now one of the beggars who went out each day to get what he could on the streets. The day's booty is handed over each night to the leader and he doles out to each one what he feels is their portion, not forgetting to have plenty for himself. Even beggars have seniority rights and get to the place where they no longer need to go out on the streets but only act in an advisory capacity and live off the earnings of the others. At first the leader was unwilling to give up the child and he was probably quite an asset for I noticed most of his workers were older men. On the second visit I accompanied the matron, and the leader was duly impressed by my foreign face and agreed that it would be a real opportunity for the boy to have a real home and an education.

It is not a simple matter to take a boy into our home who already belongs to an organized gang of beggars. Altho the leader had finally agreed to let the boy go, we did not know what his orders might be. We run our place as much like a real home as possible and for that reason it would be quite easy for someone on the inside to take things out. For this reason the boy was watched until we were sure he was one of our boys. It may seem strange that we bothered to negotiate for the child when we knew these people had no legal right to him. However, since our children all go out to public schools and our orphange can be easily identified, we wanted no interference from the outside. If these people wanted the boy back, they could so easily come and steal him and they might even use their influence on some of our other children.

Finally one noon we found the boy at home. He was a very pitiful looking sight. His cloths were in rags and so dirty one could not tell what the original color had been. What had one time been long trousers had long since been grown out of and now a ragged edge dangled at the knees. What had once been a shirt was now mostly rags except for the few remaining buttons which were evidently prize possessions of their owner. His long black hair which came down to his shoulders one could easily tell was the dwelling place of many inhabitants. We were a strange sight, the matron and I, going up the street leading this queer looking little specimen with tears running down his cheeks. These were not tears of joy, for he was sad to leave the only home he knew. The leader of the beggars followed us from afar off to be sure we were taking him to the right place.

First of all he got a good hot bath, and then the gardener, who is also our barber, came along with the clippers and in a short time the tangled mass of hair was gone. After putting on new clothes he sat down and ate a good meal. In one day he was given a home, brothers, sisters, uncles, aunts and a name. Usually the children are sent to us by some poor relative or family friend and know their names, but Gi-tek did not know, what his name was. He does remember that once he lived with an old man beside the sea. He seems to have been too young to know for what reason or when he left that place. Since we have no name with which to identify him, it is almost impossible to hope to ever find out about his former home. This is perhaps another of the many war tragedies which we have on the island.

During the past year Gi-tek has been very kind, obedient, and appreciative of all we do for him. He was ten years old when he spent his first day in the schoolroom. He is very studious and with much hard work after school has been able to advance to the grade with other boys his own age. He is always happy to show his report card and rightly so, for it stands for long hours of study, when others were playing, and his grades are good. He never misses a Sunday at church and likes it very much. Gi-tek is one more living reminder of what a little love and a Christian home can do for these homeless children.

Y.P.U. Financial Report for July

Cash Balance July 1, 1952		$(265.54)
Amount received in July		96.96
Total amt. received July 1-Aug.1		96.96
Percentage of budget of $4750		2%
Balance July 31, 1952 (deficit)		(198.13)
General Fund	(1027.99)	
Missionary Educ. Fund	229.86	
Notes Payable	600.00	
	$(198.13)	

MCC News Notes

Service Opportunities for Nurses

There is a definite shortage of nurses who are urgently needed for M. C. C. service. We are presenting the service opportunities open to nurses interested in Christian service. We welcome responses from any nurses who feel led to give of their time and efforts "In the Name of Christ." Service terms are from one to three years.

JAVA: A replacement is needed **immediately** for the M. C. C. laboratory technician serving in Java whose term expires in November. Either a nurse or a qualified laboratory technician can be used. This work is in a medical clinic which ministers to the needs in the rural areas.

TRANS-JORDAN: Two nurses are needed as soon as they are available to begin work in the hospital program among the refugees living in Trans-Jordan.

MENTAL HEALTH: Several nurses having an interest in psychiatry are needed **immediately** in the Mental Health Program in the M. C. C. hospitals in California and Maryland. Each of these hospitals has a capacity of about thirty patients.

MIGRANTS: A mature nurse is needed to build up a health program in connection with the Voluntary Service Migrant Unit in California.

Extra Help at Clothing Center

Amos Yoder of Weatherford, Oklahoma, Lydia Bontrager of Constantine, Michigan, and Marybelle Burkholder of Nappenee, Indiana helped out at the Ephrata Clothing Center three weeks in August during the Christmas bundle rush.

Christine Stage who has been working at the clothing center for the past five months returned to Ohio to take up other work.

Summer Workers Leave

Pauline Alderfer of Upland, California and Doris Zook of Strasburg, Pennsylvania, summer secretaries at the Akron Headquarters, left this week. Pauline will again be teaching near her home, and Doris has accepted a secretarial position at the Mennonite Publishing House, Scottdale, Pennsylvania. They have not been replaced.

Lulu Smith, Eureka, Illinois who spent six months at M. C. C. Headquarters, returned to her home to again go into business. She served as a secretary and when Ida Stoltzfus left she took over the supervision of the clothing centers. Arlene Sitler, now business manager and field representative of the La Junta Mennonite School of Nursing, will replace her.

Notice to Contributors

When sending personal contributions of money directly to the Akron Office, pleace indicate your conference group, so that the correct conference can be given credit for this contribution.

Our Charge is Love

(Continued from page 564)

—to break down the "wall of partition" between black and white,
—to love back into fellowship those who are mentally confused and ill,
—to rehabilitate those who have broken its laws.

Love must be the guiding force in the nation:

—to quiet the name-calling and stop the mud-slinging of the politicians,
—to heal the disease of corruption and decay,
—to soften the hearts of immigration authorities,
—to deal with other nations, be they friend or enemy.

The list could be lengthened indefinitely because there is no area of difficulty where love cannot conquer. Jesus demonstrated that the way of love works; "be of good cheer, I have overcome the world."

What a source for good and righteousness the Christian has in God's love, and how little he uses it! The flow of God's love must be utilized by Christian dynamos, transforming this love into permeating, enlightening, conquering power—**agape love.**

Brethren, **"the aim of our charge is love!"**

Menno Simons Memorial

(Continued from page 567)

MCC service to Kiel University students and how the gratitude of these students has found its expression.

Surely, no-one who sent articles of clothing and food to Germany during the tragic postwar years did it to gain praise and thanks for it. Yet many heartfelt expressions of thanks have crossed the Atlantic to those who sent these gifts. And, isn't it a heartwarming thing to find such a spontaneous action of reciprocal service and genuine concern coming from students who have little themselves, and to whom the name Menno Simons meant little or nothing a short time ago? Where for us it is this name, for most of these students it is the name of Luther that is to be remembered. And yet, these names and all others fade into insignificance when in the name and person of Jesus Christ we find that sense of belonging together: together in our guilt of sin, in our forgiveness and in mercy of God, and together in the faith and hope which we have in Christ, our Lord and Savior.

"In Christ there is no East or West!"

—Basel, Switzerland

Duty and Today are ours; Results and Futurity belong to God. **Horace Greeley**

Jottings

—**Stirling Church, Kitchener, Canada:** Wilfred Ulrich, pastor of Stirling Mennonite church conducted a camp for the Junior Young People at Chesley Lake July 28 to August 2. Guest pastors during the pastor's vacation were Raymond M. Yoder, Congerville, Illinois, August 31, and U. K. Weber, pastor emeritus, August 10 and 17. The opening meeting for the fall season of the W.M.S. will be September 18. The ladies ceased meetings due to building operations in the remodelling of the church building. Construction of the church addition is proceding ahead of schedule. The dedication ceremony will take place October 19 with Andrew R. Shelly, a former pastor, as guest speaker.—Mrs. F. B. Millar, Corr.

—**Hereford Church, Bally, Pennsylvania:** A daughter, Patricia Joy, was born to Mr. and Mrs. Richard Simmons on Tuesday, July 15th. Richard is our Sunday school superintendent. Our Sunday school supplied 59 Christmas bundles—34 for boys of different ages and 25 for girls of different ages up to and including size 16. The young people attending college, who were home for the summer, assisted in the Sunday morning service on August 3. Kenneth Nyce assisted in the pulpit and a double male quartette rendered special music. Twenty-four of our members participated in the Lantz All Conference Chorus this summer. Our choir wore their new robes for the first time on Sunday morning, August 31. W. S. Shelly, our pastor, Deacon Paul Clemmer and pastor emeritus, E.E.S. Johnson are planning special services for the centennial of our church on Sunday morning and evening, October 19.
—Mae Latshaw, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Mrs. Johann Schmidt passed away July 21, at the age of 93. Our pastor, P. A. Wedel and Mrs. Wedel were on a vacation trip to the west for a few weeks. H. T. Unruh, John Voth, P. T. Neufeld, and Will Unruh each were here one Sunday morning to take our pastor's place. William Unrau and Mildred Jantz were married July 17. Phyllis Schmidt and Harry Schmidt were married July 21. Mr. and Mrs. Ernest J. Schmidt had their silver wedding anniversary July 22. It was an interesting occasion since his and also her parents were able to attend.—Ruth Banman, Corr.

—**Grace Church, Enid, Oklahoma:** We are again thankful that prayers have been answered in behalf of two of our members; Henry Neuman is recovering slowly, and Mrs. C. B. Schmidt, who was in Wichita during a short period of illness, is again at home. Our missionary society met July 10. We quilted, prepared bandages, and elected new officers, and at the next meeting, August 12, we finished one quilt and started another. We also wrapped Christmas bundles and sent them to headquarters for shipping. August 14 a son was born to Mr. and Mrs. Norman Unruh, (son of our pastor). We congratulate them on their new found joy.
—Mrs. Fred Koehn, Corr.

OUR CHURCH NEEDS SECRETARIES

(Continued from page 572)

glory of our Father in Heaven.

"Now ye are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, HELPS, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts." "Wherefore we labor, that .... we may be accepted of him. For we must all appear before the judgment seat of Christ." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

PRISON OR I-A-O

On September 8 Robert Liechty, Jr. of Berne, Indiana faces induction into the Army as a I-A-O or going to prison. The local and appeal boards have refused to recognize his rather recently acquired convictions as a I-O conscientious objector. In 1950 he had registered his desire for the noncombatant position of I-A-O and then, in his own words, "On January 18, 1951, I accepted Christ as my personal Savior from sin. On March 2, 1951, I took my physical examination at Indianapolis. A short time after this I felt led of the Lord to make a request to the Local Board of Adams County, Indiana, for a I-O classification. I came to this conviction in this manner. Through Bible study and prayer and discussion of the matter with fellow Christians I came to the conclusion that I could be a better testimony as a servant of Christ by serving Him in Christian Service rather than become a part of the Armed Forces.... I am firmly convinced that we as a nation shall never have peace by the use of military power. It is a matter whether God wishes to spare our nation from judgment. As a Christian I am very much concerned where I can best serve Jesus and thru this be in the center of His will for my life.

"These are my honest and sincere convictions as God has laid them upon my heart....I am therefore requesting National Service Board for Religious Objectors to contact National Selective Service headquarters in the hope that they may avert the necessity of action contrary to the laws of the land. It is my desire that such action may not be necessary in this land where a man's liberty to worship God according to the dictates of conscience is prized so highly. I am willing to perform civilian work under the Mennonite Central Committee; it is not my desire to avert service of any nature. I only desire to serve God in the way He leads me."

CANADIAN CONFERENCE IN RETROSPECT

(Continued from page 570)

centering around the Conference motto: a) Christ and the Past, b) Christ and the Present, c) Christ and the Future. The highlight of devotions, however, was the impressive communion service. On Monday night the conference chairman led well over a thousand communicants in fellowship around the Lord's table.

Finally there were many reports, discussions, and decisions in the line of Misssions, Educational Institutions, Publications, Relief, Voluntary Service, Youth Work, Ladies' Missionary Organizations, etc. Details would be too numerous to mention, but one felt greatly encouraged, because we are stepping in the right direction, although we have perhaps just begun to redeem the opportunities that are ours. May God give grace that our future may be one of growth, and expansion.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Scene at the Mennonite World Conference, St. Chrischona, Switzerland

MENNONITE LIBRARY BIBLICAL SEMINARY

We all partake the joy of one;
The common peace we feel;
A peace to worldly minds unknown,
A joy unspeakable.
And if our fellowship below
In Jesus is so sweet,
What heights of rapture shall we know
When round His throne we meet!

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Dedication of new Building

The Hopi Christians and the workers of the Arizona Mennonite Mission cordially invite all mission friends of our churches to be present at the dedication of the new building of the Hopi Mission School, to be held at Oraibi, Arizona, on September 21, 1952.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Kansas First State to Assign I-W Men

Thirty draftees have been assigned by their local boards the Topeka State Hospital and are to begin work on September 8. Most of these men are Mennonites from central Kansas. Since the Topeka project is the only one in Kansas approved by Selective Service for I-W men it is likely that at least fifty more men will be assigned there in the next several months. The hospital is much interested in getting this help. The draftees will receive regular salaries.

The Polk Street house which for several years has been the headquarters for the Voluntary Service Unit will become the Mennonite Service Center. Some of the men will have their living quarters there and some will be temporarily housed at the Kansas Technical Institute. The M. C. C. will assist the project in finding more permanent housing, and in setting up a recreational and religious counseling program. The Kansas State Counseling Committe, of which H. B. Schmidt of Goessel, Kansas is the chairman, will serve as advisor for the Topeka project.

Voluntary Service Unit in Topeka Closes

Because the Topeka State Hospital has become a I-W project the Voluntary Service Unit was closed September 1. Six men in the unit who have applied for I-W service will remain in Topeka to finish their term. Mr. and Mrs. Joe Sommers of Chenoa, Illinois who have been director and matron of the Topeka Unit will finish their Voluntary Service term at Camp Landon, Gulfport, Mississippi.

Work in Jordan Goes on Uninterrupted

Despite the warehouse fire in Jordan which destroyed 250 bales of M. C. C. clothing in July, the distribution of clothing continued because of the generosity of the Near East Christian Council Committee for Refuge Work in

(Continued on page 592)

Of Things to Come

Sept. 12-15—Central Conference, Topeka, Indiana.

Oct. 15-17—Western District Conference, North Newton, Kansas.

Oct. 5—Worldwide Communion Sunday.

Oct. 26—Reformation Sunday.

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 14—Universal Bible Sunday.

THE EDITOR'S TROUBLES

Getting out this paper is no picnic!
If we print jokes, people say we are silly;
If we don't, we are too dry.
If we stick close to the office all day,
We ought to be out hunting material.
If we go out and try to hustle,
We ought to be on the job at the office.
If we don't accept contributions,
We don't appreciate genius.
And if we do print them
The paper is filled with junk!
If we edit the other. fellow's write-up,
We are too critical;
If we don't, we are asleep.
If we clip them from the papers
We are too lazy to write them.
If we don't, we are stuck on our stuff.
Now, like as not some sharp critic will say
We swiped this from some magazine. (*We did*)

Lord, make us men; a work like Thine demands
Deep faith, clean hearts, cool heads, and willing hands,
Men who can wade the quicksands without sinking,
And stoop to lift the fallen without shrinking.
Lord, strengthen us to walk the shining pathway,
That leads to regions of eternal bliss;
And help us, Lord, to teach that way to others;
Lord make us men "for such a time as this!"

EDITORIALS

MENNONITE WORLD CONFERENCE NOW HISTORY

Now that the World Conference is over and its significance is reviewed; the question naturally arises, what are the lasting values derived from such a gathering? Was it worth the expense and the effort to have such a meeting?

Among the various impressions expressed by those who were there, practically all report the feeling of Christian fellowship among and across all national and racial barriers. Representatives of nations that had recently been at war with each other met in the spirit of fine Christian unity, tolerance and understanding. Some felt that the American delegates did not associate as freely with other nationalities as was hoped; they seemed more at home with each other. But at least the feeling of a oneness in Christ did seem to exist and point the way to future gatherings and possibilities of still closer union through Christ our common Lord.

Some expressed a disappointment that there was no united communion service sometime during the meetin.g This certainly would have been an added bond of unity in the Lord. It is to be regretted that such a spiritual experience was missing. May it not also have been a disappointment to Christ?

But in addition to the joy of Christian fellowship, there certainly was a better understanding of each other, a clearer vision of the place of Christ and His Church in the world of today, and a new enthusiasm and loyalty in the work of the Kingdom. Already we look forward to the next conference in 1957.

CHRISTIAN EDUCATION MUST GO ON

We are in the midst of the period designated by our Board of Education and Publication as "Christian Education Emphasis." Our various schools, colleges, and seminary are again busy training and preparing the students for a Christian approach to the various aspects of life. It is a tremendous task and one that deserves greater attention from all of us. In the closing paragraph of a letter sent out to the churches by the executive secretary of the Board the emphasis is well stated: "In days like these, when the forces of secularism and materialism and sheer godlessness attempt to drown out the voice of Christian witness, education needs the church and the church needs Christ-centered education. The two will rise and fall together. Our seminary, colleges and academies need the prayerful and enlightened support of every congregation."

Please note the chart of the Conference activities on the back page and see how the funds of the Board of Education and Publication compare with what should be in by this time. Here is a basic work of such fundamental importance that we dare not let it lag. We do need Christian young people with a Christian emphasis in their education lest their knowledge becomes but worldly wisdom; mere statistics and techniques which neglect the spiritual wisdom.

Sometimes James 1:5 is quoted in an effort to show that schools are not very essential: "If any of you lack wisdom, let him ask of God . . . and it shall be given him." This is a great scripture. But nothing is mentioned about the methods by which God can impart wisdom. Surely one of the ways is through Christian teachers and Christian educational systems. It takes time and effort to produce the fruits of our gardens. So it takes effort and work to give God the chance to impart true wisdom to us.

We are leaving our youth a difficult world. We need to pray that divine wisdom may be imparted to them that they meet today's problems in the Christian way. The home must do its part. The churches must not fail in their great task. But the Christian schools also shoulder a heavy responsibility. During this special emphasis on Christian education, may we give the cause our sincere prayers and full support.

WE HAVE MOVED

This is the first edition of THE MENNONITE to be prepared from the new location in Chicago. We have moved from the quiet village of Bluffton, Ohio, into the noisy metropolis of the Midwest.

Moving is always a taxing process. There is the discarding of the things one does not actually need, and the packing of the things that must be taken along; then the readjustment to a new surrounding.

Isn't it odd how easily we accumulate a great store of material things, none of which we can take with us on the final move. Only the spiritual possessions can be taken with us then. We need to check our values to see whether the material possessions are out of proportion to the spiritual.

RESTORING THE SOUL

Recently by a quiet lake, there was a brief ministers' retreat held at Camp Friedenswald, Mich., for ministers and their families of the Middle and Central Districts. How refreshing are such fellowships! Away from the busy haunts of men, out among the trees and hills and lakes and birds, the peace of God's presence quiets and restores the spirit of man.

The fine Christian fellowship of such a group is in itself an uplifting experience. From the very nature of the work of the minister he and his family are somewhat limited in the opportunity for frank sharing of their various problems.

In such a retreat the place and work of the minister can be thoughtfully reviewed, the problems facing ministers are dealt with in an earnest effort to find the right solution, the plans and methods of sermon-making are shared, the worldwide work of the church challenges anew. All in all it is an enriching experience.

Ministers would do well to avail themselves of such opportunities of fellowship and sharing. Churches would be doing their ministers—and themselves—a real service by encouraging and making possible the attendance at such gatherings.

What's In A Name?

L. E. TROYER*

(A digest of the sermon delivered by the president at the Central Conference meeting at Topeka, Indiana, September 12, 1952. Ed.)

At times we become very choosy about names. When the time comes to name a new baby, a new automobile, a new product, a new town or a new organization, much time is usually spent in weighing the prospect of the new name. We come to associate certain things with certain names. One of my college professors once roundly scored me for an apologetic attitude toward my name and gave me to understand that I was given that name for a reason by those who named me. I was the only one who carried my name. I was the one who could make it a worthy name or one that I would need to apologize for.

The name 'Mennonite' for me traveled something of the same path. At one time I was a bit apologetic for carrying the name of my religion and my church. It was only as I came to understand its principles, faith and life and make them a part of my own experience could I really appreciate its significance. As I lived with and came to understand people of other branches of the Mennonite church, its name also began to carry an added meaning for me. The fellowship of a wider circle of like minded people I found to be stimulating and helpful. The interest and attitude of people outside the church also helped me to more fully appreciate its name.

What do you do with the name 'Mennonite' when someone asks you the name of your church? What do you associate with the name? Do you seek to find excuses because you are a member of a church that has been thought of in some quarters as being 'peculiar' and 'queer'? Are you justifiably proud of the name because you understand, believe and live its principles and faith? Your answer to these questions will determine your attitude towards the name of your church. If you are willing to study its principles, its program, its aims and endeavors and listen to the real explanations behind the name, then understanding must follow. With understanding comes a new sense of meaning.

Hardly any of us like to lose our identity. Oftentimes our last link to that identity lies in the name. But where love and understanding exist that is no insurmountable obstacle. In the marriage ceremony because there is love and understanding, the one party is willing to give up her identity for the sake of the new union formed. The Middle District has very graciously offered to become a part of ours; by taking our name and joining our organization and brotherhood. With understanding, a spirit of Christian love and the same cooperative spirit in the future that has been evident up to this time, there is no reason why this should not become a reality in the very near future.

I can see no valid reason why we should not join forces that make for the perpetuation of the Mennonite faith and life and that give added meaning to a more united Mennonite front. If we can better present the Mennonite faith and give added stature to its name, then under God, I believe it is our responsibility to do so.

No one group has a distinctive corner on the basic principles of our Mennonite faith and heritage. Some of them are distinctive in protestanism, other we hold in common with the total body of Christendom. If by uniting forces we can better preserve and present the unique and original contributions of Mennonitism then it seems we stand in the way of withholding a blessing to our church if we seek to block it. These contributions of the church include believers baptism, voluntary church membership, freedom of conscience, separation of church and state, nonresistance, non-swearing of oaths, special emphasis placed upon the New Testament as the rule for the believers faith and living, the simple life, nonconformity to the world, emphasis on brotherly love and mutual aid, the Christian home and family life.

Even with a full understanding of the foregoing, our discussion of names would not be complete without recognizing the name above all names. "Wherefore God also hath exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth." Jesus is the Way, the Truth andthe Life. In Him men find the full revalation of God. Men must come to serve the church through Him. Men must first recognize His name, His spirit and seek to glorify His name. When that becomes a reality in the hearts of men, then we need have no fear for these other things if they be in His will. When that truly happens in the hearts of men, then union will come that works towards a wholehearted advancement of His Kingdom. To that end we labor in our services and prayers.

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*Pastor, Meadows Church, Meadows, Ill.

The Christian College

"The Christian College will be a community existing around a group of learners, both teachers and students, who confess Jesus Christ as their Lord and Savior. They are engaged in a serious search for the knowledge of God and His universe and His demand upon life . . ."

—**The Mind's Adventure**

At the Feet of Jesus

HENRY FUNK*

Luke 10, John 11, and John 12.

Often, when walking down the streets of our home town, the activity of a chipmunk may claim my attention. This little creature seems almost human in his ways. He is always hurrying hither and thither, and seldom stops in his restlessness, unless it is to quarrel with some passerby. There seems to be no peace in his make-up.

We are much like that. Just like Martha, we Christians are so busy with everyday affairs, that we forget to choose the "better part." The business of living and making a living claims so much of our time. In addition to this there are the many worthwhile Christian activities within and without the church clammering for our attention. As a result we are such busy creatures that there seems to be no time left for a quiet hour. Perhaps we have a lesson to learn from Mary, because we are given three glimpses of her—"at the feet of Jesus."

Firstly we find her in Luke chapter ten. Jesus held the friendship of Lazarus and his sisters very dear, and may often have enjoyed the hospitality of their home. On this occasion he was passing through the village of Bethany, so he decided to stop with them for a while. Beyond a doubt Martha's endeavor to make him comfortable was worthwhile, but Mary's choice was even better, for she decided to sit **at the feet of Jesus for instruction.**

All of us have attended grade school. Many have attended high school and college. Others have benefited from instruction in some Bible school or seminary. None, however, have been as fortunate as the contemporaries of Jesus. Just imagine, for instance the disciples, during years of personal contact with Christ! What a course of instruction! And yet, in a different way perhaps, we too, have that privilege.

We are admonished and encouraged to "draw nigh unto God," knowing that He will then "draw nigh unto us." We can, if only we take the time, also be seated at His feet to drink of the fullness of His glory. The experience of Christ Himself and also of His greatest followers proves tha the secret of their resourcefulness and power is the quiet hour spent in sacred communion. Like Mary, we too may sit at the feet of Jesus for instruction.

The second occasion showing Mary at the feet of Jesus is related to us in John chapter eleven. The circumstances are much different this time. The pain of sorrow had struck this Godly home. Lazarus was dead. Through long weary hours his sisters had seen him suffer—had suffered with him. Finally the hour came, and he was gone. Four days later (and as it seemed to them, four hours too late) Jesus came to Bethany. When Mary came to where Jesus was, she immediately fell down at his feet. The scene is one of great pathos. Mary is completely broken with grief. Jesus is standing over her, inwardly groaning, his full sympathy going out to her. He weeps.

In that hour Mary received **comfort at the feet of Jesus.** Many of us have perhaps lost a loved one. All of us have had sorrow and disappointment of some kind or another. In fact we meet up with setbacks every day. In all these experiences it is a great comfort to know that Jesus fully understands. We can take our every problem and perplexing situation to him. There is comfort at the feet of Jesus.

Finally, we find Mary at Jesus' feet again in John chapter twelve. Jesus had come to Jerusalem for the feast of the passover. Six days before the feast he again dropped in at the home of Lazarus, whom he had raised from the dead. After supper Mary did a very strange thing. She took a pound of very costly ointment, anointed the feet of Jesus and dried them with her hair. She was rebuked by some, but Jesus recognized her intentions. In her own unique way she had performed a very important act of **service at the feet of Jesus.**

What strikes me most about Mary here is her complete devotion to, and her deep humility before her Lord. It seems to me that here is a pattern for all of our services. As a Mennonite people we lay much stress upon service, and rightly so. However, we need to remember that each act reverts back to Christ, for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In view of this we must take Mary's example very seriously. We need to present ourselves constantly at his feet for service.

May God grant us the grace to seek often the place of instruction, of comfort, and of dedicated service at the feet of Jesus.

***Pastor, Carman, Manitoba**

The Answer Came

Pageant Magazine quotes an old Eurepean folktale about a family of hungry peasants on a cold night who were kneeling on the floor of their miserable hut praying for bread. Two men came by and taunted them, saying, "You"ll never get any bread **that** way." Then the two men decided they'd have some fun with the peasants by going back that night and dropping some loaves of bread down the chimney of the hut. When they returned the next morning, they found the peasant family radiant with smiles and the father told how the bread they had prayed for had been given to them. But the men said, "Oh, you stupid peasants.You think your prayers brought that bread? Why, we climbed up on your roof and dropped that bread down your chimney. The peasant father smiled up at them and said, "Well, we got it didn't we?"

A Lord's Day at St Chrishona

WALTER H. DYCK

(This letter from our special correspondent was delayed in the mails. It describes the opening day of the World Conference.)

It was a beautiful day—sunny and bright. At 9:45 Ebenezer Hall was packed for the morning service. Guests for the day had come from many places. Hearty greetings had been exchanged. Many new faces appeared. The older pillars and the younger, including large choirs from Montbeliard, France, from the Sonnenberg Church in the Jura of Switzerland, from the Thomashof, Baden, Germany, also the "Mennonite Singers" of Bethel College, North Newton, Kansas. The head sets which were much in evidence gave the appearance of the United Nations assembly. My prayer was for united hearts and minds in Christ Jesus our Lord.

The author listening to and taking notes on Conference address.

The chairman, Bro. Harold S. Bender began with "Lieber Brueder und Schwestern," (Dear Brothers and Sisters) typical of the home-like atmosphere--the brotherly relationship with those of like faith. We all felt a "herzliches willkommen." (A hearty welcome).

Greetings of welcome were given by Elder Samuel Gerber, Les Reussilles, Switzerland, Presdent of the Swiss Mennonite Conference, who himself had spent four years at St. Chrischona as a theological student. Speaking for the homeland—the birthplace of Mennonitism—he gave the Aaronic benediction, "The Lord bless thee and keep," etc., as a scriptural greeting. Elder Joseph Widmer, Modenheim, France, President of the Alsatian Mennonite Conference, and Elder J. B. Muller, President of the French Speaking Mennonite Conferences, also gave warm greetings. The latter referred to the various means of transportation—by sea, by air, or otherwise. "Some day," he said, "We shall be caught up into the air to go to the city of God."

A significant statement, to be published later, was read as worded by the President of the Swiss Federation of Churches, Dr. Adolph Koechlin, Basel. Dr. Koechlin was in Holland and hence could not present it personally.

Introducing Pastor Fritz Rienecker, teacher of the St. Chrischona Bible School, some interesting facts became known about the school. "It has been a source of inspiration to our Mennonite congregations." It is a Bible school and seminary founded 112 year ago. Over 2,500 ministers and missionaries have received their training here. The seminary department now has between seventy and eighty students who receive four years of free training. As a missionary school, it has emphasized the new birth and sanctification (holiness). It sponsors the "Pilger mission" with an evangelical witness at home and abroad. Pastor Rienecker quoted the late Jacob Kroeker, Vernegerode, a Mennonite associated with this school who is said to have said, "Mennonite ist mein Neben-Name; Christ is mein eigentlicher Name." (Mennonite is my secondary name; Christian is my real name.) The greetings ended with reference to the hills which have such an important meaning in the Bible (mentioned over 150 times in Scriptures). We think of Mount Sinai and the Mount of the Beatitudes or the Mount of Transfiguration, typifying the old and the new covenants, also the Mount of Golgotha and the Mount of the Ascension. "We rejoice in the **ALL** power that is given us in the commission of our Lord." For "the strength of the hills are His also." How much more such mountain-top experiences as these.

Pastor Fritz Goldschmidt, pastor of the Holee Church, Basel, greeted the conference as he also did at the First Mennonite World Conference twenty-seven years ago. He has ministered to the spiritual needs of the Basel congregation for fifty-two years. He now led in a devotional period.

The Conference Sermon was given by Elder Samuel Gerber. It was a powerful presentation based on I Cor. 3:11, "Other foundation can no man lay than that is laid which is Jesus Christ." It was Menno Simon's basic text. Since it has helped many from becoming lopsided, Christ is the Head; we are the members. The Fathers based themselves upon it. We want no other. The gates of hell have not prevailed against it. They will not. Brother Gerber had three points.

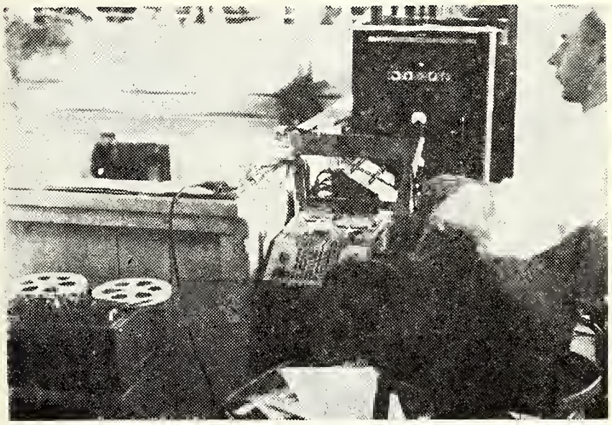
I. **The Foundation.** Like tall buildings—the "wolkenkratzer" (sky scrapers) we need an adequate foundation. Unlike these buildings our Christian foundation is one that is strong enough to support a structure that reaches into heaven itself. The incarnation of Christ is the granite upon which our way to heaven is assured. It cost God the life of His Son whose life was broken that we might have an eternal and solid foundation. The two dangers are a "traditional Mennonitism" and a "mere moral and social emphasis—liberalism." What remains if Jesus Christ merely began a new religion—if He is not our Saviour and Lord through the new birth? Nicodemus began with "we know." Are we teachers of others, or are we children?

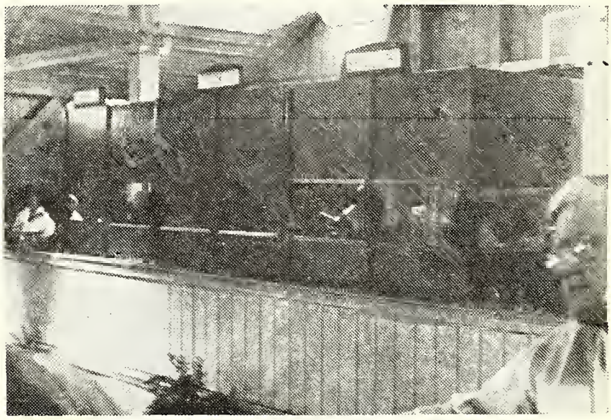
II. **The Building Material.** Being born anew it depends on how we build—with what material. Wood, hay, and stubble are perishable. They are fuel, hence perishable. Reference was made to party spirits among us. Why can't we all take Communion together? Is it pride? A better than thou spirit? Are we emphasizing other things more than the foundation? Are we building with fuel? Instead, "Gold, silver, and precious stones" are imperishable. Fire only purifies them. "Faith, hope, and love" are the remaining substances of life. Christ believed, hence I can believe; He hoped, hence there is hope for me; He loved, hence I, too, can love."

III. **The Enduring Quality.** The church stands today . The church of Christ cannot fail. As it stood in the first three centuries after Christ, and even though put to a test during the time of the youth of our denomination, it must stand also today. But what trials could not do—have we remained free of earthly-mindedness? "Think of from where thou art fallen." Have we only come for a big conference? Will it bring fruits of repentance? "The day shall make it manifest." Nothing is as dangerous to fuel as fire. But fire will try us, as it will try all. "Who is the fire," Bro. Gerber concluded, "but Jesus Christ?" He is the Judge. "He is the foundation, the building material, and the fire that shall make manifest in that day." It is He with whom we have to do—out returning Lord."

Responses and testimonies were given for Holland by Bro. H. Craandijk of Amsterdam, who pled for tolerance toward each other; by Bro. Paul Schowalter of the Weierhof, who left four words in memory, "Habt die Bruderschaft lieb" ("Love the brotherhood"); Bro. P. C. Hiebert of Kansas, for America, who pled for the "honor of the Lord" as the first purpose of our gathering; Tan King Ien of Java, the father of Herman Tan, who has been studying in Bethel College, North Newton, who gave his testimony as to how he came to the knowledge of Christ as Savior and Lord.

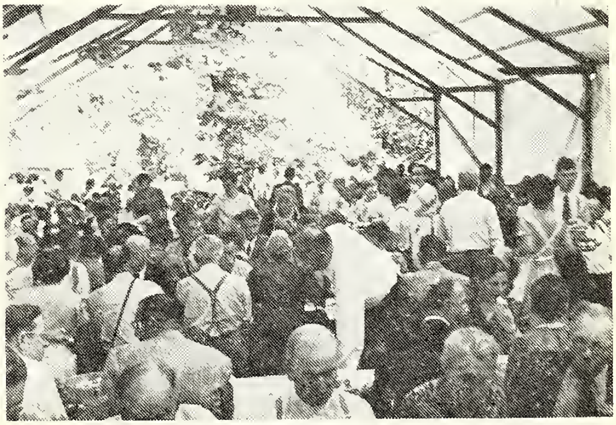
At a meeting of representatives of the Mennonite Press it was tentatively agreed to plan toward the publication of a small folder covering essential points of interest concerning the Conference, which is to be made available if possible within a few weeks after the close of Conference for wider distribution in America in the English langauge. The official minutes, a resume of addresses, etc., will no doubt be in German, the official language of the World Conference.





The mechanics of recording and translating the Conference procedings. (Upper two pictures)

Preparing the meals



In the Dining tent

Developing the Conference Theme

WALTER H. DYCK

Between Sunday and Friday of the Fifth Mennonite World Conference Week, both of which were significant in their own way, came the logical development of the theme, **"The Church of Christ and Her Commission."**

Sunday, with its conference sermon, as reported earlier, had very fittingly dealt with Jesus Christ, the Foundation of our Faith and Life.

Friday, with its tour of historic Anabaptist scenes had brought us to places where the feet of these forefathers had trod and where the first of a long succession of martyrs had laid down his life for his Lord. We wish to report and give a few impressions of this significant trek through the historic city of Zuerich near the end of this report.

Under the able leadership of men of God from many lands the theme was developed. Space forbids the mentioning of names of representatives.

On Monday we thought of the Church of Christ, its foundation and nature, both from the testimony of the Scriptures and the church fathers, the application, past and present, also "What is a Living Church?" and "How Can We revive our Congregations?"

On Tuesday we delved deeper into the commission of Christ to the Church, methods of evangelism, and our responsibility at home and abroad. We heard a strong foreign missions emphasis. "The Lord hath done great things, whereof we are glad." But much more needs to be done.

On Wednesday we dealt with "The Church and the World," that we are in the world but not of the world. We thought of social problems of today, including the continued plight of refugees and the need for love in action.

On Thursday we summarized various subjects such as "The Place of the Mennonite Church and Christendom," "The Church and Her Youth," "The Place of Women in the Service of the Church," "Christian Education and the Need for Mennonite Schools," and "The Church and Her Future," pointing up the consummation of the age and signs of the coming of the Lord.

On each of the four mornings the delegates divided into four groups for discussions. Five minute reports were given by each of these groups between 11:30 and 12 noon. As reported earlier, a conference message had been formulated and unanamously adopted. It was commonly felt that, though we had varying secondary emphases, that we were one on the foundation of Christ, His redemption, His resurrection, and His Word as the only reliable authority for faith and life.

Friday forenoon the delegates and visitors had a choice of four groups: (1) Those thinking about the service of women in the church; (2) Those thinking of the needs of youth, Christ's call, and

Above: Missionaries to the Congo Inland Mission Field: Dr. Elvina and Rudolph Martens, Irena Liechty, Fried Guengerich, Rev. and Mrs. Waldo Harder.

Left: India missionaries at Conference: Rev. and Mrs. Paul Wenger; Drs. H. R. and Ella Bauman (not on picture, Elisabeth Goertz) youth's response to this divine call; (3) Those thinking with Mennonite Scholars in the fields of Mennonite research and publications in the fields of history, theology, and sociology; and (4) Those desiring a tour of the city of Basel. Stimulating reactions were received from those who participated in these groups.

The Memorial Celebration at Zuerich, on Friday afternoon and evening was a never-to-be-forgotten experience. Words on paper cannot begin to describe it. It had to be seen and felt by tender consciences.

We walked the narrow winding streets on which Conrad Grebel and Felix Manz, founders of the Anabaptist movement had walked and where they had wrestled with Zwingli, the Swiss reformer, for more thorough return to the New Testament Church as Christ wanted it.
bered our forefathers in the faith, those who spoke

It was truly an experience in which we remem-
to us the word of God. We did consider the outcome of their life though it meant death—a violent death to one of these founders, and resolved by the grace of God to follow their faith. We knew that Jesus Christ was the same yesterday and today and for ever. (Hebrews 13:7-8)

The Memorial Service in the Grossmuenster was impressive. Many others than Mennonites had gathered. "Grosser Gott, Wir Loben Dich" and "Ein Feste Burg ist Unser Gott" with the large echoing pipe organ and the exuberant singing lingers with us. But the address of Prof. Fritz Blanke on "The Significance of Zuerich for Anabaptism" was a clear tracing of the conflict with Zwingli leading up the break, the formation of a separate group.

The tour of the city took us through a narrow street out far from the Grossmuenster, the Neustadtgasse, on which the Anabaptist movement was begun in the home of Felix Manz on January 21, 1525, by his baptism on confession of faith. We then went to the house "Zur Eintracht" where Conrad Grebel lived from 1508 to 1514 and 1520 to 1525. Much was told about the stature of these men and the circumstances that led up to martyrdom for Felix Manz. Walk with us solemnly to that place.

We walked quite directly to the Limmat River through winding streets, across the river and then back to the river bank. Prof. Blanke related the story, step by step, how Felix Manz had been brought from the jail on foot, then led out on a platform extending out to a hut in which fishermen kept their supplies, again examined and while his mother and brother ran along the bank urging him to remain true to his faith, he was thrown into the river, dying by drowning. Our service ended with a prayer of consecration by Brother Peter Dyck and the singing of "Faith of Our Fathers Living Still." We left pondering the quesetion, "Is it living still?" "Will it continue to live?" "Eternal vigilance is the price of peace." Watchfulness and prayer lest we fall further into the temptation of ease and conformity to this passing world system. A further program at the Kongress house with messages by the Mayor of Zuerich, the Pastor of the Grossmuenster, and Bro. H. S. Bender on the lives of the forefathers Manz and Grebel, ended a very worthwhile day. Lord make us worthy of Thyself.

A Living Monument

We often hear Christian workers make the appeal to young people to give their lives a "living sacrifice," and we are not surprised, because we remember Paul's words, "We beseech you . . . to present your bodies a **living sacrifice."**

We often see advertisments of companies manufacturing gravestones that urge those who have lost a loved one to set up a permanent monument, one that will endure.

But have you ever heard of a "living monument?" There is a paradox in that phrase, just as there is a paradox in the phrase, "living sacrifice." "Monument" speaks to us of death, just as "sacrifice speaks of death. How, then, is it possible to have a **living** sacrifice or a **living** monument?

Within the past decade, a Mennonite family lost its parents. They desired to leave a living monument to their parents. The children knew that the mission field in India had always been close to their parents' hearts. They knew, too, that the Leprosarium at Champa, India, had never had a full-time doctor. If they could provide part of the expense of educating a doctor to take over this field, they felt that this would be a memorial that would have met the approval of their parents.

On Sunday, July 20, 1952, the first "living monument" to the decision of this family was erected. Dr. Arthur Thiessen, in whom part of the legacy of this family was invested for the study of medicine to prepare for service in the Champa Leprosarium, was ordained in the Bethel Mennonite Church at Inman, together with his wife. They are leaving for India this fall.

There was joy among the members of the family to see this "living monument" erected for their parents. There was joy in the Mission Board as a new living stone was added to the building of the Kingdom of God here on earth—and particularly in the home of the John Thiessens, parents to Arthur, to see their son give his life a living sacrifice in the field they love and have served so faithfully. There must have been joy in India as news of this new addition to the edifice of Christian Service reached there. And, we can be confident, there was joy in heaven, for, through the erection of this **living monument**, many in India will find their Savior in Him.

First Experiences and Impressions

LORRAINE SCHROEDER

(In a letter to the General Secretary, Miss Lorraine Schroeder, who went to India in January, 1952, to teach in the Woodstock School, Mussoorie, U. P., writes of her first experiences in this great country.)

My trip was restful and the ocean beautiful. From the time I left home until I arrived at Woodstock, the Lord gave me a journey of joys. I am grateful for the fine traveling companions. It was a privilege to stop off in England for four and one-half days, as well as to have an afternoon each of sightseeing in Algiers, North Africa, and in Aden, Arabia. Then, what a thrill to float along amongst dozens of sailboats into the port of Bombay! Mr. Le Fever (Presbyterian) of the Inter-Missions Business Office came aboard to help two other families and myself. Willard Unruh was waiting for me in the Customs House. He had come to Bombay to get the washing machines and tend to other business, as well as to meet me. Although I had known Willard in college, I had not seen him since he married my cousin, Selma Dick. It seemed almost as though he were a brother come to meet me. And. indeed, all the missionaries "adopt" one in a most cordial manner.

I will always be grateful that I had a brief overview of our mission field before coming to this Americanized hillside. In two weeks' time I was able to visit all five stations. Making my headquarters with the Unruhs in Champa, I saw first the hospital in which the Dr. Desters and Anne Penner serve. I was a bit taken aback by the type of facilities afforded the patients, but agreed quite readily that it is what best suits this culture. My first real Indian meal on Indian soil I had with Dr. Ella at the invitation of the woman who cooks for the hospital staff. We had paused to watch her toss the rice—clean it, I believe; and she served us each a huge platter of steaming white rice and tastily cooked goat meat mixed with vegetables. It was the first time, and only time so far, that my hands have had to do the work of a fork. I managed to empty my plate but was thankful that only the one who was teaching me was there to see.

The situation was quite different when Orlando and Vernelle Waltner took me camping next week. It made us feel almost like a circus. Almost constantly we were surrounded by curious villagers, who, no doubt, had never seen such creatures that needed so much paraphernalia for eating, etc. But most impressive here was the response to the gospel. I was not present at a baptismal service, in which, as you must have heard, twenty-five or more converts were taken in at a time. One's heart throbs with longing that the people may see the light as they assemble by fifties and hundreds and sit on the ground in dry, empty rice fields or on hard village streets, hearing the gospel in song and testimony and watching slides portraying Bible stories.

Another great thrill was the opportunity of visiting the Leper Home. After reading and hearing about it with much interest for many years, it seemed almost like a dream to be actually here. Augusta Schmidt has a wonderful way with the patients. They seem to love her deeply and almost revere her. Yet she is so humble and compassionate in her dealings with them. The grounds and buildings are attractive and well-kept; the people appeared cheerful in spite of their affliction. Kathryn Jantzen told me most interestingly of several converts and the struggles entailed in leaving the religion of their families and embracing the gospel. Their faces in many instances showed that it was worth all it had cost them.

The educational work was naturally of great interest to me. As we approached the primary school of the compound, there could be no doubt but that it was in session. Each group of youngsters was appealingly precious. They often reminded me, especially at first, of the Spanish or Mexican children I worked with and became so fond of in Arizona. When I visited classes with Helen Kornelson in Jagdeeshpur, I couldn't help but wish that I might stay there to teach. However, I am very happy here at Woodstock and realize that it, too, is a service to the Lord.

In Mauhadih I had the pleasure of getting acquainted with the Curt Claassens before they left for the States. I also made an overnight visit in Korba, where I enjoyed my first service in an Indian church—a welcome for me, imagine! With a **mala** (garland) and all, even though I wasn't coming to serve on the field there. Dorothy Andres, Esther Wiebe, Kathryn Jantzen, and I visited the bazaar, which was settled for the day on an open field. What an initiation into Indian sights and smells!

Woodstock's enrollment is high, with prospects of an influx of Point-Four families. Staff turnover last year was over twenty-five! Most positions have been quite adequately refilled. Everyone speaks highly of the work that Marie Duerksen did here last year.

This is the Gospel of labor,
Ring it ye bells of the kirk:
For the Lord of Love, came down from above,
To live with the men that work.

From the Nation's Capitol

"You Preach a Troublesome Gospel"

ELMER NEUFELD

July 17, ten persons—both colored and white—were arrested and imprisoned in our nation's capitol for action taken in protest over a policy that bars colored children from using the public, Rosedale Playground. These individuals were charged with "blocking a passage to an enclosure" on the second day of picketing before the playground entrance.

Because of complete noncooperation with police authorities, the picketers were carried bodily from the scene to the patrol wagon and later dragged in similar fashion to the police station. In jail they were reported to be reading Bibles and writing letters. Some of them fasted.

Since then these individuals have been acquitted by the Municipal Court Judge. But of much greater importance is the fact that the practices against which they protested still persist in this and many other areas of our country. Other recent efforts have been made here to secure equal privileges for colored and white in schools, stores and lunch counters, and playgrounds.

As a Mennonite people we are inclined to criticize the methods of nonviolent direct action employed by thes picketers, but have generaly been less ready to speak about our own responsibilities to deal with the problems of segregation and discrimination.

"You preach a troublesome gospel," a South African white minister once said to E. Stanley Jones. "I preach a Kingdom in heaven and that doesn't upset anything now. You preach the Kingdom on earth, and that upsets everything." Do we preach and practice a "troublesome" gospel, or does it fail to convict of sin in this area?

National Council Speaks on Segregation

A statement entitled "The Churches and Segregation" was adopted by the General Board of the National Council of the Churches of Christ in Chicago on June 11. In one part it suggests that: "The pattern of segregation in the United States is given moral sanction by the fact that churches and church institutions, as a result of insensitiveness and social pressure, have so largely accepted this pattern in their own life and practice."

It is also noted that out of about 6,500,000 Protestant, Negro church members, only one out of 150 worships regularly in a church with fellow Christians of another race. (The 1950 census gives the total negro population in the United States as 14,900,000.)

Supreme Court to Rule on School Segregation

Two of the public school segregation cases will be on the calendar of the United States Supreme Court when it reconvenes in October. One of these involves the school system of Topeka, Kansas, and the other originated in Clarendon, S. C.

In both cases the lower court held that segregation in itself is not unconstitutional if the privileges for colored and white are the same—the "separate but equal" doctrine. The Supreme Court will review these decisions.

New Advances in the Home Field

J. J. THIESSEN

J. J. Thiessen, Canadian representative on the Board of Missions, who with Mrs. Thiessen is in charge of a girls' home in Saskatoon, as well as serves the First Mennonite Church of that city, writes on July 25 as follows:

"The past few months have been quite busy ones for us . . . As you know, the Lord has entrusted a number of fields of work to us, and we are trying to do justice to our assignments. The Lord has been good to us in providing health, strength, and faith . . . .

"On the 28th of May we received a short letter which was very much appreciated. May I share the contents with you in free translation. (The names have been changed for publication.) 'Dear Mr. Thiessen: I would like to express my thanks which I owe on behalf of my children. For years the circumstances have been such that we could not keep our children at home; we had to struggle for our existence, and the children had to help us by working in the city. Gertrude went first, and later Marie and Lena followed. You and Mrs. Thiessen have been father and mother to them. You have showed them the right way. And now the fourth one, Catherine, is in the city too. We hope you will be kind enough to look after her also.'

"You notice that people appreciate having their children, guided by the Home, where they meet for relaxation, fellowship, and recreation.

"It might be of interest to you that our church bought a large hall at Pike Lake and, with the assistance of our church members, has rebuilt this all into a meeting hall for summer Bible school and a cottage. A second project, which we started this summer, is the improvement of our mission work at the Pleasant Hill section of Saskatoon by purchasing a recreation hall from the Air Force. Before long this hall will be moved and remodeled into a little chapel in which Sunday school meetings and church services can be conducted in the future. Until now (for 25 years) we have been renting a hall from the Anglican Church for this purpose. We hope that our work will grow in the new environment.

"On the 23rd of July our family observed its twenty-second anniversary of our work in Saskatoon. We praise God for guidance, health, and strength, and the favor of many with whom we came in contact during this period of time."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Color Makes No Difference

The newly constructed bleachers of the 19th Street Recreation Center were full of baseball fans from the colored communities in and around Gulfport, Mississippi. Several league games were being played that night and each person was there to root for the team of his choice. I suppose to an onlooker, I might have stuck out like a sore thumb, perched there on the bleachers, a white face among so many dark skinned ones, but I didn't feel conspicuous—these people were my friends. Besides, out on the ball field there was another white person who was stealing the show and was more conspicuous than I—it was Bill.

Mr. Austin, director of the Center, was standing several yards away. Beside him, closely watching the game stood Pat Johnson, a middle-aged colored man who worked at the oyster-shelling plant. After quietly observing the players for quite sometime he moved closer to Mr. Austin and defiantly asked, "What's dat white 'peckerwood' doin on de' softball field with our boys? Does you mean to tell me he's coachin' dat team. Mr. Austin?"

I shoved over further on my "perch"; this sounded interesting; this was seeing us white folk as our colored friends see us.

"Yes," replied Mr. Austin, an understanding smile creeping across his face, "He's coaching the team and he's also playing on one of the adult teams."

Pat gave a grunt of disapproval, but before he had a chance to say any more Mr. Austin continued, "I know how you feel—we've never had a white coach or player before, but Bill is different. He's a Christian and skin color makes no difference to him."

Skeptical Pat still wasn't convinced that this "peckerwood" had any business on their ball field, so Mr. Austin further explained, "When we met to organize the league, Bill met with us. No one volunteered to coach the team so Bill said he would be glad to do it if no one objected. What's more, he paid the $3.00 fee to enter the league and he isn't asking for any recognition or praise. He's just one of the boys."

Sho' nuff?"

The tough shell of prejudice was beginning to break—I could see it on his face and my heart warmed within me. I continued to listen closely amid the cheers around me.

Then Mr. Austin tactfully asked, "Did you help build these bleachers?"

"No suh," was the reply.

"Bill helped and he did it without being asked. He mixed and carried mortar while some of our own men laid the blocks and he didn't ask for any pay for his work."

At this point a sheepish grin crossed Pat's face, he squirmed uneasily, and stood there thoughtfully nodding his head up and down, repeating to himself, "Sho' nuff, Sho' nuff!"

The conversation stopped there but that night and the following day word was passed around that Bill was a Christian boy who had a genuine love and concern for them. He was no longer called a "white peckerwood"—the term negroes give to white folks in general with somewhat the same sarcasm white folks call negroes "niggers." He was affectionately called "Mista Bill."

Bill, before becoming a Christian, had been in a major league farm school and was an excellent player. He was greatly admired for his abilities and this, plus his genuine love and concern for the peo-

(Continued on page 590)

Heard Under the Pine Trees

KATHRYN YODER

First Tree—Listen do I hear music, or is it the wind playing another tuneful joke on us?

Second Tree—Sounds like music to me.

Third Tree—Don't tell me you two are becoming forgetful—why, it's only a year ago that we heard that same recording. It's time for all the wide-awake Paivikan campers to complete the job of waking their weary counsellors.

Second Tree—To be sure, I remember eavesdropping on a conversation between two counsellors last season, and this is what I heard, "What a night, or I should say,what a morning; all my campers woke up at 4:30, and all I could do was to fall in line and keep both eyes open, too."

Third Tree—Let's see, in about another hour we'll be seeing everyone out of their cabins headed for the Lodge, won't we?

Second Tree—Yes, you're right, but I wonder why there is always so much commotion upon their arrival at the Lodge.

Third Tree—I'm a little surprised at your ignorance. Haven't you heard the refrain of "Father We Thank Thee for the Night?" Then follows a big clatter of something that sounds like a beaver's tail slapping the water. The group is eating breakfast. Really the same procedure occurs twice more during the daylight hours, only I have heard the loud-speaker announce the other two as lunch and dinner.

I am convinced that your hearing capacities are not very earthward.

Second Tree—It may be, but with the noise of the bluejay family, the chicadee brood, and the telephone that is fastened to my trunk, it is very difficult to hear much else. I have noticed though, that after ten o'clock there are boys and girls and adults scurrying towards the fire ring, the new craft area, the swimming pool, and the Lodge.

First Tree—Yes, you're right, and frequently I hear remarks like this, "Oh, boy, today we're going to make real tin cups for our camp cookout." "Oh, I forgot my bathing cap, will you please get it, Counsellor?" "Whee, we hit a rock with your wheel chair, I'm so sorry," "Goody, we're going to have archery now, I hope I can hit the bull's eye," and "Wait 'til you see my bowl that I'm making for my Mom in ceramics."

Third Tree—When one of you mentioned seeing so much intelligent movement going on right around us, you forgot that some of the campers go on nature hikes. Sometimes it seems they walk, and sometimes I can look out over camp and see the purple truck chugging away with a whole load of noisy campers.

First Tree—I always feel sort of lonely though, after 12:30 p.m. I see so little activity, and often I have no occasion to hear anything.

Third Tree—Don't you know by now that our little handicapped friends need time out to rest? I can imagine their staff members are not too melancholy about the idea either. I take it from one of the dissatisfied campers that they must be quiet for an hour and a half.

Seocnd Tree—You know, I always enjoy the evenings when the campers and staff gather in the fire ring for a program. Sometimes they sing together and sometimes they feature short skits, solos, and special unit talent.

First Tree—Yes, I agree, I enjoy it too; but I always feel a bit uneasy when the sparks from their campfire begin to fly so high. I've had my lowest branches slightly scorched at times when the wind blew in my direction.

Third Tree—Don't be so worrisome, Friend Pine Tree; I'm sure that these campers are very alert to forest fires and maybe you ought to look more skyward to avoid any further discomfort.

I'm always thrilled when the group sings "Taps"

"Day is done,
Gone the sun,
From the lake,
From the hill,
From the sky,
All is well,
Safely rest,
God is nigh."

First Tree—Yes, that song really is a good way to end a day at Paivika. After all the campers are apparently settled, we can do our part towards making them feel ready to sleep. We can allow the wind to blow through our boughs and needles and make a soft, restful, lullaby.

Second Tree—One thing we forgot in our "Day at Paivika" reminiscing. Nearly every morning I see from two to eight counsellors slipping quietly from their cabins and seating themselves in the sunny areas of the fire ring. They usually talk among themselves for a little while, and then they bow their heads. Do either of you know what is going on then?

Third Tree—My dear friend, I thought you knew by this time that these folks are attempting to start the day right by communing with Our Creator. When they bow their heads they are talking to the One who made them, and each of us. Frankly, I think it's a fine idea.

Second Tree—Thanks for the enlightenment, and maybe I can tell you something new sometime about Camp Paivika—if I look and listen!

Camp Paivika is a camp near Crestline, Calif., sponsored by the Crippled Children's Society of Los Angeles, for handicapped children. M.C.C. has sponsored a V. S. Unit there for several summers. They serve as counsellors.

What Does the House of God Mean to You?

JAKE W. DICK

When being asked such a question, a person no doubt, first wonders what is meant by the House of God. Various descriptions, various interpretations could be used to modify this phrase: "The House of God."

At the very beginning of the history of man, we find, that the Garden of Eden itself, was the meeting place where God came to commune with the only inhabitants of the earth, Adam and Eve. Later, we find God calling an Abraham to come out from the multitude of godless people and to go to a special land, where he should receive many special blessings. A foreign country was the place where God wanted to converse with an Abraham. To Jacob, God revealed Himself at the place which was later called Bethel.

Many years have passed by until one day a shepherd was aroused by a strange fire. Curious to know the reason for its ceaseless burning, he turned to draw near unto it. To his great amazement, he heard a voice speaking out of the burning bush: "Draw not nigh hither: put off thy shoes from off thy feet, for the place wheron thou standest is holy ground. And moreover he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God." Exodus 3:5,6 It was God who wanted to communicate with Moses; yet ere Moses could commune with God, he first had to remove his shoes, he had to pay reverence unto God.

Searching further in history, we find, that God finally commanded His people to build a tabernacle, and still later a temple, which was to be the place where the Israelites should worship their God.

Today, as we travel across our vast continent, we find many places of worship. Places where people come to worship our God.

We, as a group of Mennonite people, have a very good custom. Each Sunday morning we gather in the House of God. Yet, when one enters our churches, we find that so often, there is so little reverence there; so little deep interest in that what the House of God is to be to us. Sometimes, it seems that instead of our church being a place of worship, a place where one communes with God, it has become a place of visiting, of amusement, of indescribable folly.

Moses was asked to take off his shoes, ere he drew nigh unto God. Are we greater than Moses, that we need not discard all the dust that settles upon us during the week? Moses was obedient and he received great blessings. Can we expect blessings if we do not even grant our God reverence, not to speak of obedience to His calling?

May God grant, that the House of God might mean to us, the place where we first lay aside everything that cleaves to us ere we enter and where we draw nigh, real nigh unto Him of whom the Angels sing Holy, Holy, Holy, is the Lord God of Hosts.

—Die Vereinsgloche

COLOR MAKES NO DIFFERENCE

(Continued from page 588)

ple, paved the way for him to approach them about the thing which concerned him most—their soul's salvation. Those folks had seen genuine Christianity in practice and they were ready to hear what Bill had to say. He spoke with and gave gospel literature to many.

Race prejudice is manifest by both white and colored. This prejudice on the part of the colored is largely fostered through discrimination, but they are willing to forget their prejudice whenever love, understanding and helpfulness are demonstrated. Many covet the friendship of white folks and we voluntary service workers from Camp Landon have made many fast friends among them. In Christ there are no "peckerwoods" or "niggers," but "one great fellowship of love, throughout the whole wide earth."

—By a Unit Member

Note:

Camp Landon is a service unit, located at Gulfport, Mississippi, sponsored by the Mennonite Central Committee. During the latter days of CPS, a camp was opened up in the Gulport community. Some of the CPS men, seeing the great need, felt led to continue their services in this community, even after their obligation to the government ceased. Thus, in the early part of 1947 the work was turned into a Voluntary Service project and has been such a project ever since. The program of the camp consists of religious education in schools, churches, and homes; sanitation; construction and repair of community schools, recreation centers; shop and sewing classes; and supervised recreation. These activities are carried on with both the white and colored folks.

Into The Beyond

MISS FRENIE SCHWARTZ, of the First Mennonite Church of Pretty Prairie, was born October 29, 1870 and died August 18, 1952.

MRS. FRANZ ALBRECHT, member of the First Mennonite Church, Beatrice, Nebraska, was born July 4, 1882, and died August 25, 1952. Her husband was leader of the First Church for 24 years.

Jottings

—**Bethel Church, Inman, Kansas:** A reception was held for Mr. and Mrs. Virgil Flickinger on August 20. They showed slides of their work in Germany and gave interesting reports. Light refreshments were served. Mrs. Henry A. Toews, and Paul and Carol Toews joined our church by letter on August 24. Members of our church that attended the Mennonite World Conference at Basel Switzerland were John Thiessen, General Secretary of the Board of Missions, and Rev. and Mrs. George B. Neufeld and Loren Ray. The Neufelds have been in Belgium for a year, and left for their mission field at Mutena, Africa, on August 25.

—Mrs. A. F. Enns, Corr.

—**Second Church, Paso Robles, California:** The California young people's retreat was held again at Lake Sequoia. Those that went from our church reported a good time. The layman's retreat was held in the Cambria Pines by the ocean, August 10 to September 1. W. Harley King had his farewell sermon on August 17. After the service we all gathered in the annex for refreshments, after which the C. E. met for their program. August 24 our new pastor, Edward Toews, was installed by Reverend King. Also on August 24 was made the announcement of the engagement of Estella King, daughter of the W. Harley Kings, to Wesley Claassen, son of Mr. and Mrs. B. A. Claassen. The Kings left August 25. They accepted a call to serve the church in Corn, Okla. We will miss them but wish them rich blessings in their new field of work, and may the Lord bless our new pastor and give him strength, joy, and wisdom to carry on the work here according to His will. The regular mid-week prayer meeting was led by our new minister, after which the choir had their regular practice. Following, there was a short social gathering for Wesley Claassen who was to leave for the army September 1. Refreshments were served by Mrs. E. H. Claassen.

—**First Church, Chicago:** Leland Harder is the new pastor of this second oldest home mission station of the General Conference Mennonite Church. Special summer activities included Summer Bible School, a program of community recreation, and summer camp at Friedenswald in Michigan. Forty-two Chicago children from the three Chicago G. C. churches went to summer camp. Our big Fall celebration is a reunion of all past and present friends of the church on "Homecoming Sunday" September 21. In preparation for Homecoming Sunday we have spent several weeks cleaning and redecorating the church. Special speaker for the occasion will be Rev. Warren S. Shelly, pastor of the Second Presbyterian Church of Saginaw, Michigan. He is the oldest living former pastor of our church (1919-1920). C. A. Lehmann of Villa, Park, Ill., who was a vital leader of our church from 1916-1930 is returning to direct our music. Miss Catherine Niswander, Church Worker from 1914-1928 is comning from Philadelphia to take part in the afternoon services. Dinner and Supper will be served in the church to all guests.

—**First Church, Pretty Prairie, Kansas:** Willard Claassen, A. J. Dick, and Leo Miller, a supply pastor at Beatrice, Nebraska, served in our pulpit during the absence of our minister. Seventy-four Christmas bundles have been prepared by our church. An offering was held for the building program at Camp Mennoscah. Dr. A. K. Ratzlaf spoke to our congregation on the Newton Mental Hospital program on Sunday, August 31. Dr. B. J. Stucky showed interesting pictures of his European and Alaskan trips.—Mrs. H. Krehbiel, Corr.

—**Walton Church, Walton, Kansas:** Curt and Olga Claassen spoke, played the accordion and showed pictures of our India mission field at the family night social sponsored by the Ladies Missionary Society. Working as a group, the mission ladies have two quilts, and a comforter completed or in the process of completion. These three items together with many articles made by individuals will be auctioned at the annual sale on November 2. H. T. Unruh and Gerhard Friesen were guest ministers while Erwin Goering served as retreat leader.—Harold Peters, Corr.

—**Ransom Church, Ransom, Kansas:** A farewell picnic was held on the church lawn the last Sunday evening in June honoring Rev. Dennis Smith and family. They are now residing in Indinola, Nebraska. Irvin Miller spent the evening of August 14 in our church discussing the work of the M.C.C. and relief needs. Gerhard Friesen of Newton conducted services here Sunday, August 17.

—**Zion Church, Donnellson, Iowa:** Young Peoples' Retreat, Camp Arrowhead, Ottumwa, Iowa, June 11-15 for Iowa churches was well attended by our people. Sunday, June 8, Children's Day program was held in our church; afternoon, picnic and games on church grounds. In the evening, closing program of Vacation Bible School was given by four churches in Donnellson. Nineteen of our children attended Bible school and twelve of our membership helped as teachers and leaders. Marriage of Ruth Krehbiel and Dean Slater June 29, in our sanctuary. Camp Friedenswald Junior II Retreat July 7-15 was attended by Rev. and Mrs. Neufeld and three young people. During the absence of our pastor and family for vacation in California, Don Wisner brought the message on July 27.—Corr.

—**Calvary Church, Barlow, Oregon:** On August 3, Mr. and Mrs. Ben Sawatzky, missionaries to India, were speakers in our church. Ben Owen, missionary to Africa, showed pictures and spoke in our church on August 17. On that day we also had child consecration service for Kathleen, daughter of Mr. and Mrs. Don Robe. On August 24 we had two more children dedicated, Cheryl Lorene, daughter of Jimmy Howard; Lauretta Janeen, daughter of Mr. and Mrs. Richard Lee Fast. August 11 the young people of the Oregon fellowship had a skating party. The young people's retreat was held at Camp Adams near Molalla, Oregon. Rev. and Mrs. Paul Roth received a purse with money from the congregation at the evening meeting August 1, for vacation purposes.—Mrs. G. A. Fast, Corr.

—**Bethel Church, Fortuna, Missouri:** The young people of our church, held their annual retreat on the Lake of the Ozarks, August 13-16. Guest speakers were Henry Grimm, pastor at Summerfield, and Ernst Harder, pastor at Pulaski, Iowa. John Gerber, son of Mr. and Mrs. Ray Gerber, is spending this summer in Switzerland as an I F Y E delegate. The parsonage is in the process of being modernized by the addition of a water system and bathroom. The wife of our pastor, Mrs. E. A. Albrecht, has recovered nicely from recent surgery.—Corr.

What to do with Trouble

"I had ploughed around a rock in one of my fields for about five years," said the old farmer, "and I had broken a mowing-machine knife against it, besides losing the ground in which it lay. All because, acting on the notion that an iceberg is four-fifths under water, I figured that most of the rock was out of sight, so I thought that removing it would take too much time and labor.

"But today, when I began to plough for the corn, I thought that I might break my cultivator against that same rock. So I took a crowbar, intending to poke around it and find out the size once and for all.

"I was surprised to find out that though the rock was a little more than two feet long, it was lying loose on the ground and was so light, that I could lift it into the wagon without help."

" 'The first time you really faced your trouble you conquered it,' I exclaimed aloud in my relief. But I continued to think about the incident and now I do believe that, before we pray, or better, while we pray, we should look our troubles squarely in the face."

War Cry

O'Ray Graber
4614 Woodlawn Ave
Chicago 15 Illinois
C-174

MCC News Notes

(Continued from page 578)

Beirut who made available to the M. C. C. unit 300 smaller bales of clothing. A shipment of clothing was recently sent from the Reedley Center, and Akron is planning regular shipments to that area.

The owner of the warehouse that burned found another building for the M. C. C.'s temporary use and offered to them the rental of the new building which he is constructing when it is finished.

Mr. Chandy of India Visits Akron

K. K. Chandy of Travancore, India, widely known as a Christian peace worker and leader in India, spoke to the M. C. C. Headquarters group Thursday morning, September 4. The International Fellowship of Reconciliation is sponsoring this lecture tour for him in the United States.

Mr. and Mrs. J. N. Byler Return to Akron

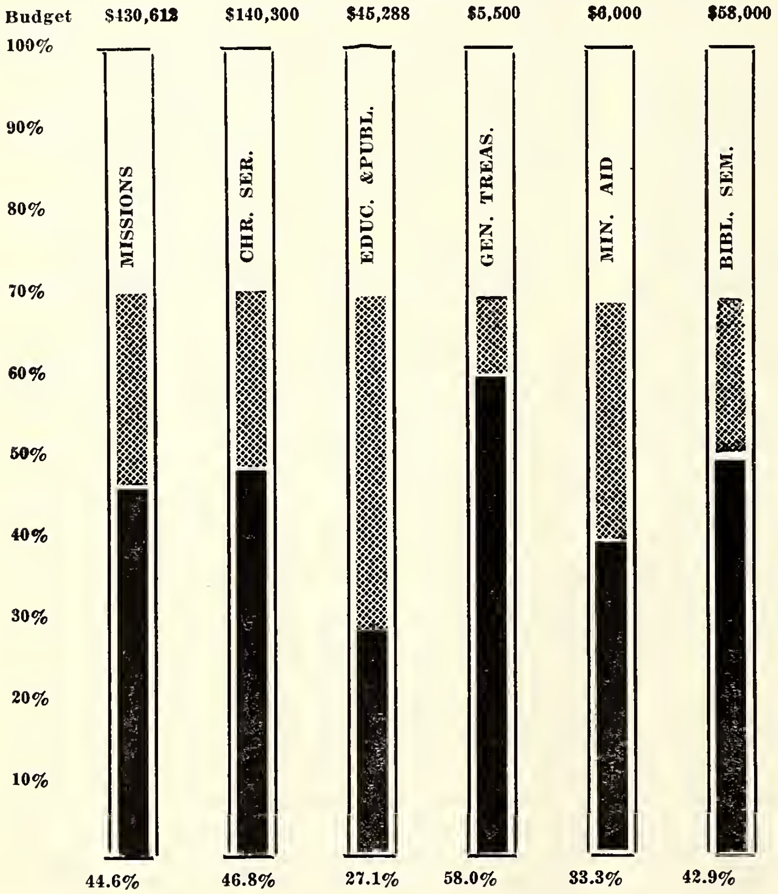
Brother and Sister J. N. Byler returned to Akron September 2 after having spent one year in Hong Kong where Brother Byler served as Far Eastern Area Director and Sister Byler served as matron. Brother Byler will resume his duties as Director of Relief.

Ray Funk Returns from Asuncion via Basel

Ray Funk who, for the past two years served as business administrator in the Asuncion, Paraguayn MCC Office, arrived in Akron September 3 after having attended the Mennonite World Conference in Basel. Mrs. Funk and three children flew from Buenos Aires to Kansas at the end of July, and is now visiting her parents in California. The Funks will again be at home in Hillsboro, Kansas.

Conference Stewardship Chart

August 31, 1952



Percentage of budgets met as of August 31, 1952)

■■Receipts to August 31; |||||| Short of budget

□□ Remaining 4 months of year (fiscal year ends Dec. 31)

August is the month of vacations—and it almost seems that the Conference treasury has been included. But God takes no vacations; His work must go on! In order that it may go on, however, there must be a regular support of it.

Soon the Fourth Quarter remittances will need to be sent. To meet these commitments the treasury must receive a real boost during September.

The work of your Conference is a work of faith; we trust that each individual constituent member may be very conscious of the need at this time and that he may follow God's leading as he shares in this work of faith.

May the riches of Christ be yours as you sacrificially serve Him.

Very sincerely
Edna Ruth Mueller,
Office Secretary
Gen. Conf. Headquarters

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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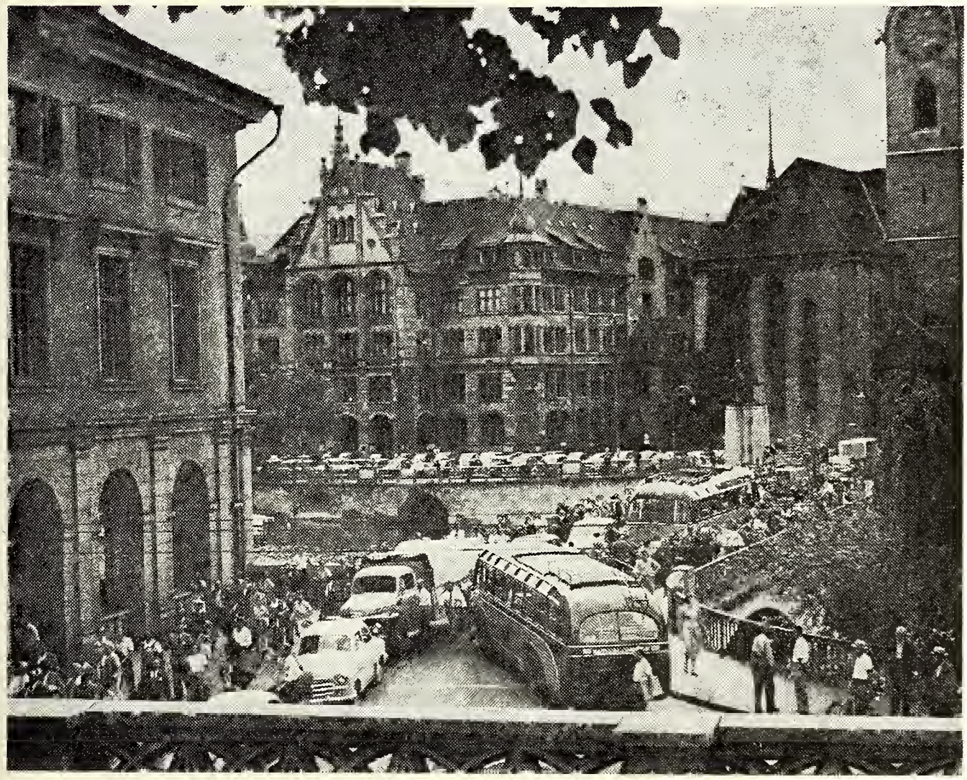

The Mennonite Delegation arrives at Zurich for special celebration.

Faith of our fathers, we will strive
To win all nations unto Thee;
And through the truth that comes from God
Mankind shall then indeed be free.
Faith of our fathers, holy faith,
We will be true to thee till death.

Volume 67 Number 38 September 23, 1952

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COVER PICTURE

The arrival of fifteen bus loads of Mennonites at Zurich, unloading to go to Grossmeunster Cathedral for a service celebrating the Anabaptist origin. It was in this cathedral that the Swiss reformation started and where Zwingli preached. Here, too, Conrad Grebel and Felix Manz were converted to the Reformation movement.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Third Verse

by John Hunter Gill

I am the third verse. I have two older brothers and one younger brother. We all go to church. My brothers are recognized, respected, and so well thought of that they are often asked to take part in the service. I am neglected, ignored, and from all appearances considered good for nothing.

One time, long ago, a minister spoke kindly of me. In fact, he said I was the most attractive one of my good family, and the congregation agreed. That was the best day of my life. My heart went out to that man.

I like to go to a certain church whose people seem to think well of the whole family. They treat us all alike, and sometimes if there is a cousin or two that goes along, they receive equal attention also. I like those people for that. There is something harmonious about including all the members of the family.

I have felt so bad at times that I did not think life worth-while, but I have hopes that in the next world, when the leader of the celestial chorus raises his star-studded baton, in the paean of praise which shall ascend to the throne of God, the poor little third verse will not be omitted.

—In Watchman Examiner

o

O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best.

Lord, make these faithless hearts of ours
Such lessons learn from birds and flowers;
Make them from self to cease,
Leave all things to a Father's will,
And taste, before Him lying still,
E'en in affliction, peace.

Of Things to Come

Oct. 15-17—Western District Conference, North Newton, Kansas.

Oct. 5—Worldwide Communion Sunday.

Oct. 26—Reformation Sunday.

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 14—Universal Bible Sunday.

GERMAN BOOKS WANTED

It was our privilege to work among our people in Mexico for five months last Spring. We enjoyed our work very much. The Mission Board has requested us to go back this Fall. Our work is teaching in the German and church work. In our teaching we were handicapped by lack of books. We need:

"Lesebuch fuer Evangelishe Schulen," in Unterstufe, Mittelstufe and Oberstufe, Published by Eden Publishing House.

"German Grammars" Erstes Uebungsbuch fuer den Unterricht der Deutschen Sprache von F. Rechlin, Published by Concordia Publishing House.

Also:

"2tes Uebungsbuch" — by the same Author.

We could also use all of:

"Kleines Deutsches Sprachbuch" by Johannes Meyer, Ausgabe B in 3 Heften.

In Arithmetic we need:

"Praktishes Rechenbuch," by Adolph Mueller in both Mittelklassen und Oberklassen.

In Church History we would like to have both of C. H. Wedels books (in German).

In Song books we use the German "Evangeliums Lieder" und "Kleiner Liederschatz."

We could also use something in German Geographies, or simple science, or health books.

If anyone has any of these books which they would be willing to donate for this work, we can assure you that they will be appreciated and be put to good use. Just mail them to our address right away, so that we can take them with us.

Remember this work and us in your prayers,

Heinrich T. Neufeld
Rt. 5, Enid, Okla.

Editorials

OUR NEW INTEREST IN THE MENTALLY ILL

One of the fruits of the Civilian Public Service experience is the new interest our church is taking in those in need of mental help. Many of our young people worked in mental hospitals and saw the need and opportunities of doing a real service to those in mental trouble.

Now that we are ready to establish our third mental institution near Newton, Kansas, it is well for the whole church to awake to the possibilities of proper care for the mentally ill. We should completely abandon the idea that there is something disgraceful about needing mental treatment. The man who lives so strenuously that his heart gives way is treated with great respect and care in an effort to restore him to his usefulness. But the man who is under a strain so great that his mind becomes ill is often regarded as "queer." And yet it is no more dishonorable to have a sick mind than it is to have a sick stomach or heart.

Having formed a right attitude toward mental illness, we should then do all we can to help cure those who suffer from such ailment. It has been found that they respond remarkably well to patience, kindness, understanding, and love; the Christian qualities in which our church thoroughly believes. We need to do some real pioneering in this field and give spiritual assistance to those afflicted. Read the two articles on mental health in this issue.

THE NEW TRANSLATION OF THE BIBLE

Next week the much advertised Revised Standard Version of the Bible will be available to the public. We have had the revised New Testament since 1946, but now the whole Bible is offered to the readers.

Only a few have had the opportunity of seeing the Old Testament before its publication, but if it is comparable to the New Testament it will make many obscure passages more understandable and bring a fresh clarity to the various passages. This should make for a better understanding of what the Scriptures really say to us.

There are two main reasons for a revision at this time. In the first place the King James Version is written in a style characteristic of three centuries ago, and many words have a different meaning as we use them today. One example is the word "prevent." Formerly it meant "to go before, as in the verse "The God of my mercy shall prevent me." To us the word means "to hinder" which would convery an opposite meaning than was intended.

Another reason for a revision is that since the King James Version many manuscripts have been discovered which throw new light on the originals. Sometimes we fail to realize that we do not have the original copies of Paul's letters, or of the Gospels, but only copies of copies. Theoretically the nearer we can get to the originals in point of time the more accurate such copies should be.

Will the Revised Standard Version replace the King James Version? In the long run, it is the Church public that will decide what version of the Bible is to be most widely used. It is likely that for many years the two will supplement each other. Certainly there is no need for a rivalry between them; the King James with its lofty and dignified language and the Revised Standard with its clarity and reliability.

In the meantime we would do well to study diligently both versions, and where the meaning in the new version is made more clear, thank God for such clarity. For it is our desire to learn just as nearly as possible what the Bible has to say to us in our present day.

FIVE HUNDRED YEARS OF THE PRINTED BIBLE

Commemorating the 500th anniversary of the printing of the first book, the Bible, from movable type, our government is issuing a three-cent stamp to be on sale September 30, the date of the appearance of the Revised Standard Version of the Bible.

Thus for five hundred years the Bible has been printed and made available to the reading public, until today it is read in over a thousand languages around the world. It is still by far the world's best seller.

WHAT SHALL WE CALL THE PREACHER?

Those sending in church news may have noticed that frequently the term "Rev." is omitted. It has been the policy of this paper for some time to use this term just as little as possible. The editor would be glad to know how readers feel about this matter.

The best usage of the term insists that it is incorrect to use the term "Rev." with the last name only; such as "Rev. Smith." It should be either "Rev. John Smith," or else "the Rev. Mr. Smith." But what is an editor to do when the correspondent constantly refers to his pastor as "Rev. Smith?" If the term "Rev." were used every time it is sent in, the "Jottings" page would blossom with "Rev." something like some lawns glow with dandelions.

Our friends, the (Old) Mennonites solve this problem by simply not using this term at all. They have a feeling that it is not proper to use so sacred a term for any human being, pointing out that the word is used only once in the Bible and then only in referring to God Himself. Only He is truly reverend.

If humility is a cardinal virtue, then perhaps the use of the term is a departure from that spirit of humility. We do not refer to Rev. Simon Peter, or Rev. Paul. Are we preachers worthy of the term?

Should we refer to our minister as "Pastor Smith," and when the name is repeated, call him "Mr. Smith?" The readers' suggestions would be welcomed.

Notes On Christian Education --- by a Layman

MENNO SCHRAG*

"Lead me in thy truth, and teach me. . . ." Ps. 25:5

What Is Christian Education?

Not being able to give an academic definition of Christian education, I wish to simply state that to me it means that Christ is made the center of all learning and search for knowledge. If you say that is biased education, I shall gladly admit to the charge. Christian education is the only education that does not leave you floundering in a vast sea of potent yet seemingly inscrutable facts.

In Christian education Christ becomes the norm by which all the arts and sciences are ultimately valued and measured. Christian education holds to the basic principle that to be made whole again, humanity must be redeemed. That even an educated man's talents and abilities reach complete maturity as he is imbued with the enabling power of God through Christ Jesus.

Christian Education Should Develop Christian Graces

Besides seeking to bring the individual to a saving knowledge of Christ, Christian education should also develop every area of the individual's life. It should give him an integrated personality. It should make him a person who is easily worked for and with. This will be made possible through the graces and qualities of character he acquires.

Psychology says sympathy is the ability of putting yourself in another's place. An educated Christian, above all others should therefore have an understanding heart. He should be patient and kind, not resorting to coercion and force in his relations with his fellowmen.

Undergirded by faith, he should not be easily frustrated. Since ignorance and insecurity are the real causes of an inferiority complex, he should possess calmness and poise because of the assurance that all things "work for good to them that love God." (Rom. 8:28)

Conscious of the imperfectness of his own knowledge, and of the vast realm of the still unknown, he should be tolerant rather than critical of others. Instead of egocentric, he will be socially and spiritually "ex"-centric toward others. As a co-worker with Christ, he will be conscious of his redemptive obligations toward those still outside the fold of God.

Christian Education Should Be of the Highest Scholastic Level

Mediocrity in a Christian day-school, high school or college is intolerable. An urgent responsibility of religious denominations, including the Mennonite denomination, is that they help their institutions achieve and maintain the highest possible scholastic standards. No student should have to say he must go to this or that non-Christian (or non-Mennonite) college because the quality of instruction isn't up to par in his own school.

Truly, a Christian should excell in every realm. As a pure heart and mind makes a better man, so sound religious principles should help a school to meet (and if possible exceed) every requirement of the state for scholastic standing.

Christian Education Should Produce A Balanced "Lebens-Anschauung"

While the Bible is no history book, it is my conviction that it is indispensable for a proper perspective of history. It alone can give us an understanding of the full scope of human events and the end toward which they move. The teachings of the Bible are intensely reasonable and practical.

The late Dr. Zwemer wrote: "No nomad-shepherd could have invented the sublime creation story recorded on the first pages of the Bible. It differs absolutely from all the creation myths found in the ethnic religions and among primitive tribes. It leaves the impression of truth and conviction." A mechanistic, naturalistic interpretation of the marvelously complex and orderly universe simply doesn't make sense.

Augustine's cry that his heart would not rest until it found rest in Him, defines and accents the ultimate goal of all human history, "for of him, and through him, and to him, are all things." (Rom. 11:36) Likewise, the vicissitudes of personal and world affairs have a higher meaning when we realize that the kingdoms of this world shall become "the kingdoms of our Lord, and of his Christ." (Rev. 11:15)

Only a Christian education can provide such balanced "philosophy of life." We will give way neither to pessimism and despair nor to unrealistic optimism for a sin-torn world. We will see that the Gospel places upon us obligations toward the whole of human society as well as toward individual souls.

The Need Is Urgent

To make and keep our schools genuinely Christian should be the rallying cry of the whole Mennonite church. Our schools should be encouraged in their efforts of personal evangelism. They should be encouraged to uphold the distinctive doctrines of the Mennonite faith. They should be encouraged in fostering a concern about the collective and social evils about us everywhere.

Our young people must be inspired to live constructively instead of destructively—to spread the light, not deepen the darkness. We must help them to a vital, "reasonable" faith in Christ.

Pastors should encourage their most spiritual young people to become not only missionaries in the usual sense of the word, but also to dedicate themselves to the task of Christian teaching. Colleges and universities are in desperate need of Christian chemists, Chrisitan astronomers, Christian mathematicians, Christian biologists — Christian teachers in every field of instruction; for, to quote a Christian educator, "God is the prime cause of all effects. . . . In the truly Christian college, the student is allowed to look fully at the facts. Then,

(Continued on page 607)

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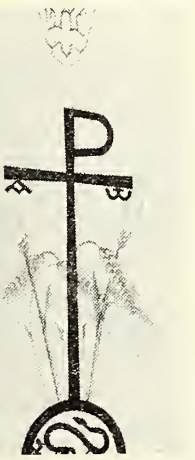
*Editor, Mennonite Weekly Review.

World Conference Echos

An Unforgettable Week

ELLIS GRABER*

"The Conference, I believe, was one of great blessing. The variety of helpful messages such as the scholarly, inspirational, informative, and challenging, or whatever the type, gave a greater appreciation of our heritage and challenged us to make a greater contribution to Christendom. The music so well rendered by the various choirs in the German, French and English languages lent an international flavor to the universal message proclaimed at the conference. And the attendance of youth, the hospitality of the Swiss hosts, and every courtesy made it an unforgettable week. The highlights of the conference which came with the adoption of the conference message was for me a cause for much rejoicing and thanksgiving.


The emblem on motto at World Conference.

During the week I was particularly made aware of our differences as well as our similarities. So much was said about the foundation being Jesus Christ, and that we must build on this foundation. Repeatedly we said that in this we must be one. And that was good. But somehow one had the feeling that consciously or perhaps unconsciously we were aware of the differences in culture, in practice of our faith, and in the interpretation of the Bible to such an extent that our action together was at a snail's pace. Perhaps the conference brought to the foreground the need for more sympathetic understanding of one another, the need for real humility, so that we can spend more of our efforts in considering a program on how we might build on this foundation of Jesus Christ.

One of my biggest disappointments was that another World Conference has gone by and Mennonites are not yet able to gather out of the corners of the world and sit together at the Lord's table. We can now room together, we can eat together at the same table, listen to the same messages, and sing together at the conference sessions. But the failure to sit together at the Lord's table and partake of the bread and cup together is a cause for concern. Does it not weaken our profession and testimony to the world? It seems an important question—"Why can't Mennonites of the world partake of the Lord's Supper together?" My hope and prayer is that at the next World Conference this will be a reality for all who wish to accept such an invitation.

***Pastor, Zion Church, Souderton, Pennsylvania**

Ye Are Brethern

J. G. REMPLE*

"Ye are brethren. . ." Matt. 23:8(b)

When one listens to so many messages (a brother claims that on the first Sunday at St. Chrischona seventeen speeches, addresses, and papers were read) in one week, meets so many people, and tries to remember their names, one certainly has more than his hands full.

What in my opinion was the most outstanding feature of the conference? The Mennonites the world over differ in many respects. You have "activism" and quietism, you have fundamentalism and perhaps some leanings towards liberalism. When I hear about past Mennonite World Conference sessions, I get the impression that the unity was not so complete. Even at the Conference at Goshen and Newton in the USA in 1948 there were complaints that no opportunity had been given to express one's views in discussions. This opportunity was given at the Fifth Mennonite World Conference. And, surely, for the benefit of our cause. When we divided into discussion groups every forenoon the views and opinions were freely expressed. And there were different approaches to different items in the program. But when it came to the Conference Message we had no difficulty to bring our views and our feelings to a common denominator. The way the Conference Message was discussed and accepted was a clear indication to me that we all felt at that moment (and in reality all through the conference) all we are brethren, the Dutch, the Germans, the Swiss, the French, the Americans, the Canadians, the brethren from Indonesia.

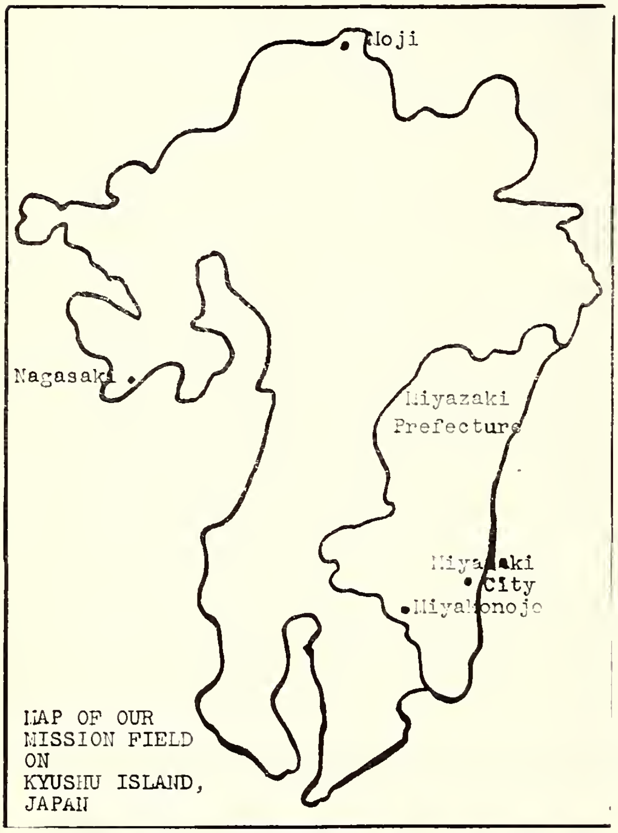
Perhaps the greatest day of the Conference was at Zuerich, when at sunset we stood near the Limmat river at the place where the first martyr of our brotherhood, Feliz Manz, was drowned in 1527. This thought that we have a common heritage that has come down to us from those early strugglers and sufferers for our cause should mold us still closer together. It should, and I am sure it will, impress our youth. They will not be ashamed of the Mennonite brotherhood. History has led us different ways, but in Christ we are all brethren.

***Pastor, Rosenort Church, Rosthern, Saskatchewan**

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

Japan --- Our Newest Child --- Is Growing

(Readers of our church papers probably have followed with interest the development of the new mission work in Japan. Others, who are fortunate enough to have a member of the family or a friend in this new field, have received additional information through personal or form letters. Here we would like to share excerpts from a form letter sent to friends by the William C. Voths, so that more of our readers will also receive this information.)



MAP OF OUR MISSION FIELD ON KYUSHU ISLAND, JAPAN

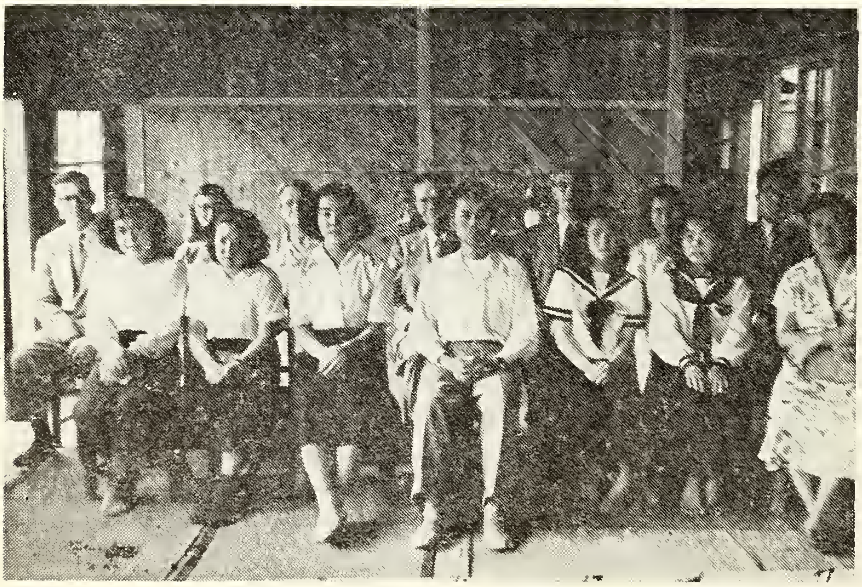
"Here in Miyazaki, too, we can say, 'The Lord hath done great things for us whereof we are glad.' We were especially happy when, on July 6, just one year after we landed in Kobe (July 5), the first group of six young people could be baptized in this our new mission field.

"We returned to Miyazaki in January and continued to look for a place for the mission. In the two rented rooms where we lived we started a Saturday evening Bible class and an English conversation class, both the result of street meetings. At last, in South Miyazaki, which is divided from the main part of the city by the O-Yodo River, we found a suitable place. It is a large house, and near it is a long building formerly used as a bakery. Both needed considerable repair. The latter is well adapted for a chapel. We moved here on March 12. This part of Miyazaki has a population of 20,000 and no other church.

"The Bible classes begun earlier continued with increased attendance. Many children came, and meetings with them were started. God has given us devoted Japanese co-workers, who are helping in the work by interpreting for us and by direct teaching. (See cut.)

"In May the Lord also opened the way for a women's meeting, which is held every Thursday evening. If you could look in on us at that time, you would see us and a group of women (and men from the neighborhood who also come) seated on 'zabutones' (square flat cushions) on the mat floor. Everyone listens attentively while the message is given by one of us and interpreted. We sing, drink tea, and chat in neighborly fashion.

(Continued on page 602)



Front row: the six baptismal candidates and Miss Nishimura, who transferred her membership to our Mission. Miss Nishimura is an interpreter for Mrs. Voth and also a teacher. Third from left, Miss Oiwane, one of the helpers. The young man is Mr. Hidaka, interpreter and secretary. Back row: l. to r. Peter Voran, Helen Voth, Rev. and Mrs. W. C. Voth, Verney Unruh, and Mr. and Mrs. Yoshima. Mr. Yoshima serves as interpreter.

Our Rich Missionaries

Some of our missionaries are very rich—in fact, most of them are. This thought came to us as we observed two of our retired missionary couples celebrate their fiftieth wedding anniversaries within sixteen days of each other. On August 10, Rev. and Mrs. P. W. Penner, in the company of hosts of relatives and friends, rejoiced that they could give glory to God for His keeping and blessing during fifty years of married life spent together, most of them in India. On August 26, Rev. and Mrs. J. B. Ediger had the joy of joining with their many relatives and friends in praise and thanks to God for the same cause, their place of service having been Oklahoma.

"But," you say, "there are many couples who are rich in this respect—they have lived together fifty years; they reach this milestone and are honored on the occasion." True, indeed. But there was something unique in the case of these two couples, which prompted the thought: our missionaries are rich.

On August 10, as we sat and enjoyed the festivities, it suddenly seemed as if the many wedding guests faded into the background only to form a frame around one person—Nellie Penner, adopted daughter of the golden couple, a native of India. In that moment it seemed she was the embodiment of the throngs of her people who, through the years of service of the Penners in that land, have become their sons and daughters, and who look to them as their spiritual father and mother. The Penners are rich indeed!

On August 26, we experienced the same feeling. To the surprise of the many friends present, and of the honored couple itself, a number of unexpected guests arrived, who only proved to be "folks from home" to the Edigers. Some of their "children" from among the Cheyenne Indian tribe had come to help honor their spiritual leaders of the past on this great occasion. And again, amidst the hundreds of other guests present, it suddenly seemed as if this group was a symbol of something greater—the many of their brethren in Cheyenne-land who would pay homage to the Edigers for what their lives have meant to them. The Edigers are rich indeed!

As we continue our soliloquy, we conclude that our missionaries are very rich, whether they be missionaries to India or Oklahoma, China, the Belgian Congo, Colombia, Japan, Montana, or Arizona, or wherever they may be. Yes, we include China, for there must be many who this very moment are sacrificing goods and lives out of love for the Christ, whom they have learned to know because of their spiritual fathers and mothers in the past.

All we have felt and tried to express is a verification of what Jesus said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29-30).

Our missionaries are rich. Don't ever pity them; envy them.

Above: Rev. and Mrs. J. B. Ediger, Oklahoma. To left: Rev. and Mrs. P. W. Penner and daughter Nellie, India.

Health for the Whole Man

J. D. GOERING*

A tremendous amount of time, money and energy are consumed daily on the part of people throughout the length and breadth of our land trying to achieve, maintain or regain health. The approaches and often the points of view toward these efforts are varied indeed. Nor is there any clear agreement as to what really constitutes good health. Too often this results in much confusion, perplexity and disappointment.

We feel that religion should help people to keep well, and we believe in prayer, but we see good Christian people suffer terrible agonies of illness, and many instances of both personal and intercessory prayer for relief seem to go unanswered. This is true in matters of both mental and physical illness as it is in cases of spiritual depravity.

Dr. Weatherhead, a very eminent British minister and a well-informed practicing psychologist has done a noble service in his study and research which he recently published under the title PSYCHOLOGY, RELIGION AND HEALING. What man is seeking for and what he indeed needs is what Dr. Weatherhead calls "integration," and which he defines as "that perfect harmonious correspondence of the personality in body, mind and spirit with its relevant environment." Such integration is approached only when we achieve the maximum health attainable in body, mind and spirit.

For such integration we need, therefore, the maximum physical health attainable. One thought we should discard forever is that sickness or disease is the inscrutable will of God, that He sends it to discipline us, and that all we can do is to resign ourselves to it. God created the body to be the perfect instrument of the spirit, and it cannot be His will that it should function improperly, or that we should not do everything we can to attain health. Jesus apparently regarded suffering as the work of evil forces and set all his powers to work toward their defeat. We should do the same. Yet, all man's efforts may not win for him good physical health. We know from Scripture and experience that there can be faith without healing, and healing of the body without faith. St. Paul himself could cure others (Acts 28:8), but he appears to have remained a sick man to the end of his days. He continually prayed for health and considered his malady as "a messenger of Satan." (II Cor. 12:7-10). In such a case man must endeavor to so react to his illness as to win triumph over it. In this sense suffering can "discipline" man, for good comes out of evil, and that is part of the redemptive nature and work of God in our lives. But God's ideal intention is perfect bodily health, and anything less though not necessarily man's fault is a temporary victory of evil. St. Paul said we are to present our bodies a living sacrifice, holy (whole) acceptable to God. If suffering of mind or body is a good thing, and if only through suffering can saintliness be achieved, then we have no right to cure it. When we speak of the saints being perfected through suffering it is more accurate to say that they achieve saintliness through their reaction to suffering and not because of that suffering itself. One aspect of health and wholeness is a healthy body which every Christian should try to achieve.

A second requirement of a healthy man is the maximum mental health attainable. Much of the foregoing will apply in this realm as well. We are familiar with the belief that the mind has much power over the body. We should, however, also be aware of the fact that a healthy body helps the mind to attain good health. To relax the body helps to relax the mind. A brisk walk in the country, a swim on the beach or the right kind of "occupational therapy" often brings peace of mind at least for a time.

The mind is healthy when it feeds on truth, when it get sufficient affection, is believed in, and when good will towards others is practiced as a constant habit, and good will from others is attracted by virtue and love. Weatherhead quotes a famous psychiatrist as saying that mental health "consists in the protection and development at all levels of human society of secure, affectionate and satisfying human relationships, and in the reduction of hostile tensions in persons and groups. It is the championship of love and the elimination of hate in human affairs."

As with the body, so is it our duty to develop and keep the mind as healthy as we can. When our minds are distressed by all kinds of emotions which we cannot understand and control, it is as wise and as reasonable for us to seek the help of a psychiatrist as it is to visit a dentist for an unbearable toothache.

Quite apart from mending a sick mind, which is a very difficult procedure to say the least, is the matter of building up a sound one. This is one of the most crucial matters facing us as a people and a nation. It is a long and a slow process, and the period of childhood and youth is extended to twenty years in humans at least partly for this very reason. The apostle Paul gave us a good formula for this in Phil. 4:8 when he said "Let your minds dwell on what is true, what is worthy, what is amiable, what is kindly—on everything that is excellent or praiseworthy," and again in **Ephesians** 4:26, "Never let the sun set upon your exasperation." It is the last thoughts at night and the first upon waking in the morning that most easily penetrate the unconscious—where most integration takes place—and should for that reason if for no others be thoughts of love, and trust and confidence.

Man may have physical health and a measure of mental health, but he is not truly integrated and healthy unless he has the maximum spiritual health attainable. We believe God to be a part of our en-

(Continued on page 601)

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*Counsellor, Brook Lane Farm

The Church and Mental Illness

RALPH K. WEBER

In the past the Christian church has concerned itself very little with the problem of mental illness. Mental illness was considered a disgrace and the prevention, cure, and care of the mentally ill were considered outside the sphere of the church's responsibility.

Much mental illness is not organic; it is functional. It is the result of inability to meet life situations, feelings of insecurity, unhappiness, despair, and loneliness. God wants to impart His grace to everyone so they can meet life's problems, and He longs to make people feel secure and happy because of His presence. The church's entire program is devoted to this task—to make people happy now and to bring them into a personal relationship with Christ who alone can give eternal life and happiness. Although we do not usually think of the church's primary task as relating to the problem of mental illness, yet it is true that the church's entire program should be a deterrent to mental breakdown.

The church's responsibility can perhaps be summarized in three main areas.

1. The winning of souls to a personal knowledge of Jesus Christ and the nuturing of the spiritual lives of Christians:

A personal knowledge of Jesus Christ means the forgiveness of sins; it means strength for the problems of life; it means joy unspeakable and full of glory; it means the peace of God that passes understanding. All this comes through salvation. We believe that God wants people to be happy and man's fullest happiness comes only through fellowship with God in Christ. Although men have sought for cures and preventatives for mental illness, the simple words of the prophet are still the best remedy for mental illness. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." (Isaiah 26:3)

There are many aspects of mental illness and most of us cannot diagnose mental diseases and the causes but we feel that very often the basic cause is a spiritual one. On this basis we feel that the church can prevent much mental illness by imparting the Word of Life to those who need it. Christ is the answer to much mental illness.

2. The provision of legitimate activities and companions for people—especially young people:

The fact that we are Christians does not mean that we do not crave fun and social activity. Yet wholesome activities and friends are difficult to find in our society. Being a Christian means that we must find outlets that will satisfy these desires but, nevertheless, glorify God and enrich our own lives. The failure to do so may lead us to seek worldly pleasures and companions or it may lead to an isolated and unprofitable Christian life; it may even lead to confusion and frustration because of the disharmony of life.

A strange dichotomy has developed between the sacred and secular. Now, in a sense prayer, Bible study, and church services are sacred as opposed to some other activities, but in another sense all of life is sacred to the Christian. The scriptures say, "Whatever ye do, do it heartily, as to the Lord, and not unto men." (Colossians 3:23) The church's task is to provide friends and activities that will maintain this sacredness of life for the Christian in all its aspects. This will not only prevent the loss of precious souls, but it will also give a sense of joy and purpose to people in their Christian lives. This is indeed conducive to mental health.

3. The care of the mentally ill:

While it is true that God's grace is sufficient, we are still so human and some Christians do become mentally ill. Besides helping all those who are mentally sick as much as possible, the church has an obligation in providing mental institutions for its own people and in providing the mentally ill with the care of Christian psychiatrists, doctors, nurses, and attendants. None of us can live without the fellowship of other Christians, much less those Christians who are mentally ill. There is practically no Christian fellowship for the patients in State Hospitals. Furthermore, no psychiatrist or doctor, except one who is a Christian can understand and deal with the deep soul needs of a Christian patient.

The Mennonite Church has begun to care for its mentally ill; we are glad for this. But there is still a great need for Christian psychiatrists, doctors, nurses and others. May the Lord raise up men and women who will be willing to devote their lives to this challenging area of service.

Note:

Ralph Weber was a leader of the 1952 MCC Summer Service Unit at the Cleveland State Hospital, Cleveland, Ohio. His home is near Kitchener, Ontario; he graduated from Bluffton College in 1951 and is now attending New York Biblical Seminary.

HEALTH FOR THE WHOLE MAN

(Continued from page 601)

vironment, and if so our relationship to Him must be healthy if our personality is to be integrated at all points to our environment. Our relationship with God is truly a religious concern. Our relationship with other people is usually considered a social concern, and often considered to be in the realm of mental health. Very quickly, however, we see how inseparable these two concerns are when we consider that a life deprived of love falls ill, and that a sense of guilt, conscious or unconscious disintegrates the personality. It is clear that a definite need of the healthy, integrated personality is a mind at peace with all men and with God. The forgiveness of God and of man, the surrender of unhealthy emotions like resentment and hate and

(Continued on page 602)

The Deaconess and her Work

SISTER HELENE MARIE BARTSCH*

The importance of the deaconess and her work was brought to our attention in my pre-school days through correspondence and literature we received from Pastor V. Bodelschevingh, founder of the Bethel institutions for epileptics in Bielefeld, Germany. All service there was and is done by deacons, by deaconesses, and by students of their Theological Seminary.

This literature was usually read and discussed in the hearing of all family members. In one of the articles one of their deaconesses had been asked whether her sacrifice to become a deaconess had not been too great, to which she answered: "The sacrifice I made to become a deaconess does not compare with the satisfaction and joy I experience daily. The Lord Himself is my portion and I have great peace."

The deep impression of this answer remained with me through these many years, and was renewed and strengthened when later I became acquainted with Sister Frieda and other deaconesses at Bethel Deaconess Hospital here in Newton, Kansas.

The Lord calls to service, he creates the willingness to yield to His call and to His choice of service, and He gives the joy, the strength and the endurance in that particular work.

There are so many phases of work a deaconess can do: the nursing service in hospital and home for aged, service in mental institutions, in orphanages, there is the service as instructor of schools, both elementary, and advanced; there are the open fields in home and foreign missions, there is the work in the community and the work in the church as assistant to the pastor.

The Lord is waiting to call YOU. He will satisfy your heart with good things, and will give grace and mercy. You will be enabled to "go in peace and fear naught."

Will you yield to His call?

***Sister in charge, Bethel Home for Aged, Newton, Kansas**

HEALTH FOR THE WHOLE MAN

(Continued from page 601)

jealousy which help to cause illness of body, mind and spirit, and their replacement by love and good will are necessary to that harmony of being what we here call integration.

No longer, then, will it do to consider man in fragments. One can not study nor treat man's body without also heeding his mental and spiritual needs, for man is a unity, a whole. The doctor, the psychologist and the minister as well as all who care for man's health must learn to see man as this unity of body-mind-spirit. Once these professional fields of service accept and recognize this fact and establish among themselves a harmonious relationship of mutual trust and responsibility, man may yet become increasingly freed from bodily disease, mental distortions and spiritual invalidism.

Report on Ministers' Retreat

DAVID HABEGGER

Neither last nor least of the retreats at Camp Friedenswald was the Central Conference and Middle District Minister's Retreat. While it was probably about the smallest in size (seventeen ministers attended) it did not lack in inspiration and in Christian fellowship.

The first evening of the retreat the group met upon the crest of Vision Hill to hear J. N. Smucker give an enlightening and inspiring message on The Minister as a Prophet. He especially brought out the contrasting qualities a minister must have to be a spokesman of God. The message left us both challenged by the ideal and humbled by the realization of our human weaknesses to accomplish such a task. The following evening Samuel Ummel gave us a message from the heart on The Minister as a Shepherd. Here we caught a glimpse of the loving concern Christ has for man and of the way in which we as ministers should seek the lost and tend the flock. Again we felt the necessity of God's guidance in our lives.

During the morning and afternoon we were led in our thinking about the ever-current problems facing every minister—the problems of preparing sermons and working with youth. These were presented by H. E. Nunemaker and Earl Salzman. We were also given evaluations of the mission work sponsored by the General Conference. These were very ably given by H. A. Driver, executive secretary of the C.I.M., and A. J. Neuenswander.

While it would have been desirable to have more ministers attending, yet a good cross-section of the Central Conference and Middle District ministers were present. There were both men who have been leaders in the Church for a long time and several newcomers. A number of wives were also present and two children. Those who were privileged to attend the retreat could all say it was a worth-while retreat at a beautiful and centrally located camp.

JAPAN IS GROWING

(Continued from page 598)

"The past two months William has turned the Bible class into an instruction class, using the General Conference Catechism...

"Renovating the Chapel took much patience and time. It was hard to get carpenters, because it seemed everyone was rushing repair work in view of the approaching rainy season. Finally the date for the dedication could be set for June 29.

"It so happened that the brethren Unruh and Voran could be with us on that day and for the baptismal service the following Sunday, July 6... At the first service in the 'new' chapel there were thirty worshippers, most of whom had been coming before. At the baptismal service 42 were present. The Holy Spirit was manifestly present in the service,

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Jacob Friesen Goes to Paraguay

HENRY FUNK

During the past six years Jacob Friesen has become a familiar figure among our North American young people. During this time he has been studying at the Freeman, Bluffton, and Bethel Colleges, graduating from the latter in 1951. During the last twelve months he has been taking a lab-technicians course at the St. Mary of Nazareth Hospital in Chicago. As he leaves us in November, he is looking forward to studying medicine in the Paraguayan medical college at Asuncion. It is his earnest hope to serve his fellow-Mennonites in Paraguay as a doctor.

Jake has won the esteem of all who know him. He is a warm and sincere Christian, who has been an inspiration to us with his steadfast and unwavering faith. In spite of all the discouraging aspects of his experience he has optimistically kept his eye on the goal which he feels the Lord has set for him. May God richly bless him, and make him a blessing to many.

Upon the suggestion of the YPU executive, Jake has consented to make a brief tour of some areas of our conference. Details of his itinerary are forthcoming. For the present please take note of the following outline:

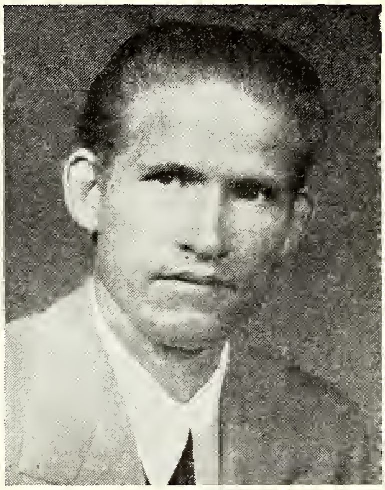
Northern District—(% Palmer Graber)
Sept. 28 to Oct. 12.
Western District—(% Eldo Neufeld)
Oct. 15 to 28.
Middle District—(% Esko Loewen)
Nov. 2 to 5.
Eastern District—(% Maynard Shelly)
Nov. 7 to 11.
Sailing from New York on November 13.

Any offerings that the local churches may wish to make for the YPU on the occasion of Jake's visit, will be gratefully acknowledged and directly applied to the expenses which he will have enroute to Paraguay. Kindly forward offerings to Grace Miller, North Newton, Kansas.

NEWS ITEMS FROM HERE AND THERE

The total bill for World War II, just reckoned by statisticians in the Library of Congress, comes to $4 trillion—or $1,708 for every man, woman and child on earth. Military outlays ran to $1.1 trillion; civil destruction $2.2 trillion, and economic and personal losses $650 billion. In terms of human flesh, the figures do not read much better: Total world casualties were about 40 million people.

—**Pathfinder**



Youth Rally at Greensburg, Kansas

Our first Youth Rally was a great success. This proved what can be done if there is a will. We have young people in our Church that we feel that are active. Our Young People's Union President, Kenneth Bauman, brought us just the messages we need. God is using this young man in a mighty way. We need more young people with a spirit filled message. The Churches that were present at our Youth Rally are as follows: Waco, Texas; Turpin, Oklahoma; Ransom, Hanston, Pawnee Rock, Kansas. The young people want more such meetings, and we hope others will participate. May this encourage other churches to keep working with their youth. The Faith Mennonite youth fellowship meets once every month and plans a program for the third Sunday night of every month. This program is in addition to our C.E. program which meets every first Sunday of the month. Permit me to give a few past programs that have been given. The youth fellowship makes up their own program in their intermediate group, or they ask the pastor to preach on certain subjects. We have had outside speakers here for a service, such as the Tan's from Bethel College, Rev. Erwin Goering and Rev. Roy Henry, and the Mueller's from our retreat grounds. Our Ladies Aid was asked to give a short play, "The Challenge of the Cross," and many other different programs. We have an offering at every program and the young people have paid their own way to the retreat camps, given to our Church fund, sent money to help on the retreat grounds and they helped to support other things.

Youth Fellowship members are: Ronald Koehn, President; Betty Johnson, Secretary; Charles Unruh, Treasurer, and Gene Schmidt, Program Chairman.

A Book Review

HAROLD PETERS

JUDITH, by N. I. Saloff-Astakhoff; Zondervan, 1941; 162 pages.

"Who was Yeshuah (Jesus)?" asked Judith. She was always asking questions about religious ceremonies, questions about God. Once her Russian Jewish father laughingly accused her of wanting to become like her grandfather, a wise rabbi.

Her grandfather, too, became a victim of her searching questions. He had been arguing with another rabbi who seemed to believe that Jews had made a terrible mistake in rejecting Jesus as their Messiah. This prompted Judith's question about Jesus.

Jesus was a deceiver and an imposter, her grandfather concluded, after telling her a Jewish version of the life of Jesus. But Judith had questions also about the followers of Jesus. We know, he answered, that Christians are nothing but bloodthirsty Gentiles because they have killed millions of their fellow Christians in religious and political wars. Christians claim to be worshipers of a Jew but they have killed tens of thousands of Jews. Judith was glad her grandfather could prove so convincingly that Jesus was not Messiah.

During the early part of World War I the members of Judith's family were refugees but they soon made a fresh start farther in the interior of Russia.

In college Judith learned that her best friend, Elizabeth, was a Christian. Among other things Elizabeth told her that many of the members of her church who had been conscripted had gone to prison rather than disobey their Master who taught them to love even their enemies. Judith could not understand this. She decided she was old enough to go to church to do some investigating herself instead of merely accepting the opinions of older people.

When Judith became a Christian her fiance, and her parents were so overwhelmed that at first they could not think rationally. Later they alternately pleaded with Judith and threatened her. Finally they accepted the verdict of their rabbi that Judith would have to be considered as one dead to all Jews.

Regretfully Judith left home and took a job in a nearby city. But the joys she shared by serving in church activities more than made up for all her previous sufferings. On Sunday evangelistic tours she learned why so-called Christians are always quarreling. They know neither Christ nor his Gospel.

Soon Judith joined a full-time missionary troupe. These individuals were concerned because Russians were fighting their fellow countrymen in a civil war. People were tired of war; many were eager to listen to the Gospel. Judith helped many place their trust in Christ before she was executed by a Communist soldier.

The author shows no desire for revenge against the Communists for their crimes. Rather the whole book, especially the conclusion, is an appeal for greater loyalty to Christ. **Judith,** translated from the Russian, is a dramatic biography which reads like a thrilling novel.

(This is a Western District Library book. Individuals may borrow as many as five books for one month. Church groups, as many as 25 books for two months. The borrower is expected to pay the postage on books mailed at his request. Send your requests to:

Mrs. P. S. Goertz
Librarian: W. D. Loan Library
North Newton, Kansas

A Challenge to Youth

by a University Student, Ontario

Within the last decade an interest for missions has been revived in our Canadian church. Some provinces seem to reflect this interest more than others, but it is significant that our Canadian Conference has now decided to add at least one missionary a year to those already serving. Let us, with youthful strength, accept the challenge.

Shortly after the war ended, those of us already living here sent food and clothing to Europe's refugees. Should we let this form of mission work lag, when the greatest need in Europe his passed? There is need in Israel, Arabia, Korea, India, and in other places. Shall we again send parcels "In the Name of Christ"? We can afford to.

Through the MCC we have helped many Russian and Danzig Mennonites to emigrate from the Old World. There are more who would like to come. We can afford to support our MCC more.

Locally schools and churches are being built, enlarged, or renovated. We are noted for our great zeal to build these, and it is well that we are.

Missionaries from our generation are serving in Japan, India, and shortly will be serving in the Belgian Congo. There are more who would go, and who are fully qualified to go, if we are interested enough to send them. Have we diverted enough of our "tenth" into the mission fund? We can afford to give more.

Not to all of us have great talents been entrusted. But let us not bury our small talents. With our small talents supporting the great, we can help to fulfill Christ's great assignment.

Squatters of the U. S. A.

DANIEL J. GRABER

On the bank of the San Joaquin River are the homes of many migrant families as they travel with the harvesting of crops from south to north and back south again. These families are either too poor to enter a labor camp because they are without work and cannot afford to pay rent at the moment, or they have lost control of their lives, physically, morally, and emotionally.

On stopping to visit one such place, along the San Joaquin, I found a family of ten, and nearby two women and three men who scarcely looked human.

The family of ten had been living as "squatters" for the past month. At the time of my visit the mother had gone to buy groceries, while the father and oldest daughter of twelve cared for the six-month-old baby. The baby was broken out with heat rash, appeared to be very undernourished, and closely resembled a picture of a European war refugee baby. Its cry was only a whimper and could barely be heard.

The sleeping quarters for this family consisted of a baby bed, a two-wheel trailer which was also used for transportation, and a dilapidated mattress which was lying on the ground beside a small bush which gave very little shade for anyone. It was covered with dirty rags which were supposedly blankets.

The washing for the baby was hanging on the fence; the diapers were old rags such as you or I would throw away. For dishes the family used tin plates which they washed with river water and left in the sun to dry. On our arrival the father was nailing together a beaten-up table on which they ate their meals. On another table nearby sat an old enamel pan with a bit of dried-up cooked rice, some dirty silverware, and other odds and ends fit only for garbage. Their "stove" was a fire built under an iron grill set across some bricks.

The father had a clean-shaven face, yet it expressed a very lonesome feeling and concern for the family. The children, too, were suffering from lack of affection, and even giving them a smile brought a slight answering grin on their faces.

Unfortunately, this was not the saddest part of what I saw at this place, for to look at the other five people camping nearby was almost unbearable. One woman was no longer what God created in His image, but simply inhuman. Her hair was long and tangled and matted with dirt. Her cheeks were sunken and her teeth gone; the bones of her body protruded as if no skin were upon them.

For dinner this group was drinking from a gallon jug of wine. One man appeared to have gone unshaven for at least a month, and his body was thin from the ruins of alcohol. They were driving a 1936 model car with battered fenders and no trunk lid. Their clothes were much poorer than rags, and the blanket they were using for a mattress was merely a jagged piece of wool with a few patches of cloth covering it, saturated with the smell of liquor.

This was a sight far worse than any I had ever seen on Skid Row in Chicago. The sound of their voices and cries sounded almost savage. Not only were their hearts filled with sin, but the filth of their bodies made them a sight as of the devil himself. Only Jesus Christ could ever redeem such men and women from the depths of Hades.

Note:

Mr. and Mrs. Daniel Graber are in charge of the Mennonite Central Committee Voluntary Service work with migrants near Modesto, California. MCC workers go into the migrant comps and conduct educational programs, public worship services, Bible story periods, crafts and home visitation among these unfortunate people. Mr. and Mrs. Graber are graduates of Bluffton College and attended Mennonite Biblical Seminary this past year.

A MIGRANT WORKER'S PRAYER

MRS. DANIEL J. GRABER

"O Lord, give me time—time to tell these people more about Thy love and care—time to show them by word and action what peace and joy Thou so freely offers to all, to even they, forsaken and rejected by men.

"Time means so much to us, and so little to them. Yesterday Linda moved out. She knows only half of the 23rd Psalm. She was so eager to learn more. If only there had been more time. But Lord, she knew, 'The Lord is my shepherd, I shall not want,' and, 'I will fear no evil, for Thou art with me.' Perhaps there was time enough.

"Tomorrow Joe may move out. There's no work here for his father and mother. He didn't listen very carefully at first, but now he can sing almost all of 'God is the Loving Father of Children Everywhere,' and he wants to learn the Lord's Prayer, too. O Lord, give me time!"

Our Schools and Seminary

MENNONITE BIBLICAL SEMINARY

The eighth year of the Mennonite Biblical Seminary began with preliminary activities Monday, September 8. In the evening there was a Memorial Service for the late president of Bethany, Rufus D. Bowman. He was widely known in Mennonite circles having given the Bethel and Bluffton Bible lectures and the Freeman Commencement address, and was featured in the Ministers' Retreat of 1951. His sudden passing has caused last minute administrative changes with Prof. Slabaugh assuming the office of acting president. A permanent successor will be chosen later.

Tuesday, September 9, was orientation for all Mennonite students, with registration on Wednesday, followed in the evening by the autumn convocation in the Bethany Chapel where President Pannabecker told of his experiences at the Mennonite World Conference in Basel.

Classes began on Thursday with a reception for the Mennonite students in the evening. The physical arrangement of the library has been improved and enlarged.

The Mennonite Mission Center is opened this year, adding much to the total life of the school. The property south of the main building has also been leased.

Rev. Elmer Friesen and family from Beatrice, Nebraska, arrived early to place their oldest child in school here. Mr. Friesen will be a senior. Mary Loewen, Winkler, Manitoba, a graduate of the class of 1952, has taken up a position as Bible teacher in the public schools of Madison County, Harrisonburg, Virginia.

BLUFFTON COLLEGE

The faculty held its pre-school retreat off the campus this year at Camp Friedenswald in southern Michigan. The conference opened the evening of August 29 and closed September 1. Outside speakers included Atlee Beechy, Goshen College, speaking on student counseling and guidance; Rev. Harry Yoder speaking on the place of the staff member in public relations; Dr. A. E. Kreider, who brought the Sunday morning message; and Rev. Earl Salzman, who gave the Sunday evening sermon. The conference was a real inspiration to all who attended.

Freshmen reported for orientation and testing on September 5. Registration days were Sept. 9, 10. Classes opened on the 11th. Registration is not yet complete as this is written, but will likely not be far different from that of last year. Students are present from Holland, Palestine, Puerto Rico, and Canada, with students from Germany and Formosa on the way and to arrive soon. Students have also been expected from Trinidad.

President Ramseyer attended the Central Conference sessions held at Topeka, Indiana, September 12-15. The college report was given on the first day of the conference.

FREEMAN JUNIOR COLLEGE

Freeman Junior College Faculty and Staff 1953-53

The following is a list of the faculty and staff of Freeman Junior College for the coming year:

Ronald von Riesen, A.B., B.D., President; Head of the Bible Department.
Harold Herbert Gross, B.D., M.A., Ph.D., Dean of the College; Professor of Philosophy and Psychology.
Kathryn M. Dyck, B.S., B.Mus., Instructor in Music.
Henry D. Dyck, A.B., Instructor in English and Speech.
John H. Ewert, B.S., M.Ed., Head, Department of Education.
Erna Friesen, A.B., M.R.E., Instructor in Bible and English.
Lorraine Galle, B.S., Instructor in Home Economics.
istration; Registrar.
Phyllis Mueller, Stenographer.
Mrs. Fannie Graber, Mrs. Louis Linscheid, and Mrs. Charles Waltner, dining hall staff.
David Becker, Superintendent of Buildings and Grounds.
Rudolph J. Preheim, Assistant Custodian.
*Teaching the fall quarter to meet an emergency.
Orlando J. Goering, A.B., B.D., Instructor in Sociology.
Harold Hartman, A.B., Instructor in Mathematics.
Emma Schmidt Hofer, M. Bus. Ed., Instructor in Commerce.
Walter Jost, Mus. M., Instructor in Piano and Voice; Choral Director.
J. Harold Moyer, M.A., Instructor in Music Theory.
Gerhard J. Toews, A.B., Assistant Professor of Mechanic Arts.
Robert Vogt, A.B., Instructor in Physical Education, Director of Athletics.
Stanley Voth, A.B., Instructor in Chemistry and Biology.
Marie J. Waldner, A.M., Librarian; Assistant Professor of German.
*B. P. Waltner, A.M., Instructor in Agriculture.
*Marion Miller, Instructor in Shop.
A. Eugene Doutt, Instructor in Organ.
Rosemary Linscheid, A.B., Secretary to the Admin-

Faculty-Student Reception

Friday, September 5, the students and faculty of Freeman Junior College gathered at Pioneer Hall for a reception. Mr. Jost and Marles Preheim, who have just returned from their trip to Europe with the Mennonite Singers, showed slides on Holland. Following a period of recreation and introductions, doughnuts and punch were served.

Freeman Junior College Formal Opening, Sept. 7

Dr. Harold Gross, Dean of the college and professor of Philosophy and Psychology, gave the address at the Freeman Junior College formal opening program, Sunday, September 7, at 8:00 p.m. His subject was, "Education and the 'Wisdom from Above.' "

Rev. H. J. Brown led in the consecration service for the faculty, school board, and parents.

Corporation Meeting

The annual corporation meeting is scheduled for Friday, September 26, instead of September 19.

The Power of Prayer

The tumult and shouting of the two conventions is over. Not a very dignified way of nominating a man for the highest position, not only in the nation, but for this time in the world, especially since the future civilization of the world is in the balance. However, other things can be said to the credit of the conventions. Religion was given a more prominent place than in any other recent national gathering, either of the Republican or Democratic Party. The prayers opening each session were certainly more specific and sincere. Some included prayers for the forgiveness of our nation's sins. Some did not. And some were offered in the name of Christ, while others omitted all references to Him. Here is an example of what prayer can do amidst the tumult, shouting, and chaos of a confused crowd:

"The Lord's Prayer," sung by a Negro baritone, brought a genuine moment of peace to the positive violence of the Democratic convention.

At 1:45 a.m. the floor was practically a street riot.

Men had been shaking their fists.

A fainting, weeping woman had been led out.

Then—in a flash of genius—the acting chairman, Congressman John MacCormack, rapped his gavel and said, simply, that the deliberations were vital to the republic and it was time to ask for **Divine guidance.**

Lights were dimmed and one powerful spotlight picked out the singer, neat as a starched napkin in a white jacket, black trousers.

No one paid him any heed until he sang past the first line:

"Our Father Who art in Heaven . . ."

Then—as if a huge blanket had been draped over the agitated thousands—all was quiet.

All except this beautiful voice:

"Hallowed be Thy name . . ."

The good men, the evil men, the ambitious men, the angry men—all stopped talking. Newspaper typewriters stopped clicking. Radio announcers stopped chattering.

Every eye was on him . . .

"Thy Kingdom come, Thy will be done. . ."

If the greatest theatrical director of our time had for long months plotted this interlude of love amidst a storm of hate he could not have achieved a more dramatic effect.

"On earth as it is in Heaven."

—The Spotlight

Into The Beyond

JOE J. WEDEL, member of the Eden Mennonite Church, Moundridge, Kansas, was born February 5, 1897, and died at his home, 1002 East Broadway, Newton, Kansas, on July 5, 1952. He leaves his wife, three children, two brothers, and three sisters.

FREDERICK C. KREBILL, of the Zion Mennonite Church, Donnellson, Iowa, was born March 9, 1878 and passed away August 23, 1952.

NOTES ON CHRISTIAN EDUCATION

(Continued from page 596)

under the guidance of a trained Christian faculty, he learns the essential harmony of all facts with revealed faith."

In this crucial hour, Christian education of the highest caliber is an absolute must if the church is to go forward. . . . if our youth is to escape complete secularization.

It is an urgent necessity if the church is to fulfill its saving and healing mission in a staggering world. Every pastor and church should join ranks in furthering the cause.

May we all humbly kneel at the feet of Jesus and pray, "Lead me in thy truth, and TEACH me: for thou art the God of my salvation."

JAPAN IS GROWING

(Continued from page 602)

which was climaxed by the personal testimonies of the six who were baptized. Those present were stirred by this witness of what Christ had done for them . . . In the afternoon our fellowship around the Lord's Communion table was richly blessed. All of us deeply appreciated the messages and duets the brethren Unruh and Voran rendered during these meetings.

"A few others have expressed their acceptance of the Lord Jesus Christ. Several more, we believe, are very near the Kingdom. Please **pray** for these that have been coming but are still undecided. **Pray** especially for young men and women who are unemployed and under diverse temptations. **Pray** for middle-aged folk, few of whom have yet started coming. **Pray** for those who have accepted the Lord through the ministry of the co-workers in Kobe, and for the services held there.

"The Lord also blessed in extending the work into new areas of this prefecture. While the brethren were here, we made trips to Miyakonojo, thirty-five miles southwest of Miyazaki. There we had the good providence, unprecedented in our years of property buying, of finding a suitable house and plot of ground and closing the deal within on day after first seeing the property! Our interpreter had done some preliminary scouting around the week before and contacted the man who handled the property, but this place only turned up when we arrived. It was all the Lord's leading. It also is in a part of the city where as yet there is no church and the people are eager to hear the gospel preached. Already they are asking when the Unruh's will come. Remodeling the house will be part of our task this fall. Some promising plots were also located on our second trip to Nichinan, where the Vorans are to be located; but nothing definite has been decided.

"Sometimes it takes much grace to meet all the new situations and especially to deal with new people and a different language than we have had before. So we do need your prayers."

Jottings

—Garden Township, Hesston, Kansas: Our pastor, Victor Graber announced July 19 that he would accept the call to continue in the service as our minister. The church extended the term to five years from January 1, 1953, when a three-year term expires. Harry Hager, Chicago, Illinois, conducted community evangelistic services in the Moundridge High School auditorium. These community meetings have proved rich blessings to those who have attended in the past. Miss Ruth Billau is attending church again following a serious illness. We praise the Lord! Another answer to prayer is the homecoming of Winston Sommerfield, eleven-year-old son of Mr. and Mrs. Ed. Sommerfield, who recently had an attack of bulbar polio, but is recovering very nicely at the present time. —Mrs. Albert Ewy, Corr.

—First Church, Hutchinson, Kansas: The young people of our congregation were hosts to the Burrton and Halstead young people at a youth rally. Virgil Flickinger, who has recently returned from Europe,showed slides. Our Sunday schools and individual families donated $142.22 for Christmas bundles. Thirty-seven bundles were made up. Our pastor, Victor Sawatzky, and family have returned from a two-weeks vacation. During their absence the pulpit was filled by Willard Claassen and H. T. Unruh.—Mrs. Abe K. Friesen, Corr.

—Deep Run Church, Bedminister, Pa: A daughter Donna Kaye was born to Warren and Grace Derstine August 6, 1952. Rudolph Penner our agricultural trainee left the Norman Wismers for Iowa and then back to Germany. Ralph Hunsberger, in service, has arrived in Germany and Willard Detweiler is still at Fort Dix. The young men are winding up the soft ball games for the season. Ada Thut, Wilhelmina Huber and Jean Wismer, our visitors to the World Conference in Switzerland have returned home. One of our oldest members of this congregation, Flora Keller, passed away August 30. Our youth leaving for other institutions of learning are Phyllis Charles at West Chester; Edith Moyer at Marinalla School, Phila; Lillian Garner at Grandview Hospital; Patsy Charles at Northeast Academy; Phila; Merrit Souder, Edward Schultz, David Tice, Donald and Eleanor Wismer at Bluffton College, Ohio.—Corr.

—Friedensberg Church, Avon, South Dakota: Our church services have been regular with a good attendance. Our Pastor, Edward Duerksen resigned and has taken a charge at Butterfield, Minnesota. During the August month he with his family took a tour to the West coast. They visited quite a few churches and gave programs. They said that they enjoyed it much. During his absence different ministers served us. Ministers Nordeen, Jacob Friesen, and Frank H. Ewert from Wolf Point, Montana. August 31 a farewell program was given for the Duerksens with a full house. In the forenoon the Communion was held with many present. Monday the whole church was invited to their home where another program of singing and testimonies was given. The church wishes them the blessing of the Lord in their new field. A watermelon lunch was served. The church has given Emil Krahn from Langdon, North Dakota a call. He expected the call and will take up his work here October 1. Rev. and Mrs. Harvey Boese, missionaries to Siam, gave us a nice visit telling us of their work.—H. C. Ewert, Corr.

MCC News Notes

Brother Tan from Java to Visit the United States

Brother Herman Tan, Sr., Mennonite leader of the Chinese church in Java is scheduled to arrive in New York on the RYNDAM September 15. His visit is in the interest of young people's and Sunday school work in his home church. He plans to spend about ten days at the MCC Headquarters in Akron, attend the Executive Committee meeting in Chicago on September 27, and visit some of our Mennonite schools and colleges before returning to Java via the west coast. Brother Tan, Sr., is the father of Herman Tan who has attended several of the Mennonite colleges during the past few years, and who will meet his father upon arrival.

Twenty-two Trainees Return to Europe

Twenty-two of the twenty-six agricultural trainees from Europe who spent the past year in the United States left for their homes in Germany, Netherlands, France, and Switzerland on September 10. Before their return they gathered at the Akron Headquarters for making final travel arrangements and for a short farewell service on Sunday afternoon. On Monday before the sailing date the whole group visited Washington in a chartered bus; on Tuesday they took a sight-seeing trip through New York City.

These young people spent their year of training in this country at two different places, six months at each place. The sponsor paid fifty dollars per month into the trainee fund which took care of all travel expenses, and gave the trainee an allowance of fifteen dollars per month.

New Relief Folder Ready for Distribution

"Inasmuch," the relief folder which is now being distributed, gives concrete examples showing that your contributions of food and clothing are still needed in Germany, Jordan and South America; and that Java and Formosa are still looking to the MCC for medicines, bandages and blankets. If you have not received these folders and have use for them write to the MCC Relief Section, Akron, Pennsylvania.

Mervin Miller who visited Mennonite churches in the interest of relief work in Kansas, Oklahoma, Colorado, Nebraska, South Dakota and Minnesota during the month of August will continue his contact work in Missouri, Iowa, Illinois, Indiana and Michigan beginning September 22.

Voluntary Service School in October

The Voluntary Service Section is planning another orientation school to begin October 3. There will probably be a number of I-O men in this class who will be assigned to MCC Voluntary Service Units for their two years of alternative service. There is still room for several more persons in the October school; if you are interested write to Mennonite Central Committee, Voluntary Service, Akron, Pennsylvania.

Boys Village VS Unit Approved

The Voluntary Service Unit at Boys Village, Smithville, Ohio, has been approved by Selective Service for the assignment of I-O men. Up to the present time three MCC VS Units have been approved; Camp Landon, Gulfport, Mississippi, and the Paraguay Unit are the other two. It is very possible that other units will be approved soon.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

World
Communion
Sunday
October 5

Volume 67 Number 39 September 30, 1952

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CHANGES OF ADDRESS FOR JAPAN MISSIONARIES

Miss Lenore Friesen and Miss Esther Patkau,

50 Yodogawa-cho, 3 Chome,
Miyazaki City, Kyushu, Japan.

Rev. and Mrs. Paul Boschman;
Rev. and Mrs. Verney Unruh and
Rev. and Mrs. Pete Voran,

122 Yamamoto dori, 4 Chome
Ikuta-ku, Kobe, Japan.

The change in house number for those in Kobe is a post office matter, they still live in the same house.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

"HOW CAN THE CHURCH FULFILL ITS MISSION UNLESS YOUR CHURCH FULFILLS ITS MISSION?"

The power of a slogan which has caught fire in the imagination of a people has often been demonstrated. It would not be difficult to show that in worldly affairs a powerful slogan has literally changed the course of history. In the history of the Christian Church an idea expressed in the brief statement: "Justification by faith alone" helped to spread the movement of the Protestant Reformation throughout all nations.

An interdenominational organization has chosen the title of this article as a world-wide ALERT to the Christian Church for 1953. That there is a definite need for the Church of Jesus Christ to be alerted in these troubled and significant times no one will deny. Never have prevailing conditions in the world so challenged the Church as they do today. Aside from the hope which is contained in the Christian message the world has no answer to the dilemma in which it finds itself today. If ever there was a day when the Church should speak and proclaim, this is the hour!

The Church, our Church, should be alerted to its opportunity. We need not pray for open doors, for God has set them all around us. In the area of Missions, Christian service, Christian Education there are open doors at home, and there is no limit to the things OUR Church could do at home. There are open doors abroad. Traveling in Europe one sees the crying needs of people in despair. The good our Church could do to such people is limited only by our willingness and capacity.

Second, the Church, OUR Church should be alerted to its committments. In the true sense of the word our General Conference budget is a committment of our Church. A budget of $700,000 is not only so much hard cash. In spiritual terms it is a certain amount of service in terms of loving kindness extended to a suffering and needy humanity made possible by the generous giving of YOUR Church and mine. It means testimonies given and witness borne at home and abroad of the love of God and the redemption to be had in Jesus Christ our Lord. It means the creation of opportunities by and through which our young people can prepare themselves for life-long Christian service.

Soon we have come to the closing months of the year. We are becoming painfully conscious of the fact that the progress in the raising of our budget committments has not kept pace with the progress of time. Yes, we need to be alerted to our committments, for they constitute a pledge which we have given, not to an earthly organization, but to God and His work here on earth.

Third, the Church, OUR Church needs to be alerted to its mission. A Church under obedience to its Lord will not merely add evangelism to its other activities, but will recognize it as its central and essential task. A report of a study commission of 200 missionary leaders and statesmen from more than fifty countries contain these words: "Missions are man's inevitable response to the whole revelation of God in Christ. Missionary obligation is not a deduction, but a reflex of faith. If you have heard the news, you must proclaim it! If you have met the Lord, you must introduce Him."

Must we as Mennonites also join in this statement: "We have to confess in deep penitence that the normal life of our Churches does not express the truth that to be a Christian is necessarily to be involved in a mission to the whole world"? May we as individual Churches and members of these Churches search our hearts and ask in all sincerity: "How can the Church fulfill its mission unless OUR Church fulfills its mission?" In the closing days of this year, let us be alerted to this challenge. The Church of Jesus Christ cannot fail. Do we contribute by our action to its failure or add to its success?

—P. K. R.

Of Things to Come

Oct. 15-17—Western District Conference, North Newton, Kansas.

Oct. 5—Worldwide Communion Sunday.

Oct. 26—Reformation Sunday.

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas.

Dec. 14—Universal Bible Sunday.

Editorials

MISSION WORK AMONG THE AMERICAN INDIANS

Our work among the American Indians is our oldest mission endeavor. To many the results may seem discouraging after more than fifty years of work. There are no large Indian churches; no Indian members on any of our official boards or committees; few outstanding Indian leaders in the Conference.

We usually explain this by saying that the Indian field is a difficult place to work; but is it more difficult than some other mission lands? Or we say the environment is against their becoming Christians; but is not an American environment better than many others? Or we state that more is accomplished than appears on the surface since the Indian is quite undemonstrative and we cannot tell what he is actually thinking.

But we are also examining our methods and ways of working among them. May it be that because we had no Christian schools we have not been able to reach the children as we might have? For reaching the children is one of the best ways of reaching the people of tomorrow. Now that we have the Hopi school at Oraibi, Arizona, we are hopeful that by having the children all through the grades and teaching them the Bible along with their regular studies, there may be more pronounced results. This seems a good forward step and we will watch for the fruitage.

In the meantime we may study the reports from the field in this issue; we may continue in prayer for the missionaries and their work and for the Indian Christians, and we may continue our financial support. This is a work in which all may share.

CHURCH MEMBERSHIP AT A NEW HIGH

From figures made available in the new edition of the YEARBOOK OF AMERICAN CHURCHES we learn that the total church membership is now equal to 58 per cent of the estimated population of the United States. This is the highest percentage of the population ever reported on the church rolls. In 1850 only 16 per cent of the population were church members. The total church membership is now given as 88,673,005, with a gain of almost two million members from the year before.

Of the total church membership about 60 per cent are Protestants and 19 per cent Roman Catholics. No precise comparison is possible, however, since most Protestant churches enumerate as members only those who have attained full membership, usually about age 13, while Roman Catholics regard all baptised persons, including children, as members.

The size of the individual church has also been growing until in 1951 the average membership per local church of all religious bodies was 312.

There is also a gain in the total enrollment of the Sunday schools which now stands at 30, 685, 149 persons. Regarding Sunday schools we learn that "Sunday school enrollment showed a healthy and continuous growth during the first third of the century. Then during the thirties something happened; momentum slowed down, and some of the religious bodies actually registered a loss. It was not till 1947 that there were definite signs of recovery."

Fifteen Mennonite bodies are listed as having a total membership of 152, 327, or about one Mennonite for every 583 church members. Canada is not included in this survey.

With only slightly over half of the population claiming any church connections, (this includes about 5,000,000 Jews), and no doubt many of these not active members, there would seem to be plenty of need of mission work in our own country, not only by the 169, 328 pastors having charges, but by all members as well. Our own number may be small but one light can dispel quite a bit of darkness—if the light is shining!

OTHER WORLD CONFERENCES

The Mennonite World Conference was not the only one of its kind this summer. The Friends World Conference gathered at Oxford, England, July 28 to August 5, celebrating 300 years of the life of the Quaker movement. Here about a thousand Quakers assembled. They, too, issued messages. From one of these messages they have this to say about the subject of peace:

"We Friends are called to reaffirm our testimony for peace and to work for the abolition of the sin of war in every possible way open to us. For our Peace Testimony is much more than our special attitude to world affairs; it expresses our vision of the whole Christian way of life; it is our way of living in this world, of looking at this world, and of changing this world."

Then there was the Third World Conference on Faith and Order held at Lund, Sweden, August 15-28. Official delegates of the great confessional families of the world and from lands of every continent met to worship, to study, and to discuss their agreements and disagreements.

From their report we read these words: "In the task which lies ahead there is a part which every Christian can play. The insufficiency of our discipleship is due to the imperfection of our dedication to God's will. If our churches have not risen to match the needs of the world with a clear demonstration of God's will and purpose, the cause lies partly in the apathy and laxness of so many who call themselves by Christ's name. When Christian people have humbly returned to the only springs of mercy and power, they will find that their feet are firmly set upon the path which leads to that unity which God has designed for His people. Most earnestly, therefore, we summon all Christians to the duty of constantly renewed self-dedication to the will of God. And when we are ready humbly to receive what God designs to give us, we shall know that the greatest treasures of His Church are never of human achievement but always of divine grace."

Communion Thoughts

J. E. AMSTUTZ*

As we again approach another world-wide Communion Sunday we are transported to that Upper Room in the Holy City where Jesus has met with the Twelve. It is His desire to have this quiet place and intimate time with them to prepare them for what lies ahead.

Before they observe the Jewish Passover Supper together Jesus teaches them a much needed lesson of humble service by Himself washing the disciples' feet. After the Passover Feast He institutes the Lord's Supper with bread and wine representing His body soon to be broken and His lifeblood soon to be shed for the redemption of all mankind.

While He has His intimate circle so close together He further prepares them by the assuring words of the Father's house of many mansions prepared for them and the promise of the Holy Spirit as divine Comforter and Teacher and the bequest of joy and peace to their troubled hearts.

To make them realize the possibility and the need of their vital relationship with Him even after His death on the cross He gives them the vivid pictures of this relationship by saying to them "I am the vine, ye are the branches." He also reminds them in this way that only by thus abiding in Him will they be His fruitful followers. And He makes plain that the heart of this relationship is the spirit of love, His love for them and their love for Him and one another.

Then He takes them into the "Holy of Holies" by gathering them around Him and presenting Himself and them to God the Father in the fervent high-priestly prayer. He pours out His heart in deep concern for them and the work which is now to be entrusted to them.

In this prayer the great thought for our Worldwide Communion is His earnest petition for unity, especially since it was uttered at the time and place of the institution of the Lord's Supper. Listen again to His words as He prays, "Holy Father, keep them in thy name which thou hast given me, that they may be one even as we are." The true basis, spirit and reality of Christian Unity could not very well be more strongly expressed than Jesus has done here.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Then He lifts His eyes and heart beyond the walls of the Upper Room and the immediate circle as He prays "Neither for these only do I pray, but for them also that are to believe in me through their word; that they may all be one; even as thou, Father art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them, that they may be one, even as we are one." So we see how highly essential this oneness is in the mind of Jesus for the success of the Christian faith and church, and that this oneness of His followers is dependent upon the oneness of Christ with God.

Now as we come again to the Lord's table let us realize first of all that our communion and fellowship is with God through Christ. Not that we are worthy of ourselves but that through Christ's great atonement we are made at one with God even as He and Christ are one. Then if we are thus through true penitence and faith made one with God in Jesus Christ we are also made at one with all others who come to the Lord's table in the same way and spirit.

We now begin to see what a wonderful event this World-wide Communion observance can be if entered in with true understanding and humble appreciation. Of course, always uppermost is each individual's oneness with God through Christ. Let us see how this oneness of communion expands into an ever widening circle. In each church there come together the folks from the various homes and walks of life and are made to realize their oneness in Christ and His church even as that diversified group of twelve in the Upper Room could be made one, so can each local church group.

Then we think how this may be an inspiring experience of greater oneness of all the various congregations of our General Conference as they are spread across our vast continent but meet in the spirit on this great day. And we go still farther and include all the branches of the Mennonite Church in this and other lands with our common heritage and one head of the church, even Jesus Christ. The recent World Conference of Mennonites must have made a good contribution to the answering of our Lord's prayer that we may all be one in Him.

But we venture even farther by realizing that in this prayer and this observance there are included all the other Christian Churches of every creed and race and nationality each with its own distinctive contribution to our common Christian faith and work. The closer we come to Christ the closer we come to each other.

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind."

In the Apostolic Creed we declare that we be-

(Continued on page 613)

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*Pastor, Apostolic Church, Trenton, Ohio.

Profitable Ways of Reading the Bible

WILLARD CLAASSEN*

The new REVISED STANDARD VERSION OF THE HOLY BIBLE will be available in our book stores in the United States and Canada by September 30. The publication of this new version of the Bible is an event of great significance in our generation. Fifteen years of work by thirty-two outstanding Biblical scholars has gone into the revision of the entire text of the Bible. The language is of our day—as vivid and accurate as painstaking and devoted scholarship can make it. The print page is in modern format, easy to read. Since much is being written about the publication of this new translation, this is a good time for us to re-examine our habits of Bible reading.

Many Christian people no longer read the Bible regularly. This may be due, in part, to faulty ways of reading the Bible. There are those who read the Bible only superficially. No attempt is made to get beneath the surface. Frequently the mind wanders while the Scriptures are read. Some read the Bible as a laborious religious duty, never discovering the exciting adventure it can be. Worst of all, many people do not have a systematic plan for reading the Bible at all. Newspapers and books must be read, but the Bible somehow gets crowded out of our diet!

How can the Bible be read with profit? The following are a number of suggestions:

Read new translations of the Bible. It is surprising what fresh insights come to the mind when the Scripture appears before us in vivid, modern English. Take Psalm 119:147, 148 as an example. In the King James Version it reads, "I prevented the dawning of the morning and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word." In the new REVISED STANDARD VERSION the same passage reads, "I rise before dawn and cry for help; I hope in thy words. My eyes are awake before the watches of the night, that I may meditate upon thy promise." We will find the reading easier and, often, the meaning clearer.

Read the Bible consecutively; that is, follow through chapter by chapter and get the connection. When this is done the reader will discover, among other things, that Paul, for example, usually devotes a part of his epistles to doctrinal teaching and another part to the practical application of the doctrine. Reading the whole epistle will help us get both!

For purposes of study, read the Bible topically. Take a topic like the Holy Spirit, or faith, or sin, and see what you can find in the Bible on the subject. There are many Bibles on the market which have very complete helps added at the back to put a great storehouse of Biblical information at our fingertips.

Study the Bible by books. Take the book of Amos or the Gospel of Mark and stay with it until the peculiar message of the book makes an impression.

Study the Bible chronologically, that is, in order of time. Use a harmony of the Gospels, if you have one. (Some Bibles include them in the helps.) Study the life and ministry of Jesus from this point of view. Or, if one were studying the books of the New Testament from this angle, one would begin with the Gospel of Mark as the earliest Gospel.

Study the Bible biographically. The men and women described in the pages of Scripture can be a great inspiration to all of us. It will take a little effort to put together the details of their lives. The simple story of Paul's conversion is described in three different chapters in the book of Acts.

Read the Bible by chapters. If this is done, it will be found helpful to ask a number of questions as each new chapter is read, or at the close of a devotional reading. What is the principal subject of this chapter? What is the best verse—one that I can remember for the day? What is the teaching about Christ? (This is not limited to the New Testament.) Is there an example to follow? A command to obey? A prayer to echo? Is there an error to avoid? Is there a promise to claim?

Like other things in life, we must learn to appreciate the Bible. A satisfying spiritual reward comes to all who discipline themselves to read the Scriptures diligently, prayerfully, believingly, thoughtfully, and obediently.

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*Executive Secretary, Board of Education and Publication.

Communion Thoughts

(Continued from page 612)

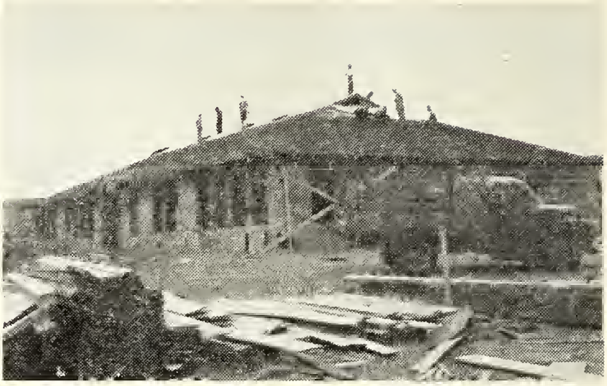
lieve in the communion of the saints. This seems to me to mean that the saints are not only in communion with God and among themselves but also with us and we with them, not through some spiritualistic medium but in Christ. So shall our fellowship in this World-wide Communion service also include all that innumerable throng in that celestial Upper Room. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses lay aside every weight and the sin which doth so easily beset us, and let us run with perseverance the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." Heb. 12:1, 2.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine.

—Chas. Spurgeon.

Our Arizona Mission Fields

Pupils and teachers of the Hopi Mission School.



Hopi Mission School nearing completion.

The Hopi Mission School

Years of praying were being answered and much detailed study and planning began to bear its fruit when, on September 10, 1951, twenty-six eager boys and girls with three teachers formally brought the Hopi Mission School to a reality. Day after day the school went on until one school year of nine months was completed. Everyone had worked hard. There were comparatively few absences.

On the closing day of this first school year the parents of the pupils, and all who were concerned, agreed that the first year in the mission school had been very successful and most of them stated that they would send their children the next year. Many mentioned that there were quite a few others who also wanted to send their children.

"What kind of a school is this Hopi Mission School?" The answer, "It is a Christian day school for all Hopi children who want to attend and for the children of the missionaries here. It is a regular grade school with a Christian emphasis. Besides the regular grade school subjects, we teach Bible, hymns, and Christian living."

We began with the first six grades. This fall we are adding the seventh grade and plan to add the eighth next year. "Will you add a high school?" the Hopis ask. Those who are interested in the mission school are hoping that it will be possible for us to add some years of high school because they want to keep their children in a Christian school.

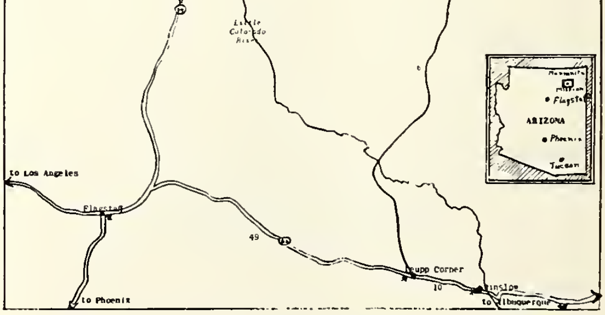
For this first year the school was held in the Sunday school rooms of the Oraibi church. The church building was remodeled in order to make it possible to have school there. We were crowded, and there were many disadvantages, but the joy of actually having a mission school far outweighed the disadvantages.

A new large school building is now here for this coming school year. Throughout the spring and summer months there has been much activity at the Oraibi mission because a school was being built.

A very good building has been constructed. Walls are of cinder block and floors of concrete. The building consists of four good-sized classrooms, an assembly-dining room, a kitchen for preparing noon lunches, girls' and boys' rest rooms with two shower stalls in each (school children in Hopiland take baths at school at least once a week), an office, a small storeroom, and a furnace room.

The Hopi Christians and other Hopis who are interested in Christian education, together with the Arizona workers, express their deep gratitude to the Lord and to all who have helped to make this school possible. We are thrilled to overflowing when we see how the Lord is so wonderfully answering the prayers of all who have called upon Him in behalf of this cause. He has done "exceeding abundantly above all that we could ask or think." You have prayed for this cause; you have sent money to the Board so that materials could be paid for; many who are in Voluntary Service, and others from our churches, have given so liberally of their time and strength to help in the construction.

We heartily thank you. The Lord reward you for your service to Him.



Map of General Conference Missions in Arizona.

People who were baptized upon their request on Easter Sunday, 1952, at Oraibi.

Oraibi Sewing Classes

Some of you dear Christian ladies have been cutting quilt blocks year after year and maybe you wonder, is it worthwhile? I'd like to encourage you to keep it up because some of our Christian women have said that they are Christians as a result of the faithful presentation of God's Word at these sewing classes. "Be not weary in well doing, for in due season we shall reap if we faint not."

Maybe you wonder just how we use the quilt blocks and why we want just 4 x 4 and 4 x 6 blocks. The Hopi women come to sewing class to get the quilt blocks, but we come to give them the Gospel. We let them sew blocks from about 1 to 2:30 p.m. Then we have one hour for singing and for giving out the good news of salvation. Then they sew again till about 4:30 p.m. They sew them all by hand and if they're 4 x 4 and 4 x 6 they can finish a quilt top during the winter if they come quite faithfully. I make it a practice to give the 4 x 6 to those who are grandmothers and 4 x 4 to the younger ladies. We have the message in the middle of the afternoon so the late comers will be there and before anyone goes home. Also it's a nice change from sewing to sing and hear the Gospel.

Wednesday Evening

On Wednesday evenings while the adults have prayer meeting, we have three Children's Bible classes. One evening I had just one little boy in my Bible class, (I sometimes have 12-15) and I was rather discouraged and wondered if it was worthwhile. Just then the Holy Spirit seemed to say to me, "Maybe this is the night when he will accept the Lord as his Savior. So I made the way of salvation as plain as I knew how and asked him if he'd like to let Jesus come into his heart tonight. He said, "Yes." So we read some more Scriptures and he prayed after me. Then I said, "Did Jesus really come into your heart?" He said, "Yes." And I said, "How do you know?" "Well He heard me when I prayed." I was so happy for his faith, but I wanted him to rest his assurance on the Word of God, so I showed him such verses as John 1:12, John 3:36 and John 6:37b. He has remained a consistent Christian, coming to church when no other boys his age come, and was baptized this last Easter.

Work on the Mesa

When we talk of the mesa we mean Old Oraibi, the oldest continually inhabited village in the United States.

I wonder too, if it isn't the place where Satan has held tight as long as any place. We have only two nominal Christians up there. Our church was burned down and from time to time we have to find a new place to have services. Right now our Hopi church at New Oraibi is paying $4.00 a month for the house we use. Many times we have asked the chief up there whether we couldn't have a new plot of ground to build a church. The last time I asked him he said, "I don't want Jesus and I don't want a church up here." Humanly speaking it looks impossible that we'll ever have a church up there, but God specializes in the impossible and I'd like to encourage Christians to pray that we will have a church up there soon. We use the above mentioned house for sewing classes and for Sunday school. We also have street meetings at Old Oraibi.

One little girl up there named Priscilla had been coming to my children's classes and Sunday school quite faithfully. Then one day I heard that she was very sick. So I went right away to visit her and I talked to her about the Lord Jesus Christ and then asked her if she wouldn't like to accept Him as her personal Savior. When I said that she turned her face to the wall and said no more. The next morning I went back to see her and when the family saw us coming someone slammed the door shut. We (Rhoda and I) stood there for a little bit and then the mother opened the door a crack and said, "We don't want you here, It's already gone." "Sad, sad, that bitter wail, almost but lost." Afterwards I was talking to Amy Schirmer about it and she said I should have asked the family first if they would permit the little girl to accept the Lord. Then if they gave the permission it would have been so much easier for the girl to accept Jesus Christ.

Well, I didn't know that, but I want you to pray that God will give us special wisdom to know how to deal with our dear Hopi people.

Edmund

I try to patronize the little Hopi gas stations as much as possible. One day I stopped to get gas at Edmund's station at Old Oraibi. Immediately he started telling me his troubles and how unhappy he was. I said, "Edmund, you need Jesus, don't you?" And he said, "yes."

But this was not the proper place for me to visit with him, so I went home and asked Jantzens and some of the other missionaries to pray with me that both he and his wife would be saved. All afternoon I was deeply burdened and prayed that the Lord would prepare both his and his wife's heart to accept Christ as their own personal Savior and was trembling, too, for fear the Lord would return and I wouldn't have done what I ought to do. At 7 p.m. I went back to Old Oraibi and the Lord had really gone ahead. They both accepted Christ as their Savior. How I praised the Lord! Soon after that I was called home for a funeral and when I came back Mrs. Wiebe said that Edmund had died, but that there had been a note of triumph at the funeral. They had had the funeral at the church at

New Oraibi and his non-Christian parents were there.

I went to see the parents when I came back and the father seemed willing to accept Christ but the wife said "not yet," so he didn't want to come alone. Won't you pray that they won't put it off till it is forever too late?

Hopis Show Their Interest

Sometime in May a group of Christian women, mothers of children in the Mission School, approached Mrs. Jantzen with this problem: they wanted to do something to help the school. Said one, "Our husbands are not Christians. We can not ask them for money to give, but still we would like to do something with our hands, maybe bake or cook something and have a food sale." That was the beginning of a project which proved to be a blessing in many respects.

With the help of a few encouraging words, preparations were made to use the community building in the village for the purpose of conducting a food sale.

The hearts of the missionaries trembled with fear lest this new venture end in failure. What if people were not interested? Would anyone donate food? Would people buy? Could the undercurrent of opposition in the village crush this enterprise? But not so the Hopi women! Never once did they say, "What if—." With eager faces, with full faith and much prayer they worked.

On the day of the sale two long tables overflowing with cakes, pies, rolls, cookies, bread, piki, somiviki, potato salad, beans, and stew, brought joy beyond measure to all. The response was beyond all expectations. Women brought, not one or two pies, but seven each. One Christian nurse donated a sheep which was slaughtered and sold. People came early and bought quickly. Within a few hours most of the food was sold. The amount of $113.20 earned in this way was given to the school as a down payment on the kitchen cook stove. The women are planning to continue the sale idea in other villages with the hope that enough can be earned to cover the cost of the stove—$306.00.

The value of this day cannot be counted in mere money only. Christian principles were lived that day. Giving was spontaneous and joyful. Happy faces spoke of the inner joy of working together for a good cause. Many times these words were heard, "This is an answer to prayer." Surely God's blessing rested richly on the Hopi Christians as, in their lowly way, they were learning to serve the Lord more fully in their daily living.

Joy in Christian Fellowship

One July week end the village of Oraibi was buzzing with activity. Upon a bit of observing as well as questioning, it was learned that the "cow dance" was to be staged. Early Saturday morning the drums began their doleful beating. Pickup trucks and passenger cars loaded to capacity streamed into the village. A feeling of evil hung over the entire village.

Times like these are full of trials and temptations to the Hopi Christians. To help them resist the evil, a fellowship Sunday dinner was planned away from the village. The spacious, clean garage on the mission compound, newly built in spring, was chosen as the place. Quite a number of Christians came, all expressing joy and appreciation. The voluntary service workers as well as other visitors attended. This period of informal fellowship with food, prayer, and song, proved a blessing to all and served as a fitting dedication to the new garage building.

Hotevilla and Bacavi Mission Station

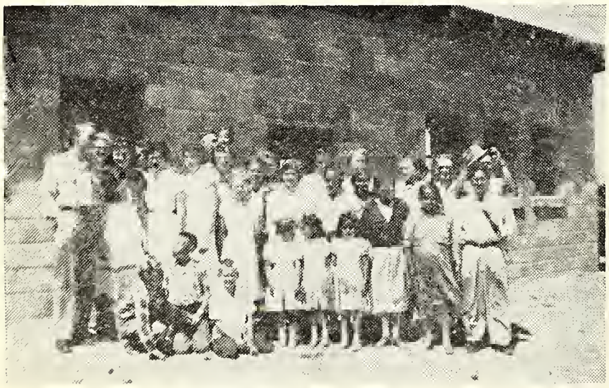
There may be those who do not realize that at the Hotevilla station there are two places of service. At Hotevilla we have only a small building which we use for services. The mission home is located one mile southeast of Hotevilla, near the village of Bacavi, where there is a church. In these two villages there are approximately 800 people to whom we should minister with the Word of God.

Bacavi Mission Compound

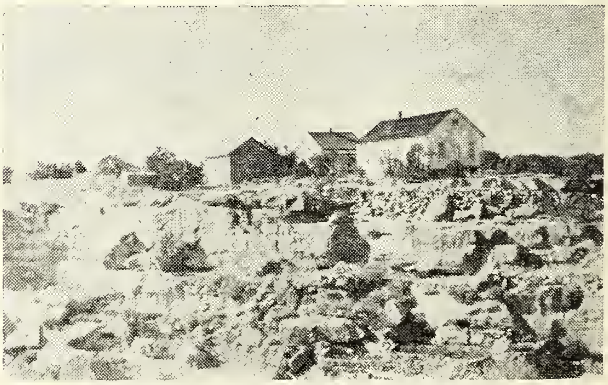
This compound consists of a number of buildings. There is a long white building which is the chapel. Here we meet for Sunday school, Sunday evening services, and for midweek services on Wednesday evenings. There is also a young people's class on Monday evenings during the winter months; and a sewing class for women on Wednesday afternoons. At each class a Bible lesson is given.

Farther back there are the garage, storage rooms, motor room, and carpenter shop. Electricity is furnished by a 32-volt light plant.

The Schirmer house, as one of the buildings is called, serves many purposes. It has been used



Fellowship Dinner.



Chapel built on solid rock foundation.

for living quarters, dormitory for Voluntary Service workers, school rooms for D.V.B.S., dining hall for prayer day, classroom for woodworking instruction, and for social gatherings. Then there is the bell tower. The bell is used to call our people to the services—or rather, to let them know they should come to church. Sometimes it is unheeded.

There is also a missionary home on the compound.

Built on Solid Rock

When we look at the station compound from the northeast, we notice a canyon near the chapel. We see that the chapel has a foundation of solid rock. It reminds us of the verse, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11), which is the foundation of our work here.

Methods of Teaching

The flannelgraph is used extensively in our teaching since the Hopis seem to be able to understand the message better. Even some of those who do not understand English too well enjoy it. Flannelgraph is used in Sunday school, sewing classes, and midweek services. Object lessons are also used.

Daily Vacation Bible School

June is Bible school month. Each year we have four weeks of Bible School, two weeks at Hotevilla and two at Bacavi. The enrollment usually exceeds one hundred.

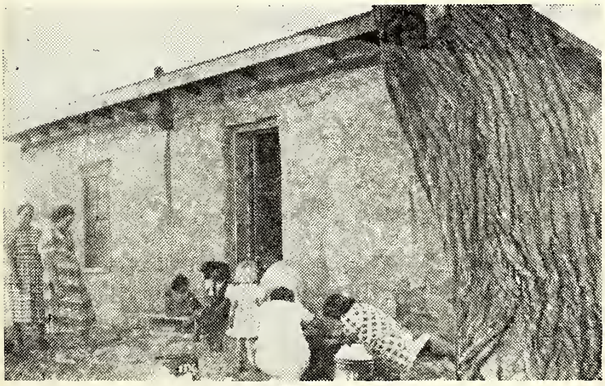
Problems

The mission field has its many problems. The Mormons are busy spreading their false doctrines and thus confusing the minds of the Hopis. The Mormons themselves need the gospel. They told the missionary that they were not saved.

In addition to this, the new converts are always lured back into their heathen ceremonies. Many times our churches are empty

Repair Work

The Sunday school building at Hotevilla is built of mud bricks. On the inside the mud had fallen off, so some of the Hopi women replastered the inside. The picture shows them mixing the whitewash. Most of this work is done with their hands. Two Hopi men replastered the outside of the building.



Repairing Hotevilla Sunday School building.

Posing.

Posing

"Let the little ones come unto me."

What a joy it is to have these little ones come to the services. The little girl in the box was given to the missionary. While he would be leading the singing, she would come to him expecting to be taken. If this was impossible, she would go to the organist and wait until the singing was over, when the organist could take her. Often these little ones are dirty, but they are so sweet and lovable.

Worship Services (Moencopi)

Three regular weekly services are being conducted throughout the year—Sunday morning, Sunday night, and Wednesday night. Preceding each of these services music is played for the village people over the Public Address System. Many enjoy this music and will sit by the open window or door, or some place where they will not be seen. We feel it is a means of breaking down barriers and permitting entrance for the Gospel light.

The average attendance is about the same for all services. Whenever we have something special the attendance will be above normal. This year the average attendance is a little higher than last year. We wish it were much higher.

From time to time we feel rather low in enthusiasm because so little progress is made. Nevertheless the joy of the Lord is to be our strength. We are to abound in His joy and in His salvation. We are to draw freely from His strength, living daily and moment by moment in the victory He has accomplished for us. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Street meeting at Oraibi.

Bacavi Sewing Class.

The Sewing Class

During the cold winter nights many quilts are needed to keep warm. The women have learned to make good patterns for the quilt tops with the patches which many of you mission society ladies have so generously provided. Some ladies will come for the patches only, others will come also for the gospel message given at these classes.

In the past two years we have seen a number of the women under mighty conviction. They could not hold back the tears nor could they sit still. We feel that some time soon a whole group will be turning to the Lord.

There are many who are cold and indifferent to the gospel message and to the missionary. They would rather not have him around. It would be the Devil's delight to stop the gospel message. We covet your prayers in behalf of these classes.

Things of Interest

1. The Grand Canyon, a world renowned beauty spot, is only sixty-four miles from our Moencopi Station. A direct route from Gallup to the Canyon or from the Canyon to Gallup, depending which direction you travel, leads past our three Mission Stations.

2. A small Petrified Forest, not a National Monument, lies between the Moencopi Station and Highway 89. There is no restriction on picking the piece you want.

3. Prehistoric Dinosaur Tracks are imbedded in rock only about a mile from Moencopi. A very distinct path can be seen.

4. The Coal Canyon is a miniature of the widely known Bryce Canyon. This canyon lies between our Hotevilla and Moencopi Stations, only a little distance from the main road.

5. Near Hotevilla old ruins and other spots of interest may be seen.

6. Old Oraibi is the oldest continuously inhabited village in the United States. In lower Oraibi there is an old-fashioned well with steps leading down to the water. This well is but a few hundred yards from the Oraibi Church.

7. Seeing the Sky Village (Walpi) near Polacca is worth the whole trip. One will never regret a trip through the Indian Country.

Boy's Camp group, 1952.

Each village has its own peculiar points of interest. In each a Trading Post can be found and many delightful articles purchased. Many more things of interest could be mentioned but not fully described to do them justice. They must be seen to be enjoyed.

The Children

Children's classes have been conducted during part of the school year to interest them in spiritual things. We find that even the smaller children have resentment toward the Word implanted in their hearts. If only games and no spiritual food were offered, we no doubt would have larger groups, but where would the seed sowing be?

Often we hear a youngster say, "I want to be a Christian." But knowing the family, we can understand the difficulties involved. Many parents will do what they can to keep them from accepting Christ.

The Vacation Bible School is eagerly looked forward to by most children. The attendance usually is good. We wish to express our appreciation to the Young People who volunteered to help in these schools. Without this help we could not accomplish much.

Camp Life Among the Pines

Camp time is looked forward to with anticipation for those who are favorable to the message of salvation. This is a time off of the Reservation. Away from home for a week with places to go and things to do. Plenty of good things to eat is a drawing.

This year a number of girls and boys made a decision for Christ. We are glad for it and our prayer is that these decisions may have been genuine and of lasting nature. Pray much for these children. Most of them come from non-Christian homes.

Not Willing to Forsake

One night a rap at the door announced a couple coming to visit and get spiritual help. They had family trouble as well as spiritual. They said, "We have come to become Christians." We pointed them to the Word and knelt for prayer. They both prayed the prayer of acceptance and expressed their desire for baptism. We explained the importance and meaning of baptism encouraging them to take that step. They considered it for a time and finally decided they would have to give up too much if they went through with it. We believe the Lord is still working. Let's not give up.

Not Alone

"I believe in Jesus as my Savior and have let Him come into my heart, but still I'm not a Christian. I need to be baptized." This was the reply of an elderly lady when asked if she believed. We tried to instruct her concerning baptism and encouraged her to take the step. After a time she declared herself to be willing, but not alone. Arrangements were being made at Oraibi to have baptism on Easter Sunday. When informed of this she immediately said, "I'm going, if you take me." Of course we took her. She has been growing in her Christian life. Praise the Lord with us for victory.

Basic Problems

Some basic problems faced in mission work among the Hopi Indians are:

1. The Hopi's own religion and ceremonial rites. From childhood they are indoctrinated and initiated into the Hopi way. There are many good things and ways of the Hopi life that one need not feel ashamed of, that are very commendable. However, there is much wrong which does not add up to God's way of life. Space does not permit a detailed report.
2. The Knoch teaching is a great hindrance to the winning of these souls for Christ. If they will be saved eventually anyway, why then should they separate themselves from ungodly things they have indulged in so long?
3. The old grudge against the white man is still being fostered from generation to generation. No explanation needed.
4. The Missionaries have their own personal problems to face and combat. On every hand Satan is trying to hinder and cause one to fall or fail. He tries to distract from the will of God and lead us astray. We need your daily prayers.

Rejoicing

"There is joy in heaven over one sinner that repents."

After many years of toiling and sowing and watering the Seed, which is the Word of God, we can find a few sheaves; there are a few who are willing to suffer persecution.

One young woman came to the missionary inquiring about the way of salvation. What joy it was to hear her prayer of repentance and her burden for her people. Another girl accepted Christ in the village one Sunday evening after the service. She knelt down even though there were many present who she knew would persecute her. Her testimony has been a real inspiration to the missionaries and fellow Christians. She has been witnessing to her own people about Christ.

Please continue to give us your prayerful support!

Sound Words

"And now we consider the one exception, in which impetuous Simon Peter marred that wonderful New Testament picture of true Christianity. (Please read Luke 22:35-38)...The Lord replaced Malchus' ear and then rebuked Peter saying, 'Put up thy sword into the sheath; the cup which my Father hath given Me to drink, shall I not drink it?' Thus saying, our Lord disarmed all His people, and taught us to accept from God the consequences for not using the sword. In John 18:36 our Lord showed the military authority that He does not have His people fight even to deliver Him, their Lord and Master. And if we are not to fight in His defense, or in self-defense, surely we are not to fight in national defense. The Lord's ministered grace will strengthen those who choose this path for every fresh trial, and sanctify to them their deepest distress. (Taken from **Sound Words,** May 1944. Published by Faithful Words Publishing Co., 2116 South Jefferson Ave., St. Louis 4, Missouri.)

The Effects of Smoking

Mr. R. L. Sandwick, principal of the Deerfield High School, Highland Park, Illinois, made a very careful study some time ago on high-school boys, and here is a report of his findings:

"Not a single graduate of the school was a habitual smoker while in school. The forty-five quitters were all smokers in poor standing in their classes, their average grades being below the passing mark. The average grades of seventy-seven non-smokers was eighty-four per cent, twenty-four reformed smokers seventy-nine per cent, and fifty-five smokers seventy-six per cent.

"The grades of those who had recently learned to smoke had fallen from eighty-five to seven-six per-cent. One boy who was smoking heavily quit and his grades came up ten per cent within six weeks. **—Narcotic Review**

"You say the little efforts that I make
Will do no good;
They never will prevail
To tip the hovering scale
When justice hangs in balance.

I don't think
I ever thought they would.
But I am prejudiced beyond debate
In favor of my right to choose which side
Shall feel the stubborn ounces of my weight.

—Bonaro Overstreet

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

A Youth Delegate to the World Conference Speaks

GORDON DYCK

This fall the usual "how do you do" or "hello" is somewhat outmoded for they have been replaced in many Mennonite communities with the oft heard question, "How was Europe?" I for one, am completely at a loss to try to answer with a few words. I am just one of nearly four hundred American Mennonites who will be attempting to answer this question.

It was my privilege to be a member of the "Mennonite Singers" and at the same time represent the Young People's Union throughout Europe and especially at the Fifth Mennonite World Conference at Basel, Switzerland. The twenty-three voice choir left Newton, Kans., on June 25, for New York. After singing nearly every night on the way to the coast, we left our cars behind and proceeded East for eleven days. It was a great experience to be suspended on that trackless expanse of calm water, bathed in unobstructed sunshine and brilliant moonlight with their flickering reflections in the water. The feeling comes over a person that the only direction for contact and communication is upward and that the almighty invisible Hand of God is guiding one through His great universe to some unknown harbor of service for Himself.

This service began as we started our tour by bus through Northern Germany. Among the programs given from place to place, the one at the refugee camp at Espelkamp, Germany, was the most memorable. It was there that we met in a large chapel that was once a German ammunition storehouse. Over one thousand refugees came by foot from their "new" homes back in the forest. We concluded the service with the well-known German hymn, "So Nimm Denn Meine Hände." While we were singing the last stanza, two little refugee boys, dressed in dark trousers and white shirts, came forward carrying a huge bouquet of assorted flowers. In moments such as that it is hard to sing. As the two gave the bouquet to Dr. Hohmann after we finished the hymn, they together said something to this effect in German: "To the 'Mennonite Singers' from the gardens of the refugees we bring what we can as an expression of our appreciation to you for the help we have received in the past years." This made a person feel as though he wanted to, as it were, present those tokens of appreciation to their Creator in gratitude to Him for the many blessings which we often take for granted in our rich homeland.

Today Germany is a land of striking contrasts. In the shadows of buildings which have been reduced to mere skeletons by the war, stand large, new modern structures beautifully landscaped with flowers. Nearly everywhere a person looks there are cement mixers, scaffolds, and busy workmen. Hamburg, for instance, was nearing the completion of reconstruction.

Near the large cathedral in Worms I walked back among the piles of rubble and there I came upon one lone man bending over a wooden wheelbarrow filled with red clay. He had gathered together some bricks from the debris and was slowly rebuilding his small house. Only a few days before we had visited a large industrialist whose factories had been bombed. Now because of help from "Uncle Marshall" he has new ones, bigger and better. I would like to compare these two men's answers to the question "How is Europe?"

After spending a week in Northern Germany we traveled through The Netherlands for two weeks. As a climax to our stay in this country we visited the Dutch young people's retreat grounds in Elspeet, Holland. There I was given an opportunity to speak in your behalf in giving them greetings from the young people of the General Conference. The leaders who were gathered there for a conference also send greetings to the Mennonite youth in America. I am also to express their appreciation to the youth of this land for our interest in them and their work. There was a wonderful feeling of brotherhood in our common Redeemer, Master, and Friend.

Throughout these four weeks before the conference I tried to make contact with youth leaders whenever possible. In Holland the youth have a Young Peoples' Union including all Dutch Mennonite youth. Because of the language barrier the exchange of ideas was somewhat difficult. The informal discussions and personal contacts were of the greatest value in that there was an expression of friendly interest in each other and our different activities.

I left the choir by train from Germany so that it would be possible to attend the World Mennonite Youth Conference at Basel on August 9. To my dismay, one of the trains was late. I missed a train and the meeting. I received a secondary report from Erna Fast, also a representative of the Y.P.U. In the afternoon there were two reports given by each country represented. One discussed the problems of youth work and the other gave a sketch of youth activity. That secularism is the one great

Continued on page 621-

Gulfport Summer Service In Retrospect

The summer unit has ended and the Volunteers have returned to their homes. Was there time spent in a worthwhile way? Was the church's money, which was used to provide room, board, transportation and materials well spent? Such questions naturally come with the completion of projects.

I believe that without exception the unit members would agree that it was worth-while. This summer they again had the opportunity of teaching 600 and 700 children in the Daily Vacation Bible School program.

Many of those children attended our Bible Schools for the first time, for we had schools in four new churches. One of these churches was located over twenty miles from Camp. Due to a shortage of vehicles it was necessary to use public transportation. The church offered to pay for the Bible School materials and transportation as well. The minister also provided the noon meal for the teachers before they returned to Camp. Seeing that these Negro leaders also feel that the program is of value to their people is a real encouragement to us.

A second phase of our summer program was the shop and sewing classes. Over one hundred white and colored children were enrolled. The classes were always begun with a devotional period. In the classes such items as bird houses, shoe racks, corner shelves, small cedar chests, pot holders, aprons and dresses were made. Many of these will serve a very useful purpose. The sewing kits which were sent to Camp were given to the older girls. They appreciated having their own pins, needles, etc. We hope that some Sunday school class or sewing circle will again provide kits for next summer.

This project provides the children an opportunity to learn the use of common tools necessary for building and repair and home making. It gives the children an opportunity to develop creative skills and finally it makes possible the joy and satisfaction that comes from creative work. The children's eagerness to take their projects home to show them to their parents was thanks enough for the teachers.

In a voluntary service unit one experiences many blessings which come from working together with fellow Christians in a service program. The times spent together as a unit in play, in worshiping God and in prayer in behalf of the people of the community, ourselves and the church will not soon be forgotten. The expressed desires at the closing camp fire service for a more Christlike life and the statements of consecration, such as the following: "Almighty God, who gavest me the breath of life, I dedicate myself—heart, soul, mind, and body —to thee for both this life and the life to come. Lead me, O God, in the path of service in which I may be of the most benefit to Thee. Let my feet not stray from the path on which Thou hast set them. Be with me Lord, so that when my days are ended, I may know that I have served Thee to my utmost; through Jesus Christ our Lord, Amen," certainly indicate that to the unit members it has been an enriching experience.

For the opportunities of service and its blessings we Thank Our God and Father who provided the open doors and blessed the work. We also are grateful to the church which has provided the funds and supported the work through prayer.

—Orlo

A Youth Delegate Speaks

(Continued from page 620)

problem of youth everywhere, was a common conclusion. The all inclusive answer to this problem, the meeting expressed, is the individual's personal relationship to Christ. The group remained together for supper in the church. In the evening slides and movies were shown presenting youth activities in different countries.

There were no more separate young peoples' meetings during the main session of the conference. After the last meeting of the World Conference, the young people had a meeting on Friday, August 15. Young people of nine different countries composed the group of about 120 delegates. There were 43 from the United States. Paul Peachey spoke in German on the subject "Youth in Need." The next talk by Pierre Widmer, "Christ's call to Youth" was presented in French. With the help of translators in booths in the balcony each person could hear the message in his own tongue. As in the larger meetings, each delegate had an individual ear phone through which he heard the translation. The third speaker, Jan W. de Vries from Veenwouden, Netherlands, gave "The Answer of Youth." His presentation expressed the typical European attitude of pessimism resulting from the past World War. Yet, he said, there is a group of us that still have ideals based on Jesus Christ, the foundation of our Christian lives and also for the present world situation. He closed with the words, "Put on the armor of God and fight the Fight of Faith."

During the following informal discussion period, suggestions were given concerning the unification of all Mennonite youth. The discussion brought out suggestions such as bicycle tours, the possibility of a world organization, Voluntary Service, and uniting in giving financial aid to the young people of Uruguay. At the close of the meeting I spoke briefly conveying our greetings. The prevailing thought of my closing words included our brotherhood in Christ and that in Him pessimism is swallowed up in optimism. It can be truthfully said that these meetings united Mennonite youth with a spiritual bond in Jesus Christ.

The next day after the close of the conference the choir left for home. After visiting Paris over Sunday, we went on to Le Harve from where we sailed. The day after our arrival in New York on August 27, I joined the Y.P.U. cabinet in Chicago. There we shared with each other the experiences of the summer. The Lord has done great things for the Y.P.U. and we look to Him for continued blessings in the future.

We Can't Shoot This Man

NELSON CHAPPEL

He had gone north across the Nakdong River from Taegu in those early days of the Korean War when the Communist armies were sweeping southward. His one thought was for the lepers whom he had befriended when many others shunned them, for not all lepers could be cared for in the leprosarium. There were 1,000 whom he had befriended and helped in their need; and he wanted to help them to escape the oncoming battle line.

But almost before he could do anything, the cauldron of war boiled to the river and the United Nations troops as a defensive measure had to destroy all bridges before the advancing Communists. There was no escape for Mr. Lee. He was seized, accused of being a counter-revolutionary, and sentenced to be shot, for against him was the fact that he was a Christian, he was a minister, he was moving about away from his home, and worst of all, he had been a Chaplain in the Taegu prison where some political prisoners had been held.

Before his execution he was given a chance to speak. He felt there was no hope of saving his life, but his was a chance to bear witness to his faith. He began telling the story of his life, of his call to the Christian ministry. He told how God had led him to take an interest in the lepers who had to live outside of the leprosarium, until he became a friend and helper to so many. Then he told them that God had shown him the needs of the blind and deaf orphans who had no future but beggary and neglect unless someone looked after them and trained them for self-support and useful living. He had started the Christian School for the Blind and Deaf with the help of friends, and here these children had learned to read and write and to make things. Yes, he had even served as a chaplain at the prison, not as a prison official, but rather as a friend to the friendless prisoners. He had only done it to follow in the footsteps of his Lord. They were going to kill him, and he was not afraid to die; but who was going to look after these blind and deaf orphans? Were they to be turned out as helpless beggars again, never to know the joy of independence?

The officer was impressed, and a soldier in the firing squad spoke up to say that he had been in the Taegu prison, and that this man had not come to them as a government agent, but only as a friend to help them. All the prisoners knew him as their best friend. Mr. Lee spoke up: "I'm not asking for any special consideration for myself, but I do beg of you that when I am gone that you will care for the blind and deaf children. Surely some of you have children of your own. Think of what it would be like if they could never see, or if they could never hear. Would you want them to be cast out helpless?" Some of the soldiers at this point were actually weeping, and the officer in charge finally said: "We can't shoot this man."

After many trials during which the flame of battle swept over Taegu, first southward and then back northward again, there was quiet again as the battle lines moved northward, and Rev. Mr. Lee found himself alive and free to do his work again. His scattered and frightened charges were brought together, and new quarters were obtained for the school. In July of the year 1951, there were graduation exercises again at the Christian School for the Blind and Deaf at Taegu. Present in the audience were South Korean government officials and senior United Nations military officers who had come to recognize the value of th work done by Mr. Lee. It was a moving experience to see a blind student giving the valedictory address, while a sighted teacher translated what she was saying into the sign language for the deaf students who were present. It was also a day of thanksgiving for Rev. Mr. Lee, the man that even the Communists could not shoot. The John Milton Society for the Blind is proud to have even a small share in his great work for these orphan children.

In addition to its aid program for schools for blind children overseas, the John Milton Society in 1951 published nearly four million pages of Christian literature in nine braille languages which was sent free to the blind children and adults in as many as sixty-two of the world's countries.

—Onward, Coypright 1952

WORDS, WORDS, WORDS

The Eighty-Second Congress expressed itself in 82,000,000 words, before adjournment in July. The total of speeches, reports, and special articles published in the Congressional Record during the two-year session totaled 35,999 pages, equaling 280 ordinary sized books. Congress enacted 594 new laws. Twenty-two bills were vetoed by President Truman, but three of these were passed over the veto.

This is to announce the annual convention of the Western District C. E. Fellowship, to be held on October 5, at the Bergthal Mennonite Church, Pawnee Rock, Kansas. There will be afternoon and evening sessions.

Our Colleges and Seminary

BETHEL COLLEGE NEWS

The fifth annual Bethel Family picnic was held Sunday afternoon, September 14, at Kidron park on the college campus. About three hundred parents, alumni, friends and students attended the picnic.

Dr. John O. Schrag, chairman of the alumni association, presided over the program. Rev. W. F. Unruh led in a devotional service to be followed by members of the choir that toured Europe this summer. Among those reporting were Dr. W. H. Hohmann, JoAnn Goering, Elizabeth Nickel, and Gordon Dyck. President D. C. Wedel made closing remarks.

The program was followed by a fellowship meal in which all participated. All reported a fine period of fellowship.

The Dean of the college, Dr. R. C. Kauffman, reports that the enrollment has now (September 16) reached a total of 349, distributed as follows: freshmen 142, sophomores 80, juniors, 61, seniors 48, and unclassified 18.

At a meeting of the student body Monday evening, September 15, the following were chosen as cheerleaders for the coming year: Annie Thimm, Beatrice, Nebraska; Mary Wiebe, Fairbury, Nebraska; Elaine Shellenberger and Gary Siemens, Buhler; Melvin Voth, Newton, and Marcelino Resto, Puerto Rico.

The weekly student publication, "The Bethel Collegian," has begun publication. Edited by Roland Duerksen and Lois Duerksen with Norma Bachman as associate editor, the "Collegian" gives student and campus news and opinion. Hartzel Schmidt is business manager and will accept subscriptions and advertising matter.

"St. Claudia," a three-act religious drama, has been chosen by William T. Wilkoff to be given as an all-college play for churches and religious organizations. The first date scheduled for the presentation of the play is Monday, October 13, at the occasion of the Western District Ministers' Conference in Memorial Hall.

The story of the drama deals with Claudia, wife of Pontius Pilate, and the reaction of personalities involved in the trial and death of Jesus. The play begins with Pilate's indecision concerning Jesus. He yields to the pressure of the crowd and releases Barabbas. Claudia is persuaded through a dream that Jesus is innocent, but Pilate will not listen. She becomes one of his followers. At the close we come to the morning of the Resurrection with Mary Magdalene, Claudia and the soldiers at the tomb.

(Continued on page 624)

Ordination of Jacob Giesbrecht

Another ambassador for Christ and His Church is on his way to India. He is Jacob Giesbrecht of the Zoar Mennonite Church, Waldheim, Saskatchewan, who will be sailing on the *Hoegh Silverlight*, a freighter of the Kerr Steamship Company, leaving New York about September 25 for Bombay. On Sunday, July 27, he was ordained as a missionary. The service took place in the afternoon after the congregation had had a special mission service in the morning.

At the ordination service Rev. John Zacharias brought a short introductory message, while Rev. J. J. Thiessen of Saskatoon, member of the foreign section of the Board of Missions, served as the main speaker and performed the ordination. He referred to different men of God, who through their obedience to the Master became what they were. He also spoke of the ordination service on Mount Olivet, when Jesus sent out His disciples to lead men to Him, to teach and baptize them. He laid special emphasis on the importance of instructing young souls in the teachings of Jesus.

Several numbers of special music were brought, among them a number by the young missionary and a group of his friends. Brother Giesbrecht also spoke briefly, using I Timothy 1:11-15 for his text.

In a letter to the Board of Missions, Jacob Giesbrecht gives the following testimony: "On Sunday, July 27, I experienced a portion of blessing from God that shall ever remain with me—the occasion of my ordination. With trembling heart and mingled feelings I approached this occasion, yet trusting that He who has called me will also enable. The task before me appears like a huge towering mountain—just as hard and as high; but by God's grace I want to be ever faithful. Isaiah experienced the lovely presence of God, who emphatically pronounced: 'Fear thou not, for I am with thee; be not dismayed, for I am thy God.' This promise is also a balm to me.

"... I am so thankful for the many friends who are praying and in their prayers are concerned that the Lord of the harvest send forth laborers into the harvest."

Into The Beyond

MENNO J. WELTY, farmer and carpenter, member of First Mennonite Church, Reedley, California, was born at Pandora, Ohio, September 12, 1870, and died at Reedley, California, August 31, 1952.

C-174

O'Ray Graber
4614 Woodlawn Ave
Chicago 15 Illinois

Jottings

—**Bethesda Church, Henderson, Nebraska:** Union meetings of the Henderson churches were conducted this year, August 17-24. Erland Waltner brought the evening messages; Abraham H. Unruh of the Mennonite Brethren Church, Canada, held morning Bible studies in the German language. The Home Builders' retreat was held over the week end of September 5; Edmund Miller, pastor of the First Church of Christian, Moundridge, was the guest speaker. Our guest speaker for Sunday morning was Herbert Dalke. The Dalkes are our missionaries to the American Indians at Canton, Oklahoma.—Corr.

—**Second Church, Paso Robles, California:** For our mid-week prayer meeting and Bible study, we have started on the book of Romans. The study is led by our new minister, Edward Toews. Mr. and Mrs. Herman Fieguth celebrated their 25th wedding anniversary on August 31, with a short program immediately after the morning church service, and open house later in their home. Bounteous refreshments were served. The speaker, W. A. Regier of Pratum, Oregon, for "Christ for Paso Robles Crusade," held meetings September 7-21. This was sponsored by the Paso Robles Men's Interchurch Brotherhood. The speaker was also heard daily during the Crusade at 9 a.m. on radio station KPRL.—Mrs. Frank Hamm, Corr.

—**Arlington Church, Arlington, Kansas:** During the absence of our pastor, John F. Schmidt, who with his family vacationed in Colorado, Harley Stucky of Bethel College brought us a message on "Mental Health" on August 24. Mr. and Mrs. P. R. Linscheid have returned after five weeks spent in Europe where they attended the World Conference.—Mrs. Lester Ewy, Corr.

—**First Church, McPherson, Kansas:** The annual Sunday school program was rendered August 17, and at noon a basket dinner was enjoyed in the church basement. Sixty Christmas bundles were donated for needy children overseas. —Corr.

—**Beatrice Church, Beatrice, Nebraska:** On August 24, we had a family dinner in our church basement in honor of our pastor, Elmer Friesen and family. Pastor Friesen is attending the Mennonite Biblical Seminary in Chicago this year. Mr. and Mrs. Leo Miller are here filling the Friesens' place during their absence. In June we had two weeks of Vacation Bible School with an enrollment of forty-eight and six teachers. During the summer we joined in the Sunday evening union services sponsored by the Ministerial Association. A number of our young married people attended the second annual Mennonite Home Builders Retreat at Covenant Cedars Camp at Hardville, Nebraska. They reported a valuable and refreshing experience.—Mrs. C. P. Lohrenz, **Corr.**

—**Bergtal Church, Pawnee Rock, Kansas:** Mr. and Mrs. Harvey Dirks received word that their son, Leon, was killed in Korea on June 29. On August 18 funeral services were held in our church with John E. Kaufman officiating. The Mission Workers held their annual outdoor meeting August 31, with J. W. Nickel from Hillsboro as guest speaker. Gerhard Friesen spoke on the Mental Hospital project in the morning service of August 31. Those attending Bethel College from our church are Veloris and Marlene Rudiger, Loren Deshert, Lorayne Unruh, Maryln Smith, Kenneth Kaufman, and Frances Schultz.—Corr.

—**Alexanderwohl Church, Goessel, Kansas:** The Senior C. E. sponsored a program in which J. W. Nickel of the Hillsboro Mennonite Church gave a very interesting message. The men's quartet gave several numbers of music. Our Sunday school collected $1,044.50 to send to Paraguay to help in the building of a leper home where Dr. John R. Schmidt is director. The wedding of Selma Kreuger to Merlin Banman took place September 5. Mr. and Mrs Albert Duerksen celebrated their silver wedding anniversary September 7. Irma Voth and Alden Schroeder were married September 12.—Ruth Banman, Corr.

School News

(Continued from page 623)

MENNONITE BIBLICAL SEMINARY

The following is the roster of students for the fall term at Mennonite Biblical Seminary. Others will plan to enroll sometime later during the school year.

Seniors

Kenneth Bauman, Lansdale, Pa.; Claude Boyer, Quakertown, Pa.; Ferdinand Ediger, Drake, Saskatchewan; Marvin H. Ewert, Freeman, S. D.; Elmer Friesen, Beatrice, Neb.; William Keeney, East Millsboro, Pa.; Henry Poettcker, Pincher Creek, Alberta; Harris Waltner, Marion, S. D.; Burton Yost, Lansdale, Pa.

Middlers

Peter Ediger, Inman, Kan.; Henry H. Epp, Mt. Lehman, British Col.; Vernon Neufeld, Donnellson, Iowa; Helen E. Nickel, Mt. Lake, Minn.; Robert Ramseyer, Bluffton, O.; Richard Ratzlaff, Pretty Prairie, Kan.; James Reusser, Williamsport, Pa.; Kenneth Shelly, East Greenville, Pa.; Helen Snyder, Guelph, Ont.; Harold D. Thieszen, Henderson, Neb.; William Unrau, Newton, Kan.

Juniors.

Norman Bergen, Aberdeen, Sask.; Norman Dalke, Fort Cobb, Okla.; Paul Irvin Dyck, Carstairs, Alber.; Peter Dyck, Moundridge, Kan.; Menno Ediger, Inman, Kan.; Margarete Fehderau, Brazil, S. A.; Calvin H. Flickinger, Pretty Prairie, Kan.; Angel Luis Gutierrez, Barranquitas, Puerto Rico; Alice Ruth (Mrs. Robert) Ramseyer, Bluffton, O.; Leonard L. Smucker, Bluffton, O.; Lois (Mrs. Leonard) Smucker, Washington, Ill.; Gerrit Veendorp, Leiden, Holland;Marvin Wasser, Bedminster, Pa.;

Prison?

John M. Stahl, Freeman, S. Dakota, on August 18 refused induction at the army induction center in Sioux Falls, was arrested, released on $1,000 bond, and held over for trial early in December. John was first classified as a I-A. He appealed for a I-O but the State Appeal Board granted him only a IAO. This was referred to the Presidential Appeal Board which by a 2-1 vote upheld the State Appeal Board. Neither the Local Board nor the State Director were willing to intervene once the National Appeal Board had acted. Settlement outside of court will be attempted by conferring with the U. S. District attorney. Dr. John D. Unruh and others working with the case are of the firm conviction that John Stahl did not get a fair classification.

—EME

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

World Conference visitors entering Grossmuenster Cathedral, Zurich

Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our Ruler, Guardian, Guide and Stay,
Thy word our law, Thy paths our chosen way.

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COVER PICTURE

During the visit to Zurich, the Conference delegates met in the Grossmuenster Cathedral; the same cathedral in which Zwingli preached and in which Grebel and Manz for a time worshipped. At this meeting a representative of the Swiss churches apologized for the early treatment of the Anabaptists.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear Editor:

The Mennonite is a great blessing as it comes regularly into our home. I was especially blessed when I read "What's In A Name?" (Sept 16) Sermons and articles of this nature are very timely. In these times of political upheaval and strife, many are asking themselves if the church has anything to offer. Some are breaking away from the "Old Church" and are seeking other fields, thinking opportunities on the other side of the fence are better. Our MCC program is in no sense of the word narrow. The work done by our people is often recognized more by outsiders than by our own. Recently a shoe store sold out its entire stock. About forty pairs of shoes remained unsold at the close of the sale. The manager called one of our members and offered to give the forty pairs of shoes to our relief organization. "In the Name of Christ" let us strive onward in our endeavors to save souls for Christ and His cause. Truly as the author sings, "Far and near the fields are teeming, With the waves of ripening grain." God bless **The Mennonite** and may the messages it brings to our homes every week make us more conscious of our great task as a Church of Jesus Christ.

—A. W. Friesen

ANNOUNCEMENT

The Women's Association Meeting of the Western District Conference will be held at the Alexanderwohl Church near Goessel, Kansas, October 14, beginning at 10 a.m. and the evening meeting October 15, at 7:30 o'clock in Memorial Hall, Bethel College Campus. Women are to bring sack lunches for the noon meal, October 14; coffee will be furnished by host church.

—Mrs. Roland J. Bartel, Sec.

Of Things to Come

Oct. 15-17—Western District Conference, North Newton, Kansas.

Oct. 5—Worldwide Communion Sunday.

Nov. 16-21 Bible Lectures, Bluffton College, by Rev. Jitsuo Morikawa of Chicago.

Nov. 19-20 Ministers' and Women's Conferences, Bluffton College

Oct. 26—Reformation Sunday.

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

A CORRECTION

In the issue of September 16, page 584, there was an error in the caption under the cut of the missionaries to the Congo Inland Mission. Instead of the names of Rev. and Mrs. Waldo Harder it should have read, Rev. and Mrs. George Neufeld and son Loren Ray.

To Christian Youth

You are the free and the daring,
the faithful, but few;
Yours is the urge to be doing,
the courage to do;
Yours is the strength to be going,
the longing to go;
Yours is the time to be sowing,
the boldness to sow;
Yours is a chance to ge giving,
to lend and not borrow;
Yours is the call of today;
and the world of tomorrow.

Yours are the glad hours of
morning;
but soon cometh night;
Always be ready and willng
to work for the right.
Be humble; be sober and earnest,
God's bidding to do;
Be watchful; be cheerful and
honest, upright and true;
Strive to be pure, and be loving,
straight as an arrow;
You are the hearers today,
and the teachers tomorrow.

Editorials

CHRISTIANS SHOULD BE DIFFERENT

For the next six months our Sunday schools will study "The Gospel of the Christian Life" as recorded by Matthew. What a splendid opportunity to make a careful study of the life and teachings of our Lord. Teachers and pupils alike should make the most of this course.

We find a new formula for happiness in the Beatitudes, (the "beauty-tides," a little girl called them). The people of the world are apt to pass them off as impratical and visionary. Yet here we have Jesus' own formula for true inner happiness. It does not depend on outer happenings but on a quality of soul. In almost every case the condition for happiness or the blessed life is opposite from that emphasized by the non-Christian. The world would say that the poor in spirit, the mourners, the meek, the merciful, the persecuted peacemakers—these are the unhappy and even the weak people. The world's formula for happiness is to be self-assertive, unemotional, proud, ruthless, and warlike.

Yet those who have followed this latter course have not found happiness or blessedness. They have gone down in defeat and oblivion. The whole universe seemed against them. They were "kicking against the pricks."

When will we really believe that Jesus' formula for happiness is correct? Only as we accept Him and have the qualities of the Beatitudes will we have the true inner blessedness and be really happy. He not only gave us the pattern for happiness but lived out each quality, so that we have here a good portrait of Jesus Himself. Or, as someone put it, here we have the windows through which we may look into Christ's inner life.

WE REAP WHAT WE SOW

From figures released by the National Temperance League, Inc., we learn that in 1951 the people of the United States spent 9,150 million dollars for alcoholic beverages. This is about 4.7 times as much as was spent for religious and welfare purposes. At the same time we spent 4,703 millon dollars for tobacco products.

What will the harvest be of a nation that spends 4.7 times as much for intoxicating liquor as it does for all religious purposes? Or that spends more than two and a half times as much for tobacco as it does its churches? Is it any surprise that our nation is not at a higher moral level? To think that we spend nearly five times as much for drink and two and a half times as much for tobacco as we do for all our church activities, our mission work, our religious training, plus all our welfare work of various kinds, is certainly appalling. If this is what we are sowing what will the harvest be? This is certainly nothing to be proud of; rather we need to hang our heads in shame and call out to God in deep penitence. The liquor evil is rapidly increasing, the use of tobacco is growing by leaps and bounds, while the cause of the churches and missions goes begging.

What can we do about it? We need to have a real conscience on this matter. We need to preach, to pray, to work, and above all to keep ourselves wholly free from these evils. Should not our Conference also have some Board or Committee to inform, to warn, and to study ways and means of combating these evils? We reap what we sow. Will the weeds choke out the good grain?

A RENEWAL OF INTEREST

In many chuches the Fall of the year is the time for rallying the religious activities. The summer "slump" is over, vacation time has passed, the schools have started and the year's regular routine has settled into a pattern.

It is well to have some good system and method of stimulating renewed interest in church and Sunday school activity. But such methods should not be such superficial schemes that merely lure people for a few Sundays. There should be an abiding quality of spirit and activity that people will want to attend the various church activities because they find real help for everyday living. Christ should be so exalted that he will draw people unto Him.

One of the most rewarding fields of service is that with the children. In a folder put out by the Committee on Evangelism we have the following suggestions to increase Sunday school attendance:

1. Each Sunday school teacher should make it the special concern of his heart to help each pupil of his class into a happy relationship with Christ......
2. The Sunday school should not be satisfied unless it reaches all the unchurched in the community........
3. Each Sunday school should have a definite service outreach......

WHEN YE FAST

A recent report tells of a preacher in the Ozarks who died on his fifty-first day of fasting. The reason for his fasting, according to his signed statement, was because he "was seeking the more perfect will of God for my life and asking God to show why the signs do not follow my ministry as Jesus said they would."

There is a place for fasting. In fact the Church has too much lost sight of this important means of increasing the spiritual life. But there are wrong types of fasting, where men seek a sign or try to force God into some special form of answer to our questions.

Incentives For Living

HENRY FRANZEN*

"And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life." *I Kings* 19:4

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." *Romans* 8:18

A leading American newspaper sometime ago carried a tragic news dispatch. The report came from Lincoln, England. A young woman stenographer climbed out on a narrow stone ledge of the cathedral and while a large crowd watched below, she jumped 240 feet to her death. Before her fatal jump she had been perched on that narrow ledge for almost an hour. Several ministers and a group of policemen had succeeded in coming near to her and attempted to persuade her not to jump. Their pleadings and arguments proved in vain.

Now, supposing you had been one of those near this distracted girl as she stood on that ledge, what would you have said to her? How would you have tried to convince her that regardless of the frustrations and disappointments of life, there are incentives for living.

Seeking escape through suicide of course is not solving the problem. It creates a far graver problem. Life is a gift of God. No mortal has the right to determine the end of a human life, whether it be of another or self. This life does not end all. God's word warns us that "it is appointed unto man once to die but after this the judgment." We are further told that "it is a fearful thing to fall into the hands of the living God."

However, to an individual in a state of mind as this stenographer, this approach would probably avail little. Too many negative influences had crowded into her life. A person thus confused needs reassurance and hope. What then are some things that make life worth-while? What are some incentives to living?

1. *Faith in a loving Heavenly Father and in His son, Jesus Christ.*

Paul stated "I live by the faith of the Son of God." It requires a power beyond our own to cope with the perplexities of life. Psychiatrists are practically unanimous in their affirmation that a vital Christian faith is one of the best safeguards against mental illness. When one firmly believes "that all things work together for good to them that love God," it is possible to withstand the severest storms of life. How heartening it is to know that in this vast universe with its teeming millions, there is One who is mindful of the individual. Helen Keller tells of the part faith plays in her life: "Dark as my path may seem to others, I carry a magic light in my heart. Faith, the spiritual strong searchlight, illumines the way, and although sinister doubts lurk in the shadow, I walk unafraid toward the Enchanted Wood where the foliage is always green, where joy abides, where nightingales rest and sing, and where life and death are one in the presence of the Lord." A minister who very suddenly lost his wife through death, as was the usual custom was not expected to be in his pulpit the following Sunday. After thinking and praying about the matter he did appear in the pulpit as usual. He preached a strong sermon on faith. In the sermon he stated, referring to faith, "I've sung about it, I've prayed about it, I've preached about it; now I have tried it and it works." Faith always works. "This is the victory that overcometh the world, even our faith."

2. *To love and be loved.*

Another very powerful motivating force in this world is love. Tersteegen expresses it beautifully in his hymn when he states, "O Pow'r of love, all else transcending." Love refreshes a man and affords him further incentive to carry on. Paul writes to the Corinthians "for the love of Christ constraineth us." The love of Christ gave him power and incentive to continue life's journey. Many a parent has received unknown physical strength in rescuing a child from great danger. My father died when I was a little child. All parental affection was therefore showered on mother. Frequently I was kept from yielding to temptations because of my love for her. The fact that you are *being* loved is also a great compelling force. How the human soul craves for love! A relief worker from Europe told of the following incident. One evening they found a child solftly sobbing outside the distribution center. Upon being asked the child stated it was neither hungry, cold nor sick. Finally the pathetic answer came, "I don't have anybody to love me." An anonymous poet has written:

"If in the world one heart does beat,
Does beat for me and only me,
Oh, then 'twere sweet, dear love, how sweet!
To breathe—to be.
If in the world one voice alone
Does call for me, and only me,
How precious has this poor life grown,
To be implored of thee!"

Although it is difficult to conceive that there are some unfortunate persons who are not loved by anyone on earth, they can still rest assured there is One who "loved them and gave Himself for them."

3. *A Service Motive*

After Paul's encounter with Christ on the Da-

(continued on page 633)

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*Pastor, Buhler Church, Buhler, Ks

Spiritual Significance of the World Conference

PETER J. DYCK*

Whatever the values of a Mennonite World Conference may be, and they are many, we look for its ultimate justification to the spiritual contribution to our total brotherhood. It might be said that the Fifth Mennonite World Conference made its spiritual contribution on three distinct levels: 1. The Biblical, 2. The tangible, and 3. The historical.

1. **Biblical-spiritual:** The Anabaptists were Biblicists. Mennonites in all parts of the world by and large are Biblicists and make no apology about it. For us the Bible is the Word of God, the New Testament is the final authority on all matters of faith and life. It was therefore no accident that the conference-sermon, designed to lay the groundwork and set the "tone" to the conference, was based on I Cor. 3:11-15. "Other foundation can no man lay than that which is laid, which is Jesus Christ." Speaking with conviction and power, the president of the Swiss Mennonite churches, Brother Samuel Gerber, drew the attention of the conference to the fact that God in Christ Jesus has already laid the one and only true foundation for the Church. Are we building upon Him? Is there, he asked, no building on tradition, no building on a mere moral theology, a social gospel? If there is, he pleaded, let us "remember whence thou art fallen, and repent and do the first works, or else I come to thee and will move thy candlestick out of its place." (Rev. 2:5). Jesus Christ is the Churches' foundation and more than foundation, He is also its building material. As we build our local congregations and brotherhoods, what are the materials that go into that building? Scripture teaches that the building material of the Church is either perishable ("wood, hay, stubble"), or imperishable ("gold, silver, precious stones"). That means, either we are guilty of sectionalsim, pride and undue emphasis on certain doctrines at the expense of Jesus Christ as Savior and Lord, or we build with non-perishables, which are Faith, Hope and Love. The final day of judgment will reveal the kind of material we have used in building our Churches. Christ will be our judge. Thus Jesus is our foundation; He is our building material and He will one day be our judge.

2. **Tangible-spiritual:** The words "tangible" and "spiritual" are commonly regarded as opposites, mutually exclusive. The apostle John has said that "the Word became flesh," and it has been the great desire of Christians at all times to give reality and "body" to their faith and spiritual life. Fellowship, true Christian fellowship, is one of the ways of expressing outwardly what is felt inwardly. In his First Epistle John says: "If we say that we have fellowship with Him... we have fellowship one with another." At the conference this fellowship permeated all the sessions and meetings, all the informal discussions. When delegates and visitors from many countries and political backgrounds, differing languages and customs find it possible to fellowship with each other, then something of that spiritual life that is in us and that motivates us becomes tangible and evident. The one common denominator, Jesus Christ, was the factor by which a spiritual quality was made tangible. This found its highest expression in the unanimous adoption of the Conference message, a message that speaks of the necessity of rebirth for membership in the Church of Jesus Christ, that lays stress on the need for a vigorous program of helping and saving a suffering and lost humanity, a message that calls us to live a life of LOVE.

3. **Historical-spiritual:** The last day of the conference was not spent at St. Chrischona but at Zurich, the city of the great reformer Ulrich Zwingli and the first Anabaptist leaders, Conrad Grebel, Felix Manz, Georg Blaurock and others. This was indeed historic ground. In the Grossmuenster, the city's large cathedral, Dr. Fritz Blanke of the University of Zurich related to us the significance that Zurich for Anabaptism. This was followed by the dedication of a plaque in memory of the Anabaptist leader, Conrad Grebel. Finally the entire assembly of some 600 Mennonites made its way through the city's streets and gathered on the shore of the Limmat River to hold a most impressive commemoration service on the spot where Felix Manz, the first Anabaptist martyr, had been drowned. With our mind's eye we could see again his mother and brother, walking along the shore of this same river in the year 1525, calling words of encouragement to Felix Manz and urging him not to lose faith in this last hour. With hands tied under his knees, he was cast into the river, praying God to forgive those who did him wrong. He was steadfast in life and steadfast in death.

And we? Do we follow in the Anabaptist and apostolic tradition? Do we overcome temptation and trial because the love for Jesus Christ and His Church is so great in us? We are not asked to die for our faith, but do we live it? Surrounded by so great a cloud of witnesses who have gone before, do we lay hold on the noble heritage that is ours? To have gotten a glimpse of this historic connection, to have seen oneself a vital link in the chain, to have sensed something of God's working in and through history was surely one of the great blessings of the Fifth Mennonite World Conference.

* * *

If you have something to do that is worth-while doing, don't talk about it, but do it; your friends and enemies will talk about it.

---

*Pastor, Eden Church, Moundridge, Kansas; member, Board of Christian Service.

Progress Toward Central Area Mental Hospital

ELMER M. EDIGER*

The third of the Mennonite Central Committee Hospitals is to be located at Newton, Kansas. It will serve Mennonites and non-Mennonites in the general area between the Rocky Mountains and east to the Mississippi and beyond. On the east coast Brook Lane Farm has been serving for more than three years and on the west coast, Kings View Homes, for more than a year.

It is planned that construction will begin during October of this year. Architects are now busy completing the detailed working plans for the first forty-bed buildings pictured here. The two buildings now to be erected are part of a longer range plan which will provide for approximately one hundred beds. The buildings will be one-story, cinder block, brick veneer construction. In the building pictured the wing to the right will provide for offices, kitchen and dining rooms. The wing to the left will house those who are emotionally upset, nervously "worn out" but whose behavior is quite normal. In the building projecting back (southward) from the center will be patients with more abnormal behavior. This building will provide isolation rooms for those who are disturbed or violent in their behavior.

At present all of the Mennonite groups in the central area are actively engaged soliciting funds for this purpose. Although the hospital will be MCC-operated, each conference group is responsible for the financial promotion within its own group. The Board of Christian Service of the General Conference appointed a special committee for this purpose. Kansas, Oklahoma, and Nebraska being nearer to the hospital than Iowa, the Dakotas, Minnesota, and Montana are expected to give proportionately more than those more distant. It is hoped that later Illinois, Indiana and Ohio will also make contributions. The total estimate needed for the first forty beds is $200,000. Of this the General Conference aims to raise one-half, or $100,000, since they are about that proportion of the MCC constituency in this area. By September 17, the General Conference fund had $55,000 of the $100,000 goal.

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*Ex. Sec., Board of Christian Service.

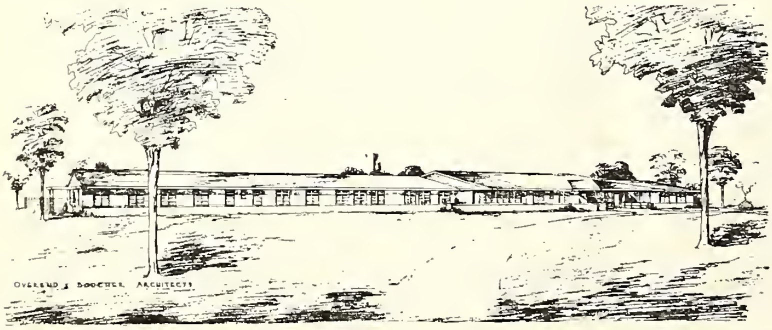
The Rains Descended

(This is an excerpt from a letter written to us by Mrs. S. T. Moyer, Jagdeeshpur, via Raipur, India. —J. T.)

The rains are making up for the month of delay and hesitation. It is now a week that we have had wonderfully steady rains and since over Sunday a most interesting constant downpour. Erwin Schrag measured yesterday, over four inches, and last night over three inches, and today it keeps up. The duck pond is nearer the garden than at any time previous that I can recall, and I must get out to see the big enlarged tank (a government pond) in its full glory. Yesterday someone said that they had lost the great key to open the gates for water outlet.

Everyone's house leaks some, but some really fear a collapse of a wall or two. If it continues another week, there will be real difficulty. Many of the girls have only one change and on Saturday they couldn't dry their clothes. Nothing dries these days. Upstairs they have twelve lines and bamboos, that are always full of wet drying things. On Sunday I permitted the girls who have only one change left to choose between Sunday school and church, and today they have to be off to school again. It is a real problem. But the building doesn't leak. Praise God for that! The new boys' hostel has no windows into the east as yet, so they are uncomfortable. But it doesn't always pour like this. This also will end.

Melva writes they have a good attendance this year. We, too, must say that 28 per cent increase is sufficient for the present. Hostel (boarding home) men are 46 plus 121, and girls are 45. In Mr. Roy and Miss Nickel we have good hostel supervisors. The behavior shows results of better supervision. We have some very nice upperclassmen. Milton Lall, Motilal's son, and Paul Dukalu both of Korba, Itwari Agar of Champa, now in the print shop, and Sindhu Deep of Sirkho all show a fine attitude and the first three are very helpful in all ways. Milton is the medical man for the three hostels of boys and is very thoughtful and faithful. I do always feel that our co-workers' children do have many good points that the first generation Christians' children have not yet had a chance to develop.



This MCC hospital for those with emotional and mental problems will be located one mile east of Newton on the first street road on the south side of the road. Viewed here is the building as it faces the road. Not visible is the building projecting toward the south (or back) from the center of building seen in this picture.

Deaconess Beginnings

H. E. SUDERMAN*

As a member of the Board of Directors of Bethel Deaconess Hospital since 1907, I was accorded an unusual opportunity to observe the founding and development of the Sisterhood.

It would be difficult for the present generation to imagine the conditions which prevailed in administering to the sick during that early pioneer period. Each family cared for its own, applying home remedies and otherwise attending their sick to the best of their meager ability. When this burden became too great for the family, friendly neighbors would assist. Very frequently these assisting neighbors and friends would also assume the household duties and even fed the chickens and milked the cows.

Rev. David Goertz had made an exhaustive study of prevailing conditions, and visualized a great opportunity for unselfish service to mankind. To effectively develop a hospital project, however, it would be imperative to secure a capable administrator with a nursing background. In casting about for such an individual, undoubtedly guided by the Supreme Being, he discovered a young woman named Frieda Kaufman. A better choice could not have been made. After obtaining her consent, an interested group of men financed her nurses training course. Thereafter she returned to Newton, Kansas, and was the first to have bestowed upon her the title of "Deaconess." Thus was started that Sisterhood which was to become so famous in its ardor, consecration, and complete devotion to the task of caring for the sick.

While the hospital project was developing, Sister Frieda divided her time between home nursing and assisting in the supervision of the hospital building program. We were privileged to have her as a guest in our home during this period, and recall many interesting experiences. Our home was located just across the street from the building site, which was an exceptional advantage to her in observing its progress and the unfolding of her dreams. Many stubborn problems in this uncharted venture required solution; and a building committee composed of Rev. David Goertz, Sister Frieda, and others met frequently in our home for consultation. At times Rev. Goertz was obliged to intervene when patients requested the customary household duties of Sister Frieda along with her nursing. This was quite a departure from the old conception, and established a new precedent for those following. Thus step by step she elevated the nursing profession to its present high standards.

With the completion of the hospital, a Sisters' Home was obviously mandatory. I well remember her boundless joy when her great friends, Mr. and Mrs. Bernhard Warkentin proposed to erect this home. It has always been my personal conviction that this Sisters' Home was built in honor of her, although it was never permitted to be announced as such. It pays daily tribute to the memory of its donors.

Sister Frieda exemplified the qualities of her Sisterhood. Consecrated to the work, she carried the responsibility as Mother most graciously and joyfully.

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*Pres., Midland National Bank, Newton, Kansas.

The Challenge of Eternity

JOHN T. NEUFELD*

In our last year's Sunday school Evangelism Campaign we challenged you with a poster depicting the great need for evangelism because of the lost condition of our own people in our own country, a great wave of crime, and so forth. We would at this time like to challenge you with something that even surpasses the challenge of last year, "The Challenge of Eternity." We read in Luke 10 that Jesus sent out seventy apostles or ministers and he gave them great power. These people came back saying that even the demons were subject unto them and that they had power to cleanse these people in the name of Christ. I believe that Jesus rejoiced with them that the demons were driven out, but he even rejoiced more over something else and this is His answer, "nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." Shall we just think of this very much in this coming season. It was indeed wonderful to drive out the demons and yet Jesus says it is more wonderful to find your name written in heaven.

Now as we study the life of Christ we find that his teaching applies both to the life here and to the life hereafter, but that he stressed the importance of the life hereafter, which would include heaven and the Kingdom of God, or by whatever term one might name it. Throughout the teaching of Jesus he emphasized the preparation for the eternal life, as striving for the eternal life, etc. Rejoice that your names are written in heaven.

The life of Jesus was very short here on earth. He said it was better for a kernel of wheat to die and fall into the ground and bear fruit for eternity and by the same reasoning the life of the Christians here on earth is often very brief, but our purpose is to live in eternity.

Jesus said, "Gather up for yourselves treasures in heaven where moth and rust do not corrupt and where thieves do not break through and steal." This, too, emphasizes eternity, the challenge to do something for eternity, to win people to Christ for eternity.

Again Jesus said "If you confess me before men I will confess your name before my father which is in heaven." Again a challenge for eternity.

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*Pastor, Grace Church, Chicago; Bus. Manager, Mennonite Biblical Seminary

(Continued on page 634)

Central Co

The Fifty-Third Annual Conference of the Central Conference

There were 87 delegates and 213 visitors registered at the 53rd annual session of the Central Conference of Mennonites held at the Topeka Mennonite Church, Topeka, Indiana, from September 12-15.

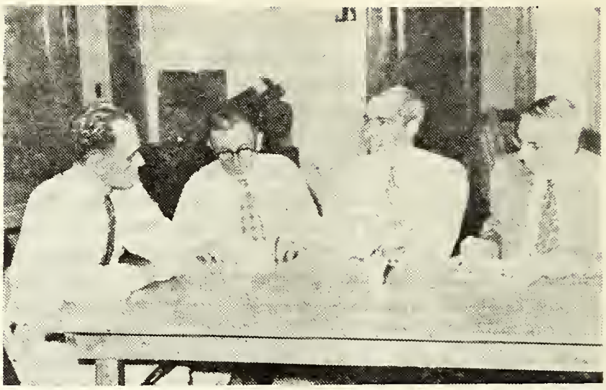
Reports were heard from the Conference Boards and Committees and the Conference Institutions as represented by The Mennonite Biblical Seminary; Bluffton College; Mennonite Hospital; Meadows Mennonite Home; and Camp Freidenswald. The highlight of the Friday session was the report by the field secretary, R. L. Hartzler on Friday evening of his trip as the conference representative to the Mennonite World Conference.

Devotional and inspirational addresses were brought by Alvin Beachy on "The place of the Sunday school in the program of the Church"; The Sunday morning sermon by A. E. Kreider on "The abiding foundations of our Christian faith," and the closing address on Sunday evening by Don. Smucker on "The Christian answer to the world's need." Other highlights of the program were the panel discussion by the young people on the topic: "Serving God in our vocations," and the presentation of the film "Along Africa Trails," by Dr. Curtis Bowman who had visited in Africa and the Belgian Congo for three months during the past winter.

Figures gleaned from the secretary's report indicate the following: The membership as of June 30, was 3,213; the combined totals of the churches reveal that a total of $136,782.17 was spent for church running expenses; $43,114.31 was spent for Home and Foreign Missions; $24,942.92 was contributed to the conference institutions; $24,097.60 was given to other benevolent purposes including the MCC, Bible Societies, and other non-conference causes. This makes a total of $228,937.00 contributed and expended by the 21 churches of the conference.

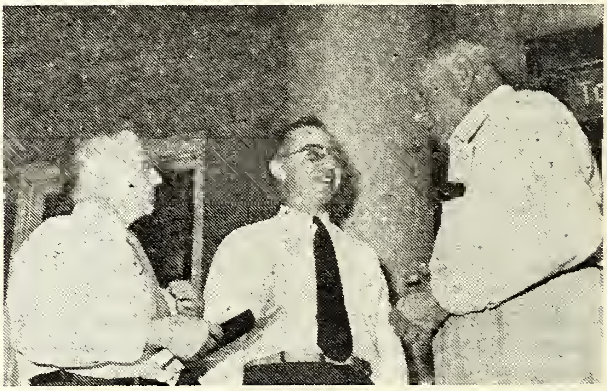
Highlights of the Monday Delegate Session

The delegate body gave encouragement to the Mission Board to lend assistance to the building of a needed church in Germany; also encouraged the publication board to assist Dr. Piere Widmer in the work which he has been doing in the matter of publishing Christian literature for the Mennonites in France to the extent of financing that work for two months. Action was taken to make members of the various boards and committees who reach the age of 75, life members of those boards and committees with full voting powers. It was felt that a member serving to this age was valuable enough to the life and work of the board or committee that this method should be used to conserve his services and advice. The matter of affiliation with the Middle District was discussed and the delegate body unanimously approved the recommenda-



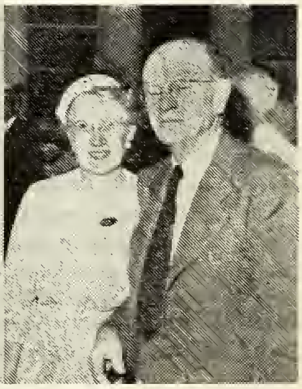
Conference Committee; Esko Loewen, sec.; Earl Stucky, treas.; L. E. Troyer, pres.; R. L. Hartzler, field sec.

Mrs. Stanley Miller with children's class (over 40 children)



H. E. Nunemaker; Alvin Beachey, guest speaker; J. E. Hartzler.

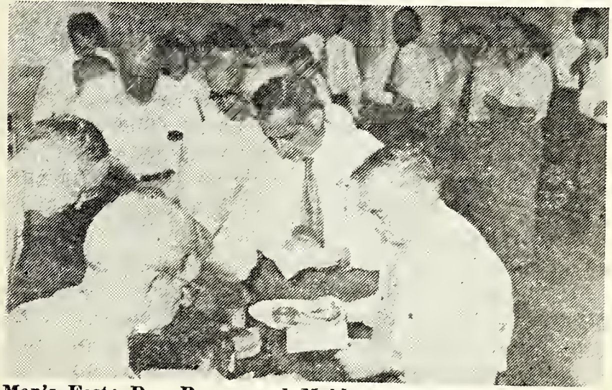
Marvin Dirks leads hymn-singing.



Rev. and Mrs. A. E. Kreider.

ce Reports

Com. of Women's Organization; Mrs. Elmer Shonp, Mrs. H. E. Nnnemaker, Mrs. Leland Hartzler, Miss Frieda Streid.



Men's Fest; Don Bowen and Mahlon Hartzler receiving line.

Curtis Bowman and Harvey Driver, gnest speakers on Africa Mission

Panel disscusion; Melvin Norquist speaking, Miss Anna Yoder, Mrs. Lowekk Troyer, Mrs. Margaret Kauffman.

tion as drawn up by the two executive bodies (previously reported in the **Christian Evangel** and **The Mennonite**). Sentiment was very strongly in favor of proceeding with the present lines of action which will eventually result in merger just as fast as it seems practicable and feasible.

Election of New Officers

President—Harry Yoder
Vice-President—Melvin Funk
Members of the Mission Board—Melvin Funk, Dale Schertz, Ernest Yoder, Ralph Forney, Stanley Miller, Russell Hartzler, and L. E. Troyer
Freidenswald Committee—Ted Sommer and Esko Loewen
Ministerial Committee—A. E. Kreider, Harry Nunemaker, and L. E. Troyer
Publication Board—Harold Oyer
Bluffton College Board—Don Bowen
Peace Committee—Harold Thiessen.

Incentives For Living

(Continued from page 628)

mascus Road, he had a singleness of purpose unequalled by anyone. His great purpose was expressed in the words, "For me to live is Christ." He could really never become discouraged because he had such a lofty purpose. To serve Christ faithfully in whatever capacity he has assigned us, adds zest and meaning to life.

The great prophet, Elijah, became sorely distressed when informed that wicked Jezebel threatened his life. How did the Lord give him incentive for living? He commissioned him for service. He was commanded to go and anoint Hazael king over Syria, Jehu king over Israel and Elisha a prophet in his place. After this, Elijah's despondency was gone. James A. Garfield said: "The worst days of darkness through which I have ever passed have been greatly alleviated by throwing myself with all my energy into some work relating to others." Almost in every community there are wealthy, retired individuals who have become neurotics. If you look deeper into their lives you discover that their lives are wrapped up in themselves. They have never experienced the joy of helping and serving others. Making others happy is contagious. It is like dispensing perfume on someone else; you cannot help getting some on yourself. One of the best antidotes for despondency is to serve others.

Living the Christian life valiantly carries with it its own rewards in this life. But, what is more important, we can rest assured that "in due season we shall reap, if we faint not." Is not this what Paul had in mind when he wrote; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Go Ye Also Into the Vineyard

Matthew 20:7

(The following is a farewell message of Peter and Annie Falk, of Winkler, Manitoba, Canada, who sailed on August 11 for Belgium, where they are studying French before going to the Belgian Congo to engage in mission work. This message appeared in German in DER BOTE, August 27. May we heed their request for intercessory prayer and thus be active also in the Vineyard ofthe Lord.)

"In the first verse of the cited chapter (Matthew 20) the Lord Jesus says: 'For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.' The householder requested these laborers to go work in his vineyard. Even so, through this parable, the Lord Jesus appeals to His followers to enter His service. As the householder went out at different times to hire workers, so God, through the centuries of the Christian era, has sent out this call to His children.

"The Lord has also looked graciously upon us and directed this call to us. It will be our privilege to help in the work of His Vineyard. We praise His grace that we may be His messengers to the people of Africa. In entering this work, we look to the Lord and trust His guidance and help. We do not know what the future holds for us, but we do know that the Lord is God and that He never forsakes His own.

"We wish to express our gratitude for the many prayers that you, dear brethren and sisters in the Lord, are sending up to the Throne of Grace in our behalf. Through these you, too, may be co-workers in the mission field in Africa, and in this sense you are also answering the call of the Lord. Again and again we recognize the almighty hand of God. It is His work; we are privileged to be laborers in it.

"And now, as we are ready to go to Belgium and then, after the studies there are completed, to Africa, it is our prayer that we might be instruments in the Lord's hand to lead many souls to Him, so that He may be glorified there also. With greetings,

Annie and Peter Falk."

Annie Falk

Peter Falk

The Harvest is On

(Below is an extract from Brother Pete Voran's letter of September 6, 1952. Let us be grateful to our heavenly Father for these "fruits" and even though mission work may seem costly, it is highly worth-while when it comes to "soul value." —J.T.)

Now we are back in Kobe and to the work ahead of us. Language school will begin on September 15. May God grant grace that this difficult language will soon become a part of us. The young people carried on throughout the summer, meeting each Sunday in our home. We were thrilled to see some new ones who have a definite interest in the things of the Lord and who we feel will soon become Christians. Among these is the carpenter who has done most of our work here. We have been praying for him and the Lord is truly faithful. We have arranged for a baptism service for September 21. Since we have no church of our own, arrangements have been made to use the Baptist Church which is near our house. The Japanese pastor can speak English very well and knew the history of our own group very well which is surprising. He stated that his congregation will join in this worship with us. Pray that the day may be a blessing to all in attendance. We will have at least eight candidates who are definitely ready out of the twelve converts of our Bible classes. Just now we can give you no definite figure of how many will be baptized that day. It will be my privilege to be in charge of the baptism with the other brethren helping in the sermon and Bible reading. Continue with us in prayer for the Lord is working now but all missionaries feel that the day of labor is far too short.

Prayerfully, your missionaries for souls in Japan,

Peter, Lois, and David Voran

THE CHALLENGE OF ETERNITY

(Continued from page 631)

Jesus said to the rich farmer who had increased his barns, "Thou fool, this night thy soul shall be required from thee and whose will these things be." My dear friend, "Do you have some treasures in heaven?"

The Bible tells us, "eye has not seen, nor ear heard, nor has entered into men's hearts the things which God hath prepared for them that love him." What a challenge this is!

Someone has said that man is born into a garden here on earth, but in every garden is a tomb. This tomb is the entrance into eternity. A song writer has challenged us with the following words:

"Must I go in empty handed,
Must I meet my Savior so;
Not one soul with which to greet Him,
Must I empty handed go."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Rise Up and Build in India

S. KUMAR

The aim of our Youth Rally is given in the words "Let us rise up and build." Neh. 2:18. These are the words which gave courage to Nehemiah when they built the broken walls of Jerusalem. Nehemiah built the broken walls. What are we supposed to build?

Building Character

First, let us rise up and build our character. In the days when we are all on summer vacation, the days are hot, and we cannot work hard. Our minds are empty. Temptations may occur. It is said that an empty mind is the devil's workshop. So please be very careful so that no one can point his finger at us. Paul warned Timothy, I Tim. 4:12, "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity." As Paul warned Timothy, we are also warned that no one should despise our youth, but be very careful. In schools and other places we are taught many good things. Now we are supposed to set examples before all believers and non-believers in speech. We must speak such things which will be appreciated by our Society. Our conduct should be ideal. We must set good examples in love, loving the Christ, loving our neighbor.

So let us rise and build our character. The keynotes for building the character are Psalms 119:9, 11. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

"Thy word have I hid in mine heart that I might not sin against thee."

Building the Church

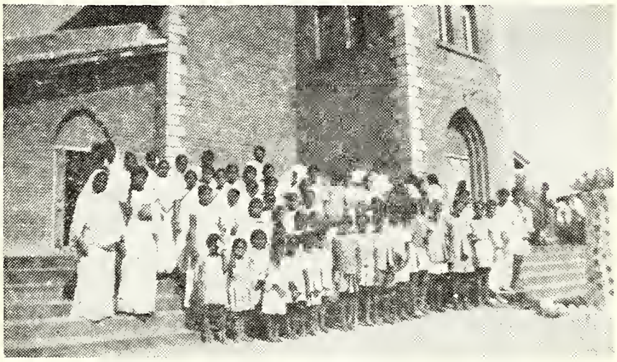
Secondly, let us rise up and build the church. The question may rise up that we are just young boys and girls. How can we build the church? I want to draw your attention toward the "Feeding of the Five Thousand."

"There is a lad here." —John 6:9

These are the words relayed by Andrew to Jesus. I hope everyone is well acquainted with the miracle. Let us look at the spiritual lessons to be gained from this story.

1. The Master needs human instruments. Jesus has chosen to build His kingdom and carry out his work through human instruments. He needs you and me. Jesus has no hands but ours, and no feet, or eyes or hearts but ours. He needs us to reach down and lift up the fallen. He needs us to proclaim the message of deliverance and redemption. He needs us to walk through the villages and build up His Kingdom and the Church.

2. We may not have much, but the Master wants what we have.—What we have to offer Jesus may not be much, but nevertheless Jesus will never refuse the gift. And however small the talent may be, He always has use for it. Jesus wants our all, our talents, our possessions, our skills, our service, our bodies as a living sacrifice. Are we willing to turn over everything into His hands?



This past summer youth rallies, retreats, and leadership training touched the lives of several hundred Indian youth. This is a group who attended one of the rallies.

3. In the hands of Jesus our little becomes much.—What we have to offer Jesus may not be much. But He will take it, bless it and break it and use it to the satisfaction of hundreds of hungry hearts. Jesus has the glorious knack of taking some little thing and making a mighty instrument of it. So don't say to yourself, I am too young for service or I don't have much to offer. Just hand over what you do have and you'll be amazed how God will use you and your talents in His service.

The Master's Touch

I think we know about the auction of the violin. It was an old dusty violin. The bidding was slow and the people were disinterested. An old master took the violin and carefully wiped off the dust, tuned the strings, and then the old violin, which was about to be sold for a paltry sum now went to the highest bidder for three hundred rupees. When our worthless talents and lives are placed in the hands of the Master, they are suddenly transformed into something of real beauty and value and become instruments of blessing and salvation to many.

God needs us today. Let us surrender to Him all that we have and are. And He will bless us and use us mightily in His service to the spiritual satisfaction of many a hungry heart. So let us rise up and build our character; build our churches. Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven. **—India Calling**

Indian Youth Rallies

HELEN KORNELSEN

With the words "Rise up and build" Mr. S. Kumar opened our series of Youth Rallies. These words, as I look upon the Youth Rallies in retrospect, truly conveyed the spirit, the thoughts and challenges that were presented to approximately 240 of our young people that hot season. It was a really thrilling experience to go from station to station and find our young people eager and ready to be challenged to rise up and build, both their own spiritual lives and the life of the church. May these one and a half days at each place be a memorable spiritual experience to all who attended.

Summer, A Time of Opportunity

From the time school closes in the latter part of April until school opens again in the latter part of June, most of our young people are at home, and are, to a large extent, without work of any kind. This, therefore, is the time to work with them, to reach them in their home churches, and to have retreats and other activities for them. Mission-wide Young People's Retreats do take place at this time, but for financial and other reasons very few can attend them. To enable us to reach them all this hot season, we decided to introduce a series of Youth Rallies, a one and a half day rally at each station. In this way we also hoped to reach those in the surrounding villages, in the so-called "dihat." Not all, but a goodly number of these were able to be present also.

Leaders for the Rallies

Mr. Kumar, a teacher in our Jansen Memorial High School, is a friend of the young people, and he accepted the challenge to help me in this undertaking. Mr. P. Malagar, of the American Mennonite Mission, Dhamtari, consented to serve us as our special speaker for Korba, Janjgir and Champa, and Mr. I. P. Andrews, of the Disciples Mission, Bilaspur, accepted the invitation to the Jagdeeshpur Youth Rally. Mr. Andrews is a member of the Chhattisgarh Youth Retreat Committee. Mr. Malagar is the Chairman of the American Mennonite Church Conference. This fact, however, was not known to me until the close of our Youth Rallies up north. Mr. Kumar, on the other hand, is Chairman of our Church Conference. What strange coincidence, I thought to myself. Here is the Chairman of our Conference, Mr. Kumar, taking the lead in the Youth Rallies; here is Mr. Malagar, Chairman of our neighboring Mennonite Church Conference, serving as our special speaker. Both are enthusiastic youth workers; both are men of fine caliber, men who are on fire for the Lord, men of great possibilities; both are but still very young, yet great responsibilities have been placed upon them. They have the trust and confidence of old and young. Dare we fail them in our service of intercessory prayer? Lord, help them and help us to be faithful.

The Youth Rally program was of such a nature as to draw in freely the local talent. The local Christian Endeavor chairman presided at the Youth Rally meetings. Someone local was in charge of the Bible study period, someone else had the workshop period, and the young people everywhere responded well with special numbers in song and music. During the workshop period, an attempt was made to present simple ideas and illustrations which could effectively be used in Sunday school, Junior Church, Christian Endeavor or village preaching. Mr. Kumar led in the teaching and singing of new songs and choruses, and he also led in the discussion period in which we shared ideas and experiences in order to improve our Christian Endeavors.

Encouraging Response

In Korba we had a regular turnout of over 30 young people, in Janjgir the enrollment was 43, in Champa about 100, and in Jagdeeshpur 75. The morning and evening meetings were open to all, and many availed themselves of this opportunity to hear the visiting speakers.

The mission-wide Young People's Retreat took place at Mauhadih after the Korba, Janjgir and Champa Youth Rallies had been held. The reaction of the young people present at the Retreat was one of favorable consent to continue the Youth Rallies next year. This year's undertaking was an experiment. It was an attempt to reach all of our young people in their home church and community with the Word of God. It was a means to challenge them at a time and place most favorable to rise up and build. The young people's favorable reaction to these youth Rallies is highly rewarding and encouraging. May the seed that has been sown, the challenge that has been presented bear much fruit in each young life and in the life of the Church. May the Lord Jesus have the preeminence in each one's life, is my prayer. Let us rise up and build. The men of Nehemiah's day "strengthened their hand" in the good work of building, and "all the wall was joined together," for "the people had a mind to work." May this also be true of us. Let us rise up and build the Kingdom of God in the time and place and with the talents the Lord has given to us.

—India Calling

Give of your best to the Master;
Give of the strength of your youth,
Throw your soul's fresh growing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.
Give of your best to the Master;
Give Him first place in your heart,
Give Him first place in your service,
Consecrate every part.

Youth Leadership Training in India

HELEN KORNELSEN

The Chhattisgarh Area Youth Leadership Training Institute takes place every hot season. Two years ago it was held in Champa; last year, Bilaspur; and this year it took place in Dhamtari, in our neighboring Mennonite Mission. Since this was my first hot season down on the plains, this was also my first opportunity to be present at our Chhattisgarh area young people's retreat. It was a unique experience, an experience I value very much.

Only about thirty-five young people were present; mostly young people, however, who already had some experience as leaders in church work. It was a select group and small enough to be able to achieve great things. These six days were for me days of great stimulation and challenge because of the fine spirit, the enthusiasm, the eagerness to serve, and the willingness to learn of these, our future church leaders.

Both Marie Duerksen and I were asked to serve as leaders for the daily class periods, "Youth and Worship" and "Youth and Leadership" respectively. Ours was also the privilege of being chaperones for the six girls who had come as delegates. Ordinarily I would not consider it such a "privilege," but this time it really was. Our room adjoined their's in the Girl's Hostel, and so we had many an occasion for a closer acquaintance.

The day's schedule seemed a bit strenuous. We started the day at 6:15 with a period of private devotions; then came breakfast, after which we went to the school hall for the regular meetings and classes. First the class in "Youth and Worship" led in devotional period. Then Rev. O. B. Lal led in the study of the first Epistle of John. Next, three classes of forty minutes duration were conducted simultaneously—namely "Youth and the Bible," "Youth and Preaching," and "Youth and Leadership." After a short recess there followed half an hour of singing. Ever so many new songs and choruses were learned and sung during these six days. A period of social activity followed. Closing at 11:00, the last item on the forenoon program was a "Commission" message.

By this time we were quite ready for a well-heaped plate of rice and curry; and then—the much desired rest during these hot days! The bell for the 2:30 meeting rang only too soon. The first half hour was spent in singing—a good way to "warm up," rather to awaken us for there was no need for warming up. Three more classes followed similar to the three in the forenoon. These were "Youth and Worship," "Youth and Recreation," and "Youth and Service."

Following these classes, a short time was given for tea. Again we assembled in the school hall for discussion on various topics of interest such as "Youth and Courtship." An hour of conducted recreation followed, in which all took active part.

Mealtime gave us another good opportunity to get acquainted with one another. Again it was an advantage to have a small group which enabled us to get well acquainted. There was no doubt about these being typical young people—they were simply brimful of jokes and laughter. The evening meal afforded an excellent opportunity for them to display their joviality.

On Saturday afternoon an excursion was made to the interesting Morsilli Dam over the Mahanadi river about 18 miles from Dhamtari. A truck had been hired for the occasion, so thirty of us sat flat on the floor of the truck, with our knees drawn up to our chins. (How we girls did appreciate our sarees). Except for a few thin blankets we had no other padding, and the road wasn't exactly smooth either. Nearing home that evening someone very accurately summarized our physical condition with these words: "Boy, that was a bony ride!"

The Sunday morning worship service in the Dhamtari church was a unique experience for most of us. After Holy Communion was observed, a footwashing service followed. I gathered that none of the young people present for the retreat were acquainted with the latter, but none hesitated to participate.

The last meeting took place Sunday evening outdoors around the platform by the school. A beautiful consecration service, led by Rev. Hostettler, crowned the end of a perfect day, the end of a perfect week spent in intimate fellowship with the Lord and with one another.

India Calling

YPU Financial Report For August

Cash Balance, July 1, 1952		$(265.54)
Amt. rec'd. in August		34.36
Tot. amt. rec'd. July 1-Sept. 1		131.32
Perctg. of budget of $4,750.		2.7%
Bal., August 31, 1952	(deficit)	$(202.02)
General Fund	$(1,031.88)	
Miss'y Edu. Fund	229.86	
Notes Payable	600.00	
	(202.02)	

School News

Bluffton College

The Religious Activities Committee sponsored a carry in supper for faculty members and their families on the campus Friday evening, September 12. After the supper there was a short hymn sing led by Professor Lantz, after which Professor Kreider spoke on the function of Bluffton College as he saw it.

Homecoming and Parents Day will be observed October 11, 12. The speaker for the Sunday afternoon Vesper service will be Roland Bixler, head of J-B-T Instruments, Inc., New Haven, Conn. Mr. Bixler is a graduate of Bluffton College, a member of the class of 1935. His topic will be "The Educated Heart." The Vesper service will be held in Founders Hall, with a reception to follow in the Stauffer Social Room.

Bible Lectures this year will be held during the week of November 16. The speaker is to be Rev. Jitsuo Morikawa, pastor of the First Baptist Church of Chicago. The Ministers' and Womens' conferences will be held on Wednesday and Thursday of Bible Lecture week, November 19, 20.

The total enrollment this year is slightly lower than that of a year ago. The freshman class is larger than that of last year, but the sophomore and senior classes are small. There seems to be good reason to believe that the low point in college enrollments has now been reached and that there will be an increase in succeeding years.

Mennonite Biblical Seminary

The Editorial Committee of the Board of Education and Publication met at the Seminary, September 24-26. Those attending the meetings were Willard Claassen, Ex. Sec. of the Board of Education and Publication; Paul Shelly, Bluffton, Ohio; Mrs. Christine Miller, Moundridge, Kansas; Lester Hostetler, Freeman, South Dakota; Esko Loewen, Topeka, Indiana; I. I. Friesen, Winnipeg, Manitoba; Henry T. Klassen, Rosthern, Sask., Willard Wiebe, Ritzville, Wash. Rev. Willard Claassen filled the pulpit here at the Woodlawn Mennonite Church Sunday, Sepetmber 28.

"The Price of a Seminary Education," was the subject of Prof. Don. Smucker's message at the first Vesper Service, Sunday, September 28. The same afternoon Dr. Pannabecker spoke on the subject, "High Points of the Mennonite World Conference," at a Vesper Service in Goshen College, Goshen, Indiana. Prof. Marvin Dirks was in the Pulaski, Iowa, Mennonite Church for the first of a two week-end series of evangelistic meetings.

Bethel College

Don. Smucker of the Mennonite Biblical Seminary, Chicago, will be the speaker at the annual Christian Life Week services, October 6 to 11. He will speak each morning during the chapel period as well as at the evening services. Christian Life Week is sponsored by the Student Christian Association and Student Volunteers in cooperation with the Bible department.

A dramatization of "The Robe" by Lloyd C. Douglas has been selected as the senior class to be given as a feature of Homecoming, October 24 and 25. A best seller for many years, "The Robe," has just now been dramatized, and its presentation should have a wide appeal. W. T. Wilkoff of the department of speech and dramatics will direct the play.

A cast is busy rehearsing the drama, "St. Claudia," which is scheduled to be given Monday, October 13, at the Western District Ministers' Conference in Memorial Hall. Chosen for its message and its mobility, the play will be available to churches, religious and civic organizations in the general Newton area. The cast of the play includes Bruce Loganbill, Billie Bartel, Elwood Stucky, LaVerna Buller, Hildabeth Hirschler, Arzella Nickel, Evelyn Noell, Jo Ann Goering, Marjorie Waltner, James Will, Gerald Eck, Yvonne Jost, Mildred Reimer and Jack Salisbury.

Among the programs scheduled for the 1952-'53 Memorial Hall Series are: America's Town Meeting of the Air, Rosa Page Welch—soprano soloist, and The Columbus Boychoir. The complete program and schedule has not yet been anounced.

In the new publication of the office of education of the Federal Security Agency entitled, "Acredited Higher Institutions—1952," Bethel College appears four times among colleges and universities throughout the United States that have been accredited by national, regional, and state accrediting agencies. According to Dr. Earl James McGrath, U. S. Commissioner of Education, this guide is the most sought after publication of the office of education. Bethel is accredited by the North Central Association of Colleges and Universities, the State University for unconditional admission to the graduate school of the university, and the State Department of Education for general collegiate purposes and for teacher education.

Into the Beyond

PETER G. CLAASSEN of the First Mennonite Church, Beatrice, Nebraska, was born April 9, 1891, and died September 16, 1952.

SIMON J. STUCKY, of Moundridge, Kansas, member of the Hopefield Mennonite Church, was born June 26, 1878, and died September 19, 1952.

Jottings

—**West Swamp Church, Quakertown, Pennsylvania:** Services in observance of the 225th anniversary of the founding of the West Swamp Mennonite congregation, near Quakertown, Pennsylvania, were held at the church from September 24 to 28. The date of the organization of the congregation is not known and it may be that it is some years older than this designated anniversary. Sunday, the 28th, was homecoming and conference day as part of the marking of the anniversary. At the morning worship service, the sermon was given by Austin Keiser, a son of the congregation, now of Ashland, Ohio. The message at the evening service was by A. J. Neuenschwander, of Wadsworth, Ohio, formerly pastor of the congregation. At the afternoon service, Ward Shelly, president of the Eastern District Conference, and Herbert Fretz, member of the Historical Committee, were the speakers. There were also greetings and reminiscences from other pastors, and former members of the congregation. Special services were held on Wednesday, Thursday and Friday evenings at which time messages were given by the following: Drs. Harvey and Ella Bauman, who have just returned from India; Maynard Shelly, of Allentown, and a son of the congregation; and by Missionary Arthur Keiser, of Colombia, South America, who greeted his home church via tape recorder.—Corr.

—**Bethany Church, Quakertown,** Pennsylvania: Dr. Vernon Couillard, Dean of Moravian Theological Seminary, was supply pastor at our Sunday, September 14, worship services, in the absence of Pastor Denlinger who with his family was vacationing in Lancaster County. A group of six Bethany men has joined forces to form a taxi service on Sundays so that two other members, Mr. and Mrs. Charles N. Shaffer of Perkasie, can also enjoy the blessing of attending church services. Because of the failing eyesight of Mr. Shaffer, he has been unable to drive his car for some time, so these men now take turns to furnish transportation. Harvest Home services were held Sunday evening, September 21.—Mrs. Clyde Gano, Corr.

—**Lorraine Avenue Church,** Wichita, Kansas: Our pastor, G. S. Stoneback and family have returned from their vacation to Pennsylvania and other places of interest in the east. Lamont Woelk and family left September 4. We have greatly appreciated their work in our church. We wish them well as they are selecting a full time pastorate. Alvin Franz and family have arrived. He will serve as an assistant pastor. Six of our young people are attending Bethel College. Several others are attending other colleges.—Mrs. John H. Gaeddert, Corr.

—**Grace Church, Enid, Oklahoma:** We have enjoyed the different speakers from our pulpit during our pastor's two-week's absence. The first speaker was Albert Schmidt of Meno Bible Academy, August 14. On August 31, Leo Thomas, who will teach Bible at O.B.A. this school term, gave us an inspiring message. In the evening the Koop family from the Fairview Church of God, gave us a happy evening of singing, accompanied by instrumental music, which was a full program. They concluded with a short and pointed sermon. We are glad to report some rainfall in our community. September 7, Waldo Harder spoke to us regarding the need of funds for building the mental hospital near Newton, Kansas, and of the spirit and method by which they hope to operate it.—Mrs. F. Koehn, Corr.

—**Herold Church,** Bessie, **Oklahoma:** The Oklahoma Convention has been invited by the Herold Church, and is to be held October 3-5. We are looking forward to a time of spiritual blessing and Christian fellowship. A number of our young people have left again for a higher education in Christian schools and we pray that they may truly grow in the grace and knowledge of Christ and be fitted to serve Him better. Brother C. H. Nickel returned safely on September 11, from his visit to Europe and the World Conference. It is indeed interesting to read the different reports of the Conference in The Mennonite. Mrs. Richard Tschetter and Mrs. Louis Schmidt had to undergo operations recently; both are reported recovering. The marriage of Miss Vonita Dalke, daughter of Mr. and Mrs. August Dalke, to Nolan Unruh of the Greenfield Church, at Carnegie, Oklahoma, took place in the Herold Church on the evening of September 18. The Ladies' Mission Sale was held in the church basement Friday evening, September 19.—Mrs. Ferd Harms, Corr.

—**Salem-Zion Church. Freeman, South Dakota:** Sunday afternoon, September 14, Delbert Schrag was ordained to the Christian ministry. He is the third son of Rev. and Mrs. John Schrag to be ordained. Delbert is married and has two daughters. Lester Hostetler was in charge of the ordination. Bill Gering, a ministerial student at Mennonite Biblical Seminary last year, left for a year of study in Mainz, Germany. The Women's Missionary Society is sponsoring a homemade soap drive for relief. Relief clothing will be collected soon. At the October meeting, bandages will be prepared for our mission hospitals. September 17, the Herbert Dalkes spoke to us of the work among the Indians at Canton, Oklahoma.—Corr.

—**First Church, Wadsworth, Ohio:** At the evening meeting September 21, an interesting missionary meeting was held. Pictures from Japan, with a tape recording by Verney Unruh explaining the pictures, and the work of the missionaries in Japan. September 22, Pastor and Mrs. Neuenschwander left for Quakertown, Pennsylvania, to attend the 225th anniversary of West Swamp Church. A. E. Grant, Superintendent of Wadsworth Municipal Hospital brought the message September 28. Attendance at Sunday school is getting better again after being nearly closed down on account of polio.—Corr.

From the Nation's Capitol

AMERICAN LEGION WIELDS GREATEST INFLUENCE

In an article entitled "Roper Study Indicates Role of Groups in Swaying Voters," published in the New York Herald Tribune in May and later reprinted in the Congressional Record, a survey points out the role played by various groups and organizations in influencing the vote for candidates for public office. The result of this survey shows the American Legion ranking at the top as an organization influencing the decision of people at the polls. According to degree of influence the first four groups were listed in this order:

The American Legion	23 per cent
Officials of your church	22 per cent
League of Women Voters	17 per cent
AFL and CIO	16 per cent

The results of this poll are of particular significance during an election year, especially when the Legion and the Church are rather clearly on opposite sides of a major issue such as permanent UMT.

Is it advisable that the American Legion command greater influence in forming political opinion than the Church? Is this a necessary result of separation of church and state, or is rather separation of religious profession and practice?

The American Legion and the American Legion Auxiliary have a membership of approximately 4,000,000.

WAR VETERANS TOTAL 19,000,000

According to a recent Washington release the Veterans Administration figures there were 19,288,000 living veterans of all wars and peacetime military service of the United States on June 30.

This includes 921,000 veterans of service since the Korean war began on June 27, 1950. There were 15,369,000 veterans of World War II and 3,919,000 of all other wars and peacetime service.

M. C. C. News Notes

Immigration and Naturalization Policies of the U. S. to be Reviewed

The President's Commission on Immigration and Naturalization was established by President Truman "to study and evaluate the immigration and naturalization policies of the United States," and to report to the President by January 1, 1953, with recommendations for legislative, administrative or other action.

The Commission has scheduled a series of public hearings in various parts of the country, particularly in the east and middle west, for the purpose of ascertaining the views of the people of the United States as to what our immigration policy, law and administration should be. The MCC is planning to share its experiences on immigration and resettlement at one of these hearings.

I-O Appointments to MCC and Church Service Number 114

Although the drafting of I-W men has not progressed as fast as anticipated, the MCC has issued to local boards letters of acceptance for 114 applicants who have received appointments to MCC or other church service. Of this group 49 (37 foreign and 12 domestic) have already been assigned by local boards and the MCC has requested assignment for the remaining 65. I-W men are also being assigned to public institutions by local draft boards, but the Akron Office has indefinite information on these because they are assigned directly by their boards.

With the drafting of these men problems naturally arise. Selective Service is handling the I-O program in a decentralized administration with each state headquarters determining the rate at which men are called forward. This means that counsel for registrants in one state is not quite applicable to registrants in another. This decentralization makes the problem quite different than the World War II experience when all matters were directed at the National Headquarters of Selective Service. The state counselling committees are very important cogs in serving the registrants in classification and placement since it is physically impossible for the Akron Office to handle all relationships with the different state headquarters.

Another question that will likely come up is whether there will be enough manual type projects for the number of men interested. Although this is a Selective Service responsibility, the MCC will try to promote the registration of manual type projects as they sense the need and demand for them so that men will not have to enter employment for which they are not fitted.

It is also important that MCC give some consideration to an educational, recreational, and religious, program for the I-O men in public institutions. They will be on the same basis as other civilians working in such institutions, but undoubtedly the men themselves will want group fellowship during off hours. The objective will need to be to maintain strong relationships to the church and conference while they are away from the home community.

Three Relief Workers Leave and Nine Return

Relief workers leaving September 23 and 25 were Elmira Kliewer, Mt. Lake, Minnesota, to Basel; Elizabeth Hostetter, Harrisonburg, Virginia, to The Netherlands; and John D. Hostetler, West Liberty, Ohio, to Basel.

Returning workers are Ella Mae Hooley, Ligonier, Indiana, from Germany; Magdalen Friesen, Butterfield, Minnesota, from Germany; Waldemar Schroeder, Guernsey, Saskatchewan, from Jordan; Mr. and Mrs. John H. Yoder, Wooster, Ohio, from France; Mr. and Mrs. Myron Ebersole, Sterling, Illinois, from Jordan; Susanna Willms, Abbotsford, British Columbia, from Germany; and Don Hooley, Hubbard, Oregon, from Germany.

Christ's Fools

This world is full of foolish folks. In every walk of life one sees them. In the highest offices where the lives of millions hang upon the decision of a few men, they make fool's mistakes. "What fools these mortals be," is the password of mankind.

There is one group of fools that is different from the rest. They are the people of all ages who volunteer their services, time and life for others. Outsiders consider these volunteers as especially illogical people because they give their time without expectation of return; they postpone or forsake career; and thirdly, they help people who may not think the same as they do, and may not even be appreciative of the help.

Very foolish people! With the time they squander in voluntary service, they could be earning money and securing property for a secure future. They could be using this time to educate for a career or advance in the career itself. And lastly, why not at least help and waste your strength on some worth-while project that will benefit them in some form.

What makes these fools happy fools is the fact that they are Christian, although they follow an ideology that is utter foolishness to the world—the Christian religion is queer, unreasonable. Christ's commands are paradoxical. In one breath he tells his disciples, "He that shall be first shall be last," or "He that loseth his life shall find it." Voluntary Service is one of the expressions of this illogicalness lived with the intensity Christ commanded.

The queerness of the volunteering Christian suddenly takes on meaning and makes sense, if not for the world, at least in the light of Christ's commands. With the apparently squandered time helping others, they store up treasure in heaven. Secondly, their career and training has merged into one concept—love and service for their neighbors. Thirdly, their contributions, minute though they be, are rewarded with Christian joy and knowledge that Christianity will be victorious. Volunteering Christians are fools different from all the rest, because they are fools for Christ on earth, but wise sons of God in heaven.

—A Volunteer

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

PHILIP GENDREAU, N.Y.

MENNONI... LIBRARY ...LOGICAL SEMINARY

Come, ye thankful people, come,
Raise the song of harvest home;
All is safely gathered in,
Ere the winter's storms begin.

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Our missionary candidates to India, Dr. and Mrs. Arthur Thiessen, Mary Schrag, and Ben and Leona Sawatzky are waiting in this country until their visas arrive. The Indian Government is withholding visas for Americans at present, because of strongly nationalistic feeling and the thought that their country's food supply is limited. Let us pray that the Lord's will may be done in this matter.

Jacob Giesbrecht is sailing this month for India. He needs no visa because he is a Commonwealth citizen, but he needs our intercession.

—John Thiessen

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Of Things to Come

Oct. 15-17—Western District Conference, North Newton, Kansas.

Oct. 5—Worldwide Communion Sunday.

Nov. 16-21 Bible Lectures, Bluffton College, by Rev. Jitsuo Morikawa of Chicago.

Nov. 19-20 Ministers' and Women's Conferences, Bluffton College

Oct. 26—Reformation Sunday.

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

MCC News Notes

Work to Open in Korea

The MCC Executive Committee on September 2, approved the recommendation to open relief work in Korea as soon as qualified personnel and funds are available. Plans are to set up an independent program with a unit personnel of three to four men. To inaugurate and operate such a program will take a considerable amount of funds and the full cooperation of the constituency.

Migration and Resettlement Work Not Finished

Upon invitation from Church World Service William T. Snyder of the Akron MCC Office attended a meeting of their organization on September 29, in New York City. The purpose of this meeting was to discuss the role of CWS in continued refugee migration and resettlement. Brother Snyder points out several significant conclusions as the result of the discussions. CWS expects to help as many Christian and Orthodox DP'S in the coming year as they did in 1952; they hope to move 250,000 refugees in the next three years. They intend to press for legislative changes in the naturalization and immigration act which will make it possible for more DP's to enter the United States.

Most churches have celebrated the close of the DP program but now realize that they have not discharged their duty toward these people. Many church men are becoming convinced that this is not an emergency and must remain a part of our program. They have realized that this aid cannot be the work of the government because in foreign countries the motive of the government is often questioned where the church's motive is not. The migration and resettlement work is not without its difficulties and disappointments, but it is at the same time rewarding; most of the immigrants will make good citizens.

Church World Service is the agency serving all Protestant churches in the United States; the MCC sponsored 633 non-Mennonite DP's brought to this country by CWS.

PAX Unit of Ten to Leave

Eight additional PAX men are scheduled to leave October 8 for Germany. They are: Daniel Driver, Dayton, Virginia; Edwin Hostetler, Kalona, Iowa; John King, Conrath, Wisconsin; Simon Miller, Kalona, Iowa; William Swartzendruber, Kalona, Iowa; Aldon Thieszen, Henderson. Nebraska; Tony Unruh, Hillsboro, Kansas; and James Yordy, Chicago, Illinois.

Marlow Ediger, Inman, Kansas, and Samuel Stover, Perkasie, Penna., plan to leave for the Near East during the latter part of October.

Heilbronn Community Center Closes

The Heilbronn Community Center which has been a joint project of the MCC and the German Mennonites of that city for nearly five years was turned over to the Heilbronn Mennonites on September 1. At the beginning of the project a prefabricated barracks was bought and erected and has been used for community center activities and church services.

Two New MCC Representatives

Andrew Gingerich, Mannsville, New York, was appointed MCC member by the Conservative Amish Mennonite Conference to replace Elmer Swartzendruber who has served in this capacity for a number of years.

The Missionary Church Association appointed Jared F. Gerig, Fort Wayne, Indiana, as associate member of the MCC in place of J. A. Ringenberg.

Conservative Amish Assume Responsibility for Espelkamp

The Conservative Amish Mission Board took over full responsibility for the work at Espelkamp on October 1. They had been working there in cooperation with the MCC for the last two years.

(continued on page 656)

Editorials

"WITHOUT WAX"

. The word "sincere" has an interesting origin. According to one theory it comes from the two Latin words, "ine cera," which means "without wax." The explanation is that in the days of the highest development in the art of sculptured work, the sculptors would present their best works to judges for rating. Occasionally a flaw or a blemish would be hidden by the skillful use of wax. But the trained eye of the judge would often detect this ruse. If no wax was used, the work was declared to be "sine cera," without wax, a genuine article without any attempt to conceal flaws or blemishes.

Jesus demands that a life be sincere—without wax. Things done to make a good impression, or the subtle desire to be seen of men, shows that we are not "without wax." Jesus particularly insists that life must be sincere and genuine in its three relationships: toward others, as in the matter of giving alms; toward God, as in prayer and worship; and toward one's self as in fasting. Any pretense or sham in these three relationships will produce a "waxy" character which is displeasing to God.

Enlarging on these three relationships we may say that Jesus demands sincerity in our service, (alms), our worship (prayer), and in our disciplines (fasting). If our attitudes and deeds of service toward others is "without wax" then we receive the just reward from our heavenly Father. But if we are kind to be seen of men, or if we do our good deeds to make an impression; if we not only let our left hand know what our right hand is doing, but want the public to know it also, then there is wax mixed with our motives.

Our good deeds must not be done to receive the praise of men but because our heart overflows with love and gratitude.

The same is true of our relationship toward God. Do we worship to make a good impression either on God or man, or do we worship and pray out of a great sense of need and an expression of praise and adoration? Even our attendance at a church service may but be a coating of wax to hide some of our faults which we hope will not be discovered. But Jesus demands sincerity.

So also in our disciplines and sacrifices. They must be sincere and not a mere pretense. Many a seeming sacrifice is but to impress others and not a real mastering of the self. There is great need for correct disciplines in life in order that we may be at our best. In fact, we can never attain a good life without strict self-discipline and self-renunciation. But to put on a show of these disciplines in an effort to impress people and gain their applause is a waxy business quickly detected by the Judge.

Jesus insists that there be absolute sincerity in all of our relationships. In the Christian life there is no room for sham and pretense and hypocrisy. Our character must be "without wax."

THE DIVINE GIFT

This is the title of a new hymn found on page 647 of this issue. It was written by a retired school teacher who devoted nearly half a century to teaching. This hymn was perhaps given "the greatest introduction given any hymn" when it was publicly sung for the first time at the thousands of special services on the evening of September 30, to usher in the introduction to the new translation of the Bible.

This hymn was selected from a list of 550 in a contest conducted by the Hymn Society of America to produce a hymn "expressing the spiritual significance of the Bible and its contribution to the life of the individual and society."

The hymn bears careful study. The Bible is likened to a light that shines through the darkness and guides our steps back to God. Time cannot dim this light for it shines more and more until it reaches out to the whole world. Now that the words of the Bible have been made more understandable and plain, it can shine all the brighter. May it shine in each of our hearts and lives as we see the compassion of God in the Savior's face. So may we "acclaim with joy God's wondrous gift to man."

NOW LET US LIVE IT

Much has been made of the releasing of the revised Bible on September 30. Impressive services were held in every state in the Union and in Canada. People have been eager to see and read the new version. Now it is available and we have it before us.

But the publishing of these million copies of the Scripture in the language of our day must mean more to us than just an outstanding printing achievement. We have the Bible in our own tongue—now let us *study* it and *live* it. For no matter how clear the reading, or how fine the binding, unless we study and meditate upon these great truths until they become a part of our life; unless we actually live them out, little has been accomplished. The graphic picture of Ezekiel eating the scroll given him by God is also appropriate here. We, too, should "eat" the Bible so that it becomes a real part of our inner life. For in whatever language or version we have this wondrous Book, it must be personally studied and actually lived if it is to change ourselves and the world.

Why not devote a fixed period of each day to the prayerful study of this sacred book in some systematic way until its truths reach down into our depthts and set us aglow with its great message. Then it will become a lamp to our feet and a light to our path.

Oh, how I love thy law!
It is my meditation all the day.

Which Way?

JOSEPH ATHERTON*

TEXT: *"There is a way which seemeth right unto a man,BUT the end therof are the ways of death."* —Proverbs 14:22

Recorded in the third chapter of the Gospel of John is the conversation of a great outstanding man with our Lord Jesus Christ. It is interesting to note that here was a man that in the eyes of the people would be eligible for Heaven; if anyone should go to Heaven, he should. In the appearance of things, and I have no reason to doubt, his righteousness was perfect. He was a Pharisee. We understand that six hundred and thirteen rules and regulations governed the life and conduct of the Pharisee; their lives were beyond any criticism.

This individual must have been of extra good report for he was made a ruler of the Jews. One selected out of highest esteem, from the highest and most respected group of Jews. He was an excellent student of the Scriptures. He had a deep fervent love for God. And yet when he came to Jesus, he was told, in effect, three things: "Nicodemus, it's not what you are." Here again He did not diminish in any way, He did not discourage in any way the virtues that Nicodemus had. He simply was pointing out that living a good perfect life, righteous though it may be, is not enough to get one to heaven. The second thing that was implied, as one reads between the lines, was this: "Nicodemus, it's not what you do." All the good deeds that one might do, while these are very desirable and commendable, will not merit one into heaven, or allow one to be the recipient of eternal life. The third thing that Jesus told Nicodemus, in effect, was this: "Nicodemus, it *IS* what you become."..."You must be born again.". . . . "There is a way which seemeth right unto a man, BUT the end thereof are the ways of death."

THERE IS A WAY THAT SEEMS RIGHT unto a man.

This was the position that Nicodemus found himself in. This is the sad position that my many Catholic friends are in, but have not found themselves. It is a position that many a professing Christian who relies upon form, church attendance, a good life, or good deeds are in, and it is amazing how many of them there are. Then there is the group of Cults and Isms which is so busy twisting and turning the Word of Life that the Life is rung out of the Word. All of them have a religion, even those who are self-attainers, those who think that by taking hold of one's boot straps they can lift themselves up, that simply by thinking on a high level one attains to that high level.

THERE IS A WAY THAT SEEMS RIGHT. . .

So someone says, "I suppose that you Mennonites are the only ones that have the right way." Thanks to God, our Father, no one, Mennonites, or any-one else, or any other group, has a priority on the Way of Life. Jesus said, "I am the Way, the Truth, and the Life. No man cometh to the Father but by Me." John 3:16, "God so loved the world. . . etc." The words of Jesus, "I came to seek and to save that which was lost,". . . all men, all over, regardless of who they are, or where they come from. What a tragic thing it is that there are so many ways that seem right unto a man. And the worst part yet, but the end of those ways end in death. Not what God wants for us, but just the opposite.

BUT THE END THEREOF. . .

I wish that space would permit a more complete analysis of God's purpose for man. I wish that there were space to share with you my experience as I watched the cabbage worm develop into a beautiful moth, for it was out of this experience that I, too, asked the question, "What is man that Thou are mindful of him, oh, God?" In your Bible you will find that man was a very special part of God's creation, and that the whole creation was built around the divine purpose of God in man. . . . made in the likeness and image of God, very dependent upon God for all that concerned his being. He did not have knowledge as we have it now, and he did not possess eternal life. The fall of man was a necessary thing, foreordained that Christ would come and be our Savior. Now we are in a process that we cannot change nor alter. We are journeying through this life being prepared to become like Him, to be in His presence for all eternity. Sin, in a general sense, means "missing the mark," missing out on the thing that God wants us to be. The second death mentioned in Revelation, where it says, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power," is the death that is applied to all those who miss the mark; no halfway measures. They do not become like God; they will not be in His presence; and this, too, will be for all eternity. God's spoiled creation, LOST to the purpose of God, LOST to themselves, LOST for eternity.

Jesus came that men might be saved. How does He save them? God in the person of His Son, Jesus Christ, went through the process first. The virgin birth and the value of the Blood become very important. Many men have died on crosses, but this was different. This death was all important, and again space does not permit elaboration,. . . . the resurrection into the newness and eternity of life, the first fruits of them that slept. When He again ascended to His Father, He sent His Spirit, the Spirit of God, to the earth. His purpose was to

(continued on page 645)

***Pastor, Comins Church, Comins, Michigan**

Trailor Evangelists

As reported in TIME magazine

One June day last year, two Mennonite lay missionaries set out from their homes in Virginia as traveling evangelists. Lawrence Brunk and his brother George, a professor of Bible studies at Eastern Mennonite College in Harrisonburg, Va., had pooled their resources (mainly $35,000 which Lawrence had made on his chicken farm). They bought a tent big enough to seat 1,500 people, a truck to carry it and a trailer for Lawrence, his wife and three children to live in.

After 14 months of evangelizing through the U.S. and Canada, the Brunks preached the word in Goshen, Ind., to crowds of nearly 3,000 a night. At their previous stop, Waterloo, Ont., attendance was even larger: 105,000 during four weeks of steady preaching (including 1,500 who made formal "decisions for Christ"). Local Canadian pastors were so pleased with the results that some cancelled their own services to let their congregations hear the Brunks preach.

Elect for Christ. The Brunk brothers have been having that kind of success almost from the day they started. Neither had ever done much preaching, but both had been thinking hard about it. And they were sure that their audiences would not forget them easily: George, 40, weighs 240 lbs. and stands 6 ft. 4½ in.; Lawrence, five years younger, is an inch taller and weighs 200 lbs.

At their first meeting in Lancaster, Pa., Lawrence led the singing and George gave his maiden sermon, a vigorous appeal to elect for Christ and escape damnation, a topic which Mennonites have always stressed. The first night more than 2,000 jammed their way into the tent. Dozens were converted. Before the week was out, the Brunks had to order a new tent.

As they moved on through Pennsylvania, Ohio, Tennessee and Florida, their crowds grew in size, and so did their equipment. When George's family joined Lawrence's on the road, the Brunk caravan swelled to three trailers and two more tents, the largest built to shelter 6,000. They also bought a small airplane which George pilots to reconnoiter future camp sites.

Finances were no problem. As George Brunk explained, "There are plenty of moneymen everywhere we've been who want to see our work go on." Preaching seven times a week, they give their audiences a combination of good hymn singing and long, satisfying sermons ("We do not preach sermonettes"). Said Preacher George, "We preach a fundamental brand of religion, but we aren't fundamentalists. We aren't modernists, either. You don't have to be one or the other."

LOSE YOUR SINS and FIND YOUR SAVIOUR!
REP
THE WHOLE GOSPEL for THE WHOLE WORLD

Campaign Slogans of the Brunk Brother's Revival.

Which Way?

(continued from page 644)

enter the souls of men and to change and transform them into new creatures in Christ, to prepare them for the death process when we shake off this old body, this corruption puts on incorruption, and this mortality puts on immortality. God's Spirit goes with us through this process and presents us in the presence of God. From the worst of men to the best of men, it is not what we are. From the most generous to the most miserable of all men, it is not what we do. For all men it is WHAT WE BECOME, or allow God to make us through our yielding to the presence and influence of the Holy Spirit.

"There is a Way which seemeth right unto a man, BUT the end thereof are the ways of death." Jesus said, "I AM THE WAY." Through Him is the only way to enter into the presence of God. It calls for a complete surrender of all the pleasures of the world, our own desires, each and everything that would hinder the work of the Spirit, and to let the Spirit of God do its work in our souls.

An overflow crowd attending the Brunk Brothers' Revival at Waterloo, Ontario.

I Attend the World Conference

HENRY HEGE*

To attend the Mennonite World Conference at Basel had a special importance to me. As a lad I had heard much about St. Chrischona. My father received his training for the ministry there. From time to time young Russian men who had attended Chrischona would stop at our home in Reihen. St. Crischona was a place I wanted to see, and I did.

The conference was a wonderful experience in many ways. The venerable buildings; the Christian atmosphere; the many visitors; the French and Swiss Mennonites; the sermons; all together it made a never-to-be forgotten experience.

We were received by a thundershower on Saturday which brought cooler weather; it had been quite warm. On Monday morning we were treated to a beautiful natural display. Far off to the south we saw the lovely Swiss Alps in all their glory. (A few days later I was to see them at a much shorter distance.)

Other reports have mentioned the method of bringing the messages to each person in his own tongue. I was impressed with the fine choirs we had in German, English, and French; choirs from Chrischona, from the Swiss and French and German churches and the choir from the U.S.A. Our little song book had some of our fine old songs in German, French, and English. So we worshiped our God in our own tongue and it made a pleasant harmony.

The various speakers gave us good sound messages. Outstanding was the opening sermon by Samuel Gerber. I might mention here that when I met him he told me that my father performed the wedding ceremony for his parents. I met a number of old Swiss Mennonites who remembered the work father did among them. Now back to the speakers. Some of them were too long in their sermons, so much so that others could not give all of their work. I think a chairman ought to be a little more bold and hold each man to his allotted time. On Monday evening the devotional period had to be left out due to a lack of time and most of the evenings it had to be done rather hurriedly. The morning discussions were good but rather formal and again some brethren used too much time.

Interesting to me were the expressions of some of our European brethren in regard to some of our practices; our many branches of Mennonites; that a Mennonite could lose his membership if he or she married into certain groups; the we could not have the Lord's Supper together; our idea of nonresistance; chewing gum in church; using lipstick; cutting hair for women, etc. I talked to some and they thought we had much to learn.

One young brother said to me: What is the object of a world conference? What is to be accomplished? Are you accomplishing anything? Hard questions to answer, yes, but we should ask ourselves; are we accomplishing anything? Certainly one cannot sit for days and listen to the various speakers without a feeling of elation coming over one. Here we are all singing the praise of Him who died for us and loves us. Different tongues, different nationalities, but one song, one spirit, one God. And one can't help but feel a longing that that elation and that oneness could be deeper and more real, that the lines may become true and definite: "Wir als die von einem Stamme, stehen auch für einen Mann."

May we pray more earnestly that the seed sown at St. Chrischona may draw our Mennonite brethren all over the world into a closer spiritual fellowship, that as true followers of Christ our Lord, the world will point to us and say: "See how they love each other."

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*Pastor, First Church, Geary, Oklahoma

Congo Inland Mission News

Reports from Rev. John Jantzen indicate that Mrs. Jantzen is making progress toward a complete recovery of her health. The Jantzens sincerely thank the brotherhood for their prayers in their behalf.

Dwellings have been constructed at Mutena and Nyanga and Charlesville stations. An eight-room school building is nearing completion at Tshikapa. A dispensary and storehouse are well underway at Banga Station. The new church building at Mukedi has a good start and the brick has been burned for the Mutena church building. Plans are being completed to start the Central Bible and Pastoral Training School at Tshikapa in January, 1953. Rev. A. D. Graber has completed two four-room dormitories for these students.

Homeward passage has been secured for November for the Lawrence Rempel family and Miss Anna Quiring.

Word has been received that Peter Bullers arrived at Mukedi Station September 5th. Mrs. Buller and Mrs. Lawrence Rempel are sisters. The Bullers will be stationed at Nyanga.

A daughter, Janet Lorraine, was born to Mr. and Mrs. Allan Wiebe on August 24. She is the third daughter of the Wiebes.

The Annual Missionary Conference is scheduled to be held at Charlesville Station, December 9-16.

The ability to speak several languages is valuable, but the ability to hold your tongue in one language is priceless.

The Divine Gift

Tune: "Ancient of Days"
Alternate: "Charterhouse"

O God of Light, thy word, a lamp unfailing,
Shines through the darkness of our earthly way,
O'er fear and doubt, o'er black despair prevailing,
Guiding our steps to thine eternal day.

From days of old, through swiftly rolling ages,
Thou hast revealed thy will to mortal men,
Speaking to saints, to prophets, kings and sages,
Who wrote the message with immortal pen.

Undimmed by time, the word is still revealing
To sinful men thy justice and thy grace;
And questing hearts that long for peace and healing
See thy compassion in the Saviour's face.

To all the world the message thou art sending,
To every land, to every race and clan;
And myriad tongues, in one great anthem blending,
Acclaim with joy thy wondrous gift to man. AMEN

—Sarah E. Taylor

Words copyright 1952 by the Hymn Society of America

Color Floods the World

Color floods the world today,
Its brush drips field and tree;
The glad earth cries aloud in joy
With wind-blown ecstacy.

The artist left no leaf untouched,
Each one he made to live
It's brilliant flare of radiant life,
Before 'neath snows it's hid.

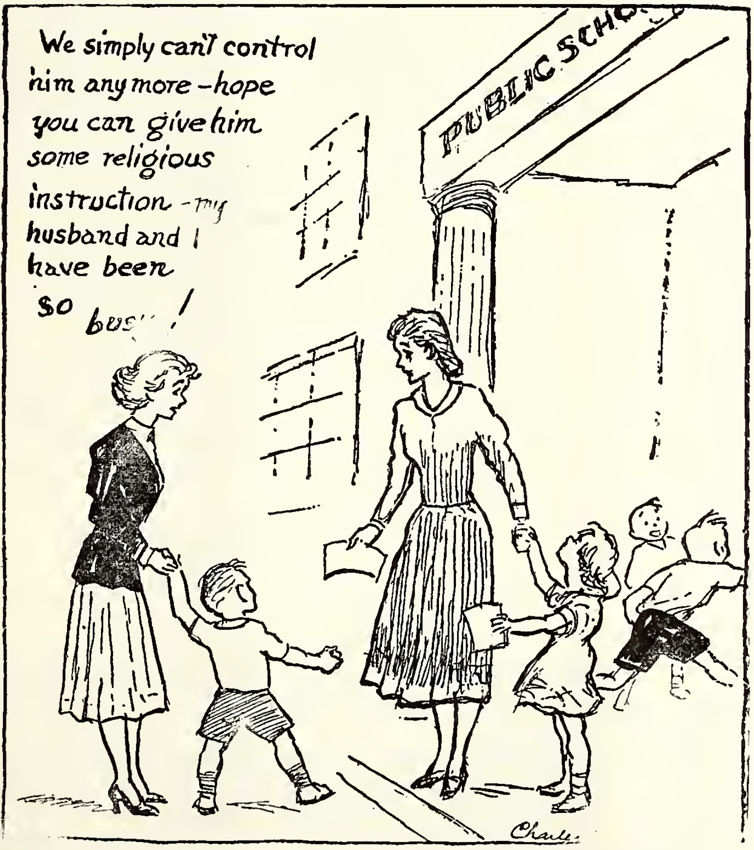
The artist's brush is washed now,
In winter's rain and snow;
Leaving its sharp silhouettes
In black and white aglow.

Again the brush is dipped
In shades and hues of green,
To wake the earth with fresh'ning breath,
And hail the Springtime queen.

Color floods the earth today,
Wherever man may trod;
Its beauty warms the whole wide earth,
In awe and praise of God.

—M. A. .S

Failure At Home


We simply can't control him any more - hope you can give him some religious instruction - my husband and I have been so busy!
PUBLIC SCHO
Charles

CHARLES A. WELLS

Thousands of parents by word or implication reveal that they have failed to give their children what they realize is needed for character and discipline. So they toss their failures over to the schools and say, "You do it." But the schools can't succeed where the home has failed. If a father and mother can't or won't give adequate character training to one or two children, how can they expect a harassed young lady to provide it for thirty or forty? Most parents realize that the basis of behavior and character is in religion, and that the limitations placed on the public schools make it almost impossible for the teacher to adequately fill that need. The first temple of faith in a child's life is in a mother's arms, the first altar, the mother's knees, the first pastor or priest, a father's voice. When parents fail there, it is a failure for which there is no restoration.

The Hymnbook as an Encyclopedia of Religious Experience

The Christian church is more richly endowed today than it has ever been. It is like a treasure house of an ancient Eastern king, filled with rare, priceless wealth. At its disposal are volumes of biographies which set our hearts and imaginations afire: we read sagas of courage which put within us a sense of shame for every moment of cowardice; there are tales of faith that did remove mountains; and there are character gems to fit all personalities.

Replete with this treasure is the hymnbook, whose brilliance of worth shines next to that of the Bible. It is an aggregation of all types of Christian experiences. The hymns, placed together as the pieces of a puzzle, give us an enlightening picture of the Christian life.

Carl F. Price well portrays the function of the hymn as a unit:

"Every hymn has a spiritual background in the personal experience of its author. As all literature is an expression of life, even so, true hymns are the expression of an individual spiritual life, though their sentiments be adapted to universal Christian experience."

An artist expresses an idea or a mood on canvass, and all who look thereon share the mood or idea. A composer expresses an idea or a mood by music, and all who hear it partake of the experience which gave it birth. So it is with the Christian hymn—we can partake of that experience which gave it birth. Christian experiences are as varied as human personalities, but underlying all of them are basic factors which make any given experience universally significant.

It is difficult for us who are surrounded with the whirl of materialistic machinery to hear the more refined spiritual notes or to realize their significance. However, an observing look about us will reveal that neither material abundance nor material penury determine spirtual satisfaction, for in both states spiritual hunger and need are rampant. The genuine satisfaction of all spiritual hunger is found in Christ alone—when the soul meets Christ! This men have been trying to express adequately since they first found him. Carl Price says, "The supreme joy of the new birth and the ecstacy of freedom from sin have been frequently caught up into song from the deepest emotion of the soul." Samuel Stennett, while yearning for a closer walk with God, wrote:

"Grant, then, this one request
Whatever be denied,
That love divine may rule my breast,
And all my actions guide."

How many times we experience such yearnings! How many times we could find them adequately expressed in our hymnbooks!

The struggles of other men are always intriguing to us. No doubt because we ourselves experience those same struggles so often that we find a continual search for "ways and means" necessary for our own survival. Who has not experienced spiritual perplexity—that anguished search of the face of God for a solution; that frustrated search of the faces of those about us; that searching inquiry within our own souls! "Lead Kindly Light" is the result of just such an experience. Can you not feel the very heart-throb of longing in these words of John Henry Newman:

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."

Or in these words of Dr. Hepper:

"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rocks and treach'rous shoal;
Chart and compass came from thee;
Jesus, Saviour, pilot me."

An army is no stronger than its trust and confidence in its leadership. As Christians our strength depends on our trust and confidence in Christ. The history of the Christian church is reinforced by the tales of mighty warriors who have been able to overcome insurmountable obstacles through faith in Jesus Christ. Martin Luther, one of these stalwarts, sounded a high note of faith when he wrote:

"A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.

"And tho' this world, with demons filled
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph thru' us."

Christianity is alive today because of such active faith in the hearts of its adherents. Who of us experiencing battle could read these lines without a new surge of trust and confidence. Or these lines of Isaac Watts:

"Let mountains from their seats be hurled
Down to the deep, and buried there,
Convulsions shake the solid world,
Our faith shall never yield to fear."

If an army is as strong as its trust and confidence in its leadership, what strength and power must the church of Christ have on earth with such hymns!

Again, insights are the steps in the stairway to learning. How long and hard we struggle at times to understand an observation before we "see the light." Our growth and maturity depend on such experiences, as does our Christian growth and maturity. William Chalmer Covert says:

"The deep, intuitive understanding of Christ's Cross and its meaning to his own life (speaking of the minister), as voiced by Isaac Watts or John Bowring of Faber' or Howe' or Robert Bridges, reaches deeply into his soul as he puzzles over the redemptive mysteries of life."

Isaac Watts had gained an insight into the meaning of the cross which few of us will ever attain, and he expressed it in the words of "When I Survey the Wondrous Cross," and so with many others.

The highest form of expression is that which gives laud and honor to God. A classic example of this is found in Handel's "Messiah." Also in the cathedrals of Europe we find this expression of adoration in architecture. With this element our hymnal is generously endowed. Take for example:

"All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

The hymn of Reginald Heber:

"Holy, holy, holy,
Lord God Almighty!
All Thy works shall praise Thy name,
In earth and sky and sea . . ."

These are among the most sublime expressions in the English language. What grandeur; what majesty! And all at our finger tips, to help us in the expressions of our feelings of praise and adoration to our God.

The final entry in any biography is death. One does not live very long before he is confronted with this mystery. Today we talk to a loved one, warm, responsive, and loving; tomorrow he is gone. Why? Where? These questions are as the race and as fresh as this morning's dew. The only factor which makes it possible to face such an experience is—hope; and there is only one source for such hope—the resurrection of Christ as an historical fact and as a personal experience within our own lives. What else can pierce the black despair which comes as a fog with bereavement; what else can give us the courage to bear the lonesome weight which follows? From this hope have sprung many tributaries of consolation. From Charles Wesley:

"The saints who die of Christ possessed
Enter into immediate rest;
For them no further test remains
Of purging fires and torturing pains."

—Herbert T. Sebree in Covenant Weekly

What is Education

Education is the knowledge of how to use the whole of oneself. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.

—Henry Ward Beecher

Home Missions in Canada

John 4:35; "I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

The harvest season is again upon us. Our heavenly Father has provoded for us a bountiful harvest on the fields and in the gardens. We are now busy gathering in the precious gifts. Everybody is thus busily engaged, weather permitting. Thanks to Him! Often we already have voiced our thanks at family devotions, but more so this will be done at Harvest and Mission Festivals. That is acceptable to God to return thanks to Him, the Giver of every good and perfect gift, who yet has never forsaken us but has blessed us and our fields again this year. But let's not forget to render our thanks in a due and becoming fashion.

The many phases of Kingdom work, that is of local churches and conferences are supported financially by truly grateful folk. The Lord expects just that. *In Israel of olden times, voluntary giving came after returning the Tenth to the Lord.*

We of the New Testament era with much more enlightenment simply cannot lag behind.

The work of Home Missions is a work mainly directed to people of our own Mennonite background That is our Jerusalem and Judea which according to Acts 1:8 comes first.

Two Home Missions are laboring in Canada: The Home Mission Committee of our Canadian Conference, treasurer, Rev. D. D. Klassen, Homewood, Manitoba; and the Home Section of the Mennonite Church of which the undersigned is entrusted with the treasury; unitedly grapple with this enormous task.

It is apparent that the work cannot be done unless our Brothers and Sisters cooperate.

"Lift up your eyes and look on the fields, for they are white already to harvest." The harvest yield must suffer if the work is put off or left undone. This is true in the material but also in the spiritual sense. Our Lord is speaking of the spiritual harvest of souls.

Precious souls for which Christ suffered and died, long for the care and succor of the mission worker. We cannot let them down to perish.

Work on our far flung fields has progressed well at many points, but needs the constant and continued care. At some points the results are discouraging, yet there, too, we cannot leave the field but wait on the Lord and continue the work.

New church buildings are going up at certain points. Others are badly in need of repair.

The Home Mission Section of the General Conference has, in addition to the financial support of a large number of workers, given much aid to strug-

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Home Mission in Canada

(Continued from page 649)

gling churches and Bible Schools in Canada in the form of loans and dirct gifts. The pleas for such aid continue to come to the treasury. This treasury has tinue to come to the treasury. This treasury has been at low ebb all of this year.

God forbid that you will forget both of your Home Missions in Canada. They require your constant prayerful, financial support. The Lord will surely repay for we read in II Cor.9:7b; "God loveth a cheerful giver."

G. G. Epp, Rosthern, Saskatchewan

Problems in India

(Below is an excerpt from Mrs. S. T. Moyer's letter of September, 1952. Let us note in these short paragraphs the agony of soul our missionaries are in; the yearning for more help; and the agonizing over the church and over those souls without Christ. —J. T.)

What about our out-going missionaries, do they have their visas? You will have been informed before this of the sudden change of India policy on granting visas to new missionaries. This and other matters are a definitely planned new step for curbing the influx of foreigners. I have been fearing that the *frenzy* through which the United States Government is literally shoving free and easy help to India's reconstruction and rural progress here in India will awaken more resentment than respect; more suspicion than trust in certain reactionary groups of India who constantly harp back to olden times' culture and ways.

Even in our Hindu students we have seen a reactionary attitude to the outcast non-Christian, a student who came in and then had such a miserable time of it that he left. The old worm dies slowly, if at all. With the reactionary element getting stronger in India, the ideals in the new constitution asserting all untouchability emphasis punitive, and religious freedom permanent. All of these features are being put to tremendous testing in these years. We need a passionate outpouring of intercession for all the Christians in India that they may become cleansed and true witnesses of the redeeming power and blood of Christ, who saves to keep saved, and who makes the "old man a new creature" for service. Precept by precept, and much teaching of Bible and admonition did not change the perverse in Isaiah's nor in Moses' time, even when they were of the "chosen" people. Likewise the power of the Holy Ghost poured out by our Almighty God upon the people chosen by Him, can effect this permanent change in His people all over India. Many feel and want this permanent cleansing and empowering to walk in His way as they should. Many missionaries travail in prayer and all out effort for it. But the flame has yet to come upon the mass of them, as well as individuals.

We do earnestly request prayer for the coming session of the Missionary Conference and the Hindustani Churches Conference. "Oh, that God's 'New Thing' He longs to do might happen to us all." The study of Isaiah and Titus have been a great help to the many who attended the Bible Course.

Difficulties in Colombia

(Following is an article by an evangelical brother who is very close to us. We are withholding his name on advice of informed people in order not to increase his personal difficulties. This short article induces us not to become lax in our intercession—J. T.)

Recent events have emphasized again how completely, as foreigners, we must depend upon God. Usually we think our situation precarious because of a hostile established church and an unsympathetic government. But now, as a direct result of the unsettled conditions of the past few years, bandit gangs, dressed as national policemen, have been making life insecure in many parts of Colombia. Just night before last nine men in police garb demanded entrance into the house and store of one of our neighbors. To save his life he was forced to give them a large sum of money. Two servant girls were criminally attacked. And in Bogota, just last week, mobs destroyed the two liberal newspaper plants and several other buildings. They were apparently unrestrained by the armed forces. In times like this one feels very keenly the contrast between life in the United States or Canada as compared to this area where Romanism has failed to stimulate Christian morality into the thinking and actions of the masses. Yet we know that God has sent us here. "When he putteth forth his own sheep he goeth before them."

Political and religious persecution and unrest have forced thousands of families to flee from their homes and to abandon their farms and businesses. As a result poverty is becoming increasingly more pronounced. A few days ago I visited a shoemaker, a recent arrival to our town. One room about nine feet square furnished with two mattressless beds, and a shoelast is his home and shop. There he works and lives with his wife and five children, the oldest of whom is nine. Once he knew better days, but political persecution left his home and shop in flames. Physically, spiritually, and mentally his children are unable to enjoy normal development. There is not enough food. School facilities are not available. The Roman Church has not met their spiritual needs. Pray that in this their extremity God may have His opportunity to enter their heart and home.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Peace Education in the Home

DAN WEST

The supreme values which lie within the human soul have . . . entered the world for the first time through the operation of those gentle and ennobling influences which touch us continually in our family life." —James H. Breasted, "The Dawn of Conscience."

If Mr. Breasted is right about this, peace education essentially is of the same type that is appropriate for good home life. But peace mindedness requires a consistent way of living in many complex patterns. Some of those elements are old, others new. Here are some of the essentials:

1. An appropriate diet. Food makes a difference in disposition and outlook.
2. A sense of security. This means a friendly atmosphere. Children are sensitive. In a hostile world they are worse off than the man without a country. In a warm home they grow heartily.
3. A wide range of interests, "a sign and a guard of sanity." Shifting attention often from suffering and hardship to flowers, crops and trees, to insects and birds, to clouds and stars, helps to make life not only tolerable, but triumphant.
4. A central interest or cause to organize these many interests. Otherwise "we want many things a little, nothing much." We need the same cause which the early Christians had.
5. More personal than a cause is a sense of destiny, directing and driving the life. The heritage of the historic peace churches and others can be used to develop adventurous spirits in a great cause.

Working Indirectly

To develop these values we will do more for homes if we aim at the children first and build the foundations of personal and group discipline. Here are some possibilities for indirect teaching and experience.

1. Set the examples you want your child to follow. Many deep beliefs are fixed before children are five years old.
2. Make your home the most friendly place your children can find.
3. Make home chores habitual by making them satisfactory to your children.
4. Help them to big-muscle activity out of doors. When possible, build many activities around the needs for food, clothing and shelter.
5. Stress cooperative play. Competitive players in an orchestra do not make good music.
6. Teach habits of relaxation, and make naps habitual while the children are small.
7. Help the children to restrict their wants to a world of hunger. "Special privilege is the essence of immorality."
8. Cultivate a good sense of humor. Smiling eases strain also.
9. Provide chances for them to know the children of other serious peacemakers. Their "primary groups" will make or break them.
10. Make up the bulk of invited guests from underprivileged families and from adventurous spirits.
11. Make up for the hard blows to the spirits of children received at school and elsewhere, but guard against pity.
12. Pull the family together and lift up the meanings of fun and strain and forgiveness and beauty into worship.
13. Work to make your local church a friendly society which makes up for the lacks in other homes and elsewhere in your community—a second primary group.

Working Directly

From the negative angle. The pressures toward the war making pattern are so insistent and intense that we cannot ignore the negative side of peace education; and much of the direct work must oppose these pressures. Here are suggestions:

1. Don't talk much about war or war things. "What gets your attention gets you."
2. Turn the radio away from war news. "Whatsoever things are true . . . honest . . . just . . . . pure . . . of good report . . .think on these things."
3. Avoid Bible stories about war for younger children.
4. Teach the children to hate—not people, but destructive customs and brutalizing forces, diseases and injurious insects, atom bombs, tanks, battleships, etc.
5. Furnish an antidote for personal ambition. Teach the meanings of we, **ours**, and **us** more than of **I**, **mine**, and **me**.
6. Avoid serious comparisons of children's abilities and characteristics.
7. Minimize grade marks in school. There are better motives for learning and for satisfaction.

From the positive angle. Both parents and children need the strength of the good values to be able to stand against the disintegrating forces of life. The empty house is the dangerous place. Here are some possibilities for building that strength:

1. Read aloud and/or tell reliable stories of the heroes of peace.
2. Point out the best values in your neighborhood; try to make your children proud of your community.
3. Help them to learn the techniques of settling their own quarrels.
4. Teach the habits of self-reliance and co-

(continued on page 652)

Peace Education

(Continued from page 651)

operation both.

5. Help the children to study geography sympathetically. Stress the people with different color, customs and religions.

6. Teach that all people are the children of God, that he is our Father.

7. Explain life, death and danger in terms of cause and effect, but make clear that we understand only part of them. Teach your children to accept the universe with all its suffering.

8. Stretch your children's imaginations toward the kind of world we ought to have, and put them to work to this end.

9. When your children have developed a firm trust in people, make them wise to propaganda and eager for the truth, both pleasant and unpleasant. "The truth shall make **you free.**"

10. Teach them to prize both organized government and organized religion, but to accept the domination of neither the church nor the state. Stress the value of the church now.

11. Teach the songs of peace, not the songs of war.

12. Teach loyalty to a world flag, rather than to any national flag.

13. After the meanings are fairly clear, teach the scriptures that tell of the way of living, but not before the children understand them.

14. Find or make opportunities for your children to do something about their developing peace interests and convinctions: projects that meet their readiness to do rather than only feel or think or talk.

Children going out to act on their convictions in process, either in opposing evil or doing good, come back taller—if the adventure was successful. Home ought to be the ports from which these "voyages" are made. —*Gospel Messenger*

What is Life

Whenever I hear someone say, "This is the life!", says Albert Verney, I wonder whose definition he is referring to. He could mean almost anything, as any book of quotations will show. Here are some of the definitions that follow the phrase, "Life is . . . . ," with their authors:

a battle, (Marcus Aurelius) ; a hollow bubble (E. V. Cooke); an empty dream (Robert Browing); a walking shadow (Shakespeare); a long tragedy (Isaac Watts); a jest (John Gay); a document to be interpreted (Amiel); a cup of tea (J. M. Barrie); a dusty corridor, shut at both ends (Roy Campbell); a bumper filled by fate (Thomas Blacklock); a smoke that curls (W. E. Henley).

"This is life eternal," said the Lord Jesus, "that they might know Thee, the only true God, and Jesus, whom Thou hast sent." (John 17:3) Although this may not be an absolute definition of eternal life, it does reveal the way it is received and enjoyed. —*NOW*

Overcoming the Impossible

KENNETH BAUMAN

The "impossibilities" in youth work are too numerous to enumerate. Let us consider one of the more common "impossibilities," that of having too few young people in the church to have an active youth group. This excuse is based upon a false idea of progress, that is, that we feel that numbers is the important item in attaining success. This feeling of the importance of numbers has been impressed upon us by our American thinking and ways. We boast about having "the biggest and best" and "the greatest and most" of everything, therefore we are successful.

We must never forget, however, that the Church of Jesus Christ started with only a few people who had a message to give to the world and individuals which would meet their needs. Jesus' disciples were also concerned about numbers but Jesus continually reminded them of His power in them as well as their need for working together and by that means adding others to their fellowship. The Christian answer to this "impossibility" is to get the few young people together and have each youth feel an individual responsibility for their youth program, which is organized to strengthen each other spiritually through worship, fellowship and service. These young people should promise to attend every youth activity if at all possible, to participate whenever asked and to invite others into their youth fellowship.

It is encouraging to see many of our youth groups who have not taken "impossibility" as an answer to their youth work. I can think of three youth groups in particular; Greensburg, Kansas, Hanston, Kansas, and Waka, Texas. The Mennonite Church at Greensburg, boasts of having four young people, and well they might. For these four carry on a very active youth fellowship program consisting of money raising projects for equipment in their new church, they also have times of social fellowship together as well as being responsible for planning the Sunday evening youth program and one Sunday evening worship service a month. They are not only concerned about their own youth group but their interests in helping other churches establish an active youth fellowship was expressed in an all-day youth rally for the churches in Western Kansas. This promises to be an annual affair. Credit must also be given to the young people who comprise the youth fellowships at Hanston, and Waka, Texas, where a similar program is being carried on. There are four girls in the youth fellowship at Hanston, and five boys at Waka.

These youth fellowships have overcome an "impossibility" by being more concerned about individuals and the youth program in the church than merely their numerical strength. It is an active Christ-centered fellowship program that is contagious to young people and will draw them in "one by one." Try it and see the "impossibilities" melt before your eyes as Jesus Christ works through your youth program to bring this to pass.

1952 Voluntary Service

Leola Schultz

This past summer a total of 42 young people laid aside their various occupations to go on "vacations" sponsored by the General Conference Some left the classroom, the farm or kitchen, while others left good paying jobs, and still others took time out of her missionary furlough to go into Voluntary Service.

These VSers came from ten states, Canada, and India to participate in projects in Canada, Colombia, and the United States. This "vacation" became one that was really "re-creating." The work the VSer did aided in "re-creating" souls for the Kingdom of God and this in turn "re-created" the VSer by contributing to his spiritual growth.

Christ teaches that even a cup of water given in His name is of value. Taking this teaching to heart, these volunteers accepted the opportunities provided by the General Conference and went out to give their time and energy in service.

The volunteers found that their "vacations" took them into new situations and gave them opportunities to do a variety of things: Aldon found himself on the Hopi Indian mission in Arizona mixing mortar to lay the bricks on the new mission school. Ella's "vacation" was spent on the Canadian Youth Farm at Rosthern. There she worked as attendant in the Invalid Home.

Phyllis had an ideal spot for her vacation, as she could go swimming, boating, or hiking at Camp Friedenswald in Michigan. However, she could do this only when she had spare time from her job as dietitian and Camp Cook. Ernest too had an interesting 'vacation" spot. In Colombia, he was able to see part of South America firsthand and at the same time help the missionaries with the numerous tasks necessary to maintain a mission.

Ruby's service as a volunteer involved one of international relations. As she taught the Bible stories to Chicago children of negro, Japanese-American and white background, she again realized that "Jesus loves the little children; all the children of the world.----" Dorothy "vacationed" in an Indian village in Montana; teaching the Indian children that God is Love.

At a migrant camp in Blue Earth, Minnesota, Don had many mountain-top-experiences as he ministered to the spiritual needs of the Bahaman migrant workers. Further north, in Winnipeg, Canada, LaNae spent some time working at a girl's reform school. There the volunteer could show forth the "way of love" to many who had never experienced it before.

Two weeks of Betty's "vacation" was perhaps the hardest in her life. After an early breakfast and unit devotions, she went with the other volunteers to teach the children at South Topeka Trailer camp. In the afternoon she again taught Bible School; this time to the children of the colored Methodist Church in North Topeka. Many evenings were occupied in helping the Topeka Council of Churches take a religious survey of the North Topeka trailer camp.

George saw the sights of New York City on his "vacation." But he also saw the slums of that great city and gave his summer over to helping the negroes of East Harlem. He tried to put a little sunshine and love into the lives of these city children by showing that someone cared enough to come and tell them of a Savior who cared enough to die for them.

The other thirty-two volunteers also had interesting "vacation" experiences; "vacations" spiritually helpful to many. By giving to others they found they had much to give and that they gained much. "For unto him that hath, and useth aright, to him shall be given."

Sorry --- Not Available

Lawrence, Kansas, September 20, 1952

Harvey County Selective Service Board
607½ Main Street
Newton, Kansas

Dear Miss Weston:

Sorry but I will not be able to be present for a physical examination. I am just getting started in the graduate school here at Kansas University and I cannot spare the time, especially since I am working to get my German exam out of the way soon. Also I can see no purpose in taking another physical examination now, since I just had one this morning here at K. U. and I am in good physical condition.

As you know I do not recognize the sovereignty of the Selective Service System in planning for the life which God has given me. Until I have finished my zoological training here at K. U. I will be unavailable for any other position, unless I should find that God was calling me to some other field of service.

When I have been granted my Ph. D., if I am able to attain that objective, I hope to be able to spend from one to five years in voluntary service of rehabilitation in some area of need, before taking up my vocation of teaching. Finances permitting, I hope to be able to serve on some foreign field. If I do not have the money for the trip abroad at the time I graduate, I may teach for a year or two before going; or by that time I may feel the call of some needy area in this country.

I hope you will not take personal offense at my failure to comply with this or with any subsequent orders you may issue which I do not feel that I can conscientiously carry out. It is not because of any lack of respect for you as an individual, but just because I have no respect for the function you serve in this terrible business of hating and killing our fellow men.

If you feel that it is necessary to turn me over to the Justice Department, they can find me here at the Don Henry Co-op House, 1420 Ohio, in Lawrence, Kansas.

Sincerely,
signed /Dwight Platt

Our Schools

MENNONITE BIBLICAL SEMINARY

Dr. Clarence Tucker Craig, Dean of the Drew Theological Seminary, will be the speaker at the annual E. B. Hoff Lecture series at Bethany Biblical Seminary. He will speak in the morning chapel services and in the evening services Monday through Friday, October 20-24.

Rev. Andrew Shelly is spending several weeks visiting various communities in Kansas and attending the Western District Conference at North Newton, Kansas.

Professor Don E. Smucker was the speaker at the Christian Life Week at Bethel College. October 6-10. October 11 and 12 he gave several messages at the Nebraska State District Conference of the Church of the Brethren, held at Carlton, Nebraska.

BLUFFTON COLLEGE

President Ramseyer spent three days during the week of September 22, in solicitation work in Columbus, Ohio, for the Ohio Foundation of Independent Colleges. There are twenty-two members of this organization, the purpose of which is to solicit funds for non-tax supported colleges in the state from industry. The president of each member college agrees to give ten days each year to this solicitation effort. The organization has received over $200,000 in gifts from such sources since solicitation work began in November, 1951.

Chapel services are held each day of the week except Monday. On that day during the regular chapel period, at 9:35 a.m., the faculty has a prayer service and students have a voluntary season of prayer and meditation in the chapel.

Many students have signed up to give blood in the local Red Cross blood donation drive. The mobile unit will be in Bluffton October 21. This drive is sponsored on the campus by the Social Action Committee of the Student Christian Association.

FREEMAN JUNIOR COLLEGE

ENROLLMENT

Freeman Junior College announces a slight increase in its student body. At present the enrollment numbers 50; with 36 freshmen and 14 sophomores.

The academy students number 103; 29 freshmen, 21 sophomores, 32 juniors, and 21 seniors.

ACADEMY PLAY

"Our Hearts Were Young and Gay" by Cornelia Otis Skinner has been selected as the academy play to be given October 16 and 17. Miss Lorraine Galle is the director, with Marian Kaufman, college sophomore, the assistant director.

FELLOWSHIP BAN

On Wednesday, October 8, the pastors of the churches, church welfare committees, board members, faculty, and staff of the college met at Pioneer Hall for a "Fellowship Banquet." Rev. Lester Hostetler was the speaker. The purpose of the banquet was to create enthusiasm for the coming financial campaign to be conducted by the various congregation in the Northern District.

GRAVEL PROJECT

The latest project on the Freeman College Campus was the graveling of the Pioneer Hall parking lot and the college entrance. A total of 100 loads of gravel was donated by friends of the school for this purpose.

Ronald von Riesen and Orlando Goering have been serving as interim pastors at the Salem (South) Church since the resignation of Willard Claassen who accepted the position of Executive Secretary of the General Conference Board of Education and Publication on July 1. Willard Claassen completed a successful pastorate of eleven years during which time he was a continual booster and friend of Freeman Junior College.

Dr. Harold Gross, a member of the General Conference Board of Education and Publication, attended the meeting of the Committee on Educational Institutions held in Chicago.

SCHOOL BOARD SOCIAL

Dr. Isaac P . Tieszen, president of the board of directors, invited the faculty, staff, and other members of the board and their families for an evening's entertainment on October 3, at the Tieszen Hotel in Marion. After a hearty meal a program of musical selections, introduction of faculty members, and talks was enjoyed.

Into The Beyond

MARY EWERT AUERNHEIMER, of Hillsboro, Kansas, and member of the Lehigh Church, was born February 18, 1879, and died September 22, 1952. She, with her husband, had been in mission work in Cantonement, Oklahoma, in the early 1900's.

GUSTAV H. WEDEL, of Reedley, California, and member of the First Church was born April 3, 1890, and died September 26, 1952.

This talk about preventive wars reminds us of the old saying that if you drink a pint of carbolic acid, it will keep you from catching cold.

Temptations are sure to ring your doorbell, but it's your fault if you ask them to stay for dinner.

Ministers and Christian Workers Retreat

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalms 133:1
"And he said unto them, come ye yourselves apart into a desert place, and rest awhile . . ." Mark 6:31
"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." Matthew 17:1
"But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name." Isaiah 51:15

The 1953 Ministers' and Christian Workers retreat will be held August 8 to 15 at the Cannon Beach Bible Conference grounds at Cannon Beach, Oregon. Now is the time to decide to take advantage of this opportunity of Christian fellowship on the Pacific ocean. In the heart of Oregon's famed coastline, Cannon Beach presents as nearly a perfect setting for the retreat as one could hope to find.

Location

Situated 90 miles west of Portland, Oregon, on beautiful highway No. 101, it is only 100 miles from the site for the General Conference sessions at Jennings Lodge, Oregon. This location gives maximum opportunities for meaningful routes to and from the Conference from all points in our constituency. Good, paved roads lead to the location of the retreat.

Bible Conference Grounds

An undenominational board has operated Bible Conferences for some years. The grounds are completely dedicated to the Lord. The Board has graciously given us the entire week. Located only one-half block from the Pacific ocean, a very beautiful setting is provided.

The facilities are very adequate. The dining room is spacious with very fine food being served. The chapel is simple and worshipful, and of adequate size. The living quarters are so planned to provide good accommodation for various size families, couples and single individuals.

Many-sided Opportunities

Spiritual Refreshment. The place is conducive for large or small group meditation—or for private devotions. In two minutes one is on the quiet sand beach walking along the enchanting Pacific. The distant horizon, the lighthouse, the white-capped waves all suggest the presence of the Lord, as Isaiah records (51:15). Or, in a few more minutes one can be in the midst of the hills, with breathtaking views of the ocean and countryside.

Whether in the cottage, or the conference grounds, in the hills, along the ocean—opportunities for spiritual refreshment abound.

Discussion and Worship. The chapel affords an atmosphere of devotion for group gatherings. Other places of a secondary nature can also be used.

Relaxation and Exercise. No matter what a person's tastes may be, he can be satisfied. Swimming in the ocean, horseback riding on the beach, volley ball, horse shoes, brisk or leisurely hiking, or just sitting and taking it all in—all have their attractions. For those who wish to do some sightseeing, short trips can be taken.

Acquaintance and Fellowship. Opportunities for informal fellowship will be continually afforded. Acquaintances can be renewed and others formed.

Children are more than welcome. Cannon Beach Bible Conference grounds is an enclosed area. A large lawn is in the center of the grounds. Children have been given much consideration. A path has been made for ocean water to run into a small artificial pool in the beach, providing a good place for children to wade safely.

Retreat Information

The Committee On The Ministry is proceeding with plans. Registration information will be forthcoming later. The rates will be surprisingly low.

This retreat, in its marvelous setting, can do much to prepare us physically, mentally and spiritually for the important sessions of General Conference to be held at Jennings Lodge, August 15 to 22.

Andrew R. Shelly, Chairman
Committee On The Ministry

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MCC News Notes

(Continued from page 642)

Postponements for College Students in Class I-O

Under a new ruling issued by the Selective Service System college students in Class I-O who would become subject to a work order while they are in college may apply for and receive a postponement of their work order to enable them to complete their academic year. Previously such a postponement could be requested, but the request could be denied. Now it is mandatory for local boards to grant such a postponement to Class I-O registrants under conditions similar to those under which a I-S deferment is granted to registrants in Class I-A or I-A-O, if they are college students.

Under these conditions the student must be actually in college, or a similar institution, "satisfactorily pursuing a full-time course of instruction." Such a postponement may be obtained only once. It may be terminated and the registrant ordered to report for civilian work in lieu of induction if at any time during his academic year he ceases to satisfactorily pursue his course of instruction.

Note that this provision for I-O men in college is a **postponement**, not a **deferment**. Under the terms of the present Selective Service law, Class I-O men in college are not eligible for a I-S deferment, and would jeopardize their eligibility for I-O if they would ask for a I-S. The postponement now provided for such cases does not jeopardize the registrants' eligibility for I-O.

Jottings

—**Bethesda Church, Henderson, Nebraska:** Mr. and Mrs. Bernard Thieszen were our guests on Sun. morning, Sept. 14. They have been called to go to our Mission field in Japan. They need our prayers as they go. The senior Mission Society met on Wednesday, September 17. Our pastor and Brother Thieszen, and Brother Goertzen have returned from their European journey. We welcome them back and thank God for His guidance and protection upon them. Our pastor and wife the Arnold Nickels, are the parents of a son born to them recently. May we rejoice with them.—Mrs. Pete L. Wall, Corr.

—**Menno Church, Ritzville, Washington:** Andrew Shelly was the guest speaker at our special stewardship meeting held September 3-7, Sunday, the 7th being our annual Harvest Festival. The midweek hour is now being held every Wednesday evening; these meetings had been discontinued during July and August. September 28 was Promotion Day for the elementary Sunday school department. Installation of the new Moeller pipe organ is nearly completed. Pastor Willard Wiebe was called to Chicago recently for the meeting of our Editorial Committee.—Corr.

Immanuel Church, Delft, Minnesota: On July 22, Walter H. McDowell and family came to be our pastor. He gave the morning sermon which was followed by a fellowship meal. In the evening he was installed by John P. Suderman. On September 2, Sara Rempel and Peter B. Pankratz were married. On September 21, Norman Voth occupied the pulpit. The following left for school work: Herbert Fast, Peter Franz, Helen Franz, Elizabeth Franz, Darlene Kroeker, Susie Friessen, Florence Unruh, Vernon Friesen. Arlie Fast was called into U. S. service in September.—Mrs. Theo. W. Nickel, Corr.

—**First Church of Christian, Moundridge, Kansas:** On Sunday, October 5, our church held a Harvest-Thanks and Home-Coming Festival. J. E. Hartzler from Goshen, Indiana was the speaker. There were both morning and afternoon services with a fellowship meal at noon. E. G. Kaufman, J. W. Fretz, P. P. Wedel, and Edwin Stucky filled the pulpit during the vacation of our minister and family. R. C. Kauffman was guest speaker while pastor Miller served as a retreat leader in Nebraska on September 7. Our choirs have started practice once again and will participate in the morning worship services.—Mrs. Willis Voran, Corr.

—**Immanuel Church, Downey, California:** Mr. and Mrs. Herb King were ordained on September 13. They are serving a community church at Guadalupe, California. Mr. and Mrs. Tom Walker spent several weeks in the city and are now serving a Baptist Church at Grove City, Minnesota. A series of children's meetings were held September 8-13, with Evangelist Evarett Mills. Many of the children made decisions and as a result of the meetings our Sunday school is growing. We have also begun to use the new bus and it is a great help in bringing new members into the Sunday school. A science film, "Hidden Treasures," was shown on September 5. Earl Helmuth passed away suddenly on September 1. Internment took place at Garden Grove, Missouri. He is survived by his wife, Pearl. A son, Gregory Don, was born to Mr. and Mrs. Don Aeschliman on August 28. A daughter, Pauline Ann, was born September 3, to Mr. and Mrs. Erwin Regehr, and a daughter, Donna Lee, was born September 13, to Mr. and Mrs. Dick Guengerich.—Corr.

—**First Church, Halstead, Kansas:** During August, while the minister's family was vacationing in Berne, J. W. Fretz, H. T. Unruh and Miss Kuyf brought the messages. On September 10, Miss Kuyf again gave an inspirational talk on China and her experiences there, to our ladies' missionary group. Pastor Habegger was called to Topeka, where he served three weeks for MCC assisting in the settling and orientation of thirty young men who are reporting under the Selective Service Act. During his absence, H. T. Unruh supplied the pulpit. We have been worshiping in the church basement while the new addition is being built, which is nearing completion. Mr. and Mrs. E. G. Kaufman showed slides and spoke on their Egyptian experiences on September 11, at the union meeting held in the Presbyterian Church. September 30, a community service was held for the new Bible at which J. H. Langenwalter was the guest speaker.—Corr.

—**First Church, Bluffton, Ohio:** A reception for Rev. and Mrs. Paul Wenger, returned missionaries from India, was held in the church basement recently, following a Sunday evening program given by the church choir. Approximately 125 pounds of garden seeds were donated by Kermit Herr and sent to MCC for distribution in Paraguay. Dr. and Mrs. L. L. Ramseyer and D. W. Bixler gave reports of the World Mennonite conference, several weeks ago. Title for the lot bought by the Friendly Couples Class, for the erection of a new parsonage, has been cleared and the architectural plans for the parsonage have been accepted. Construction is expected to start soon. Through the cooperation of the General Conference Christian Service Board, and the Bluffton-Pandora, four-church relief committee, arrangements were made with Bluffton College for the use of the entire room partly occupied by the Ohio Cutting Room. Men of the churches have volunteered their services to this four-church project, by making adequate table room of the correct height and much needed shelf space.—Mrs. Gerhard Buller, Corr.

—**Bethel Church, Hydro, Oklahoma:** Menno Harder, instructor at Bethel College, gave us valuable information about the Mennonite Mental Hospitals on both the east and west coast; also the need of the one to be built near Newton. Our church gathered funds for the Newton Hospital. This, we feel, is a needy project, and we can feel that our loved ones can enjoy real Christian care. Several of our group attended the installation of W. Harley King, pastor of the Bergthal Church near Corn. Herman Nachtigal, of Hydro, son of the Rev. Pete Nachtigal passed away September 9. Funeral services were held September 14.—Wilfred Ewy. Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Bethel Mennonite Church, Marion South Dakota, at present served by former missionary H. J. Brown

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.
O living Church, thine errand speed;
Fulfil thy task sublime;
With bread of life earth's hungry feed;
Redeem the evil time.

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ANNOUNCEMENT

Illinois Women's Fall Rally

To be held at the Normal Mennonite Church, Normal, Illinois, on Tuesday, October 28, at 10:00 a.m. and 1:15 p.m. Sack lunch at noon.

Theme: "If ye know these things, happy are ye if ye do them."

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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IF I HAD PRAYED

My voice shalt thou hear in the morning. Psalms 5:3

Perhaps the day would not have seemed so long,
The skies would not have seemed so gray,
If on my knees in humble prayer
I had begun the day.

Perhaps the fight would not have seemed so hard—
Prepared, I might have faced the fray,
If I had been alone with Him
Upon my knees, to pray.

Perhaps I might have cheered a broken heart
Or helped a wand'rer on the way.
If I had asked to be a light
To some dark soul today.
I would remember just the pleasant things,
The harsh words that I meant to say
I would forget, if I had prayed
When I began the day.

I think I could have met life's harder trials
With hopeful heart and cheerful smile,
If I had spoken with my Lord
Just for a little while.

And if I pray, I find that all is well;
All care at His dear feet is laid,
My heart is glad, the load is light,
Because I first have prayed.

—M. Joyce Roder.
Bethel Beacon

WHEN YOU PRAY

Long prayers and long sermons tend to quench the fire instead of kindling it. Brethren, inall things has our Lord Jesus given us the best example—also in regard to praying. When with His disciples, His prayers were of medium length. In the midst of a large crowd, as at Lazarus' grave and the feeding of the five thousand, His prayer was short. When He was alone with His Father, in the Garden, or on the Mount—then He prayed all night.

So ought ye also to do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to be crucified. When in a crowd or with the sick or dying or the unfortunate, short. When you are alone with your Father in your secret closet, pray as long as you please. **—C. H. Spurgeon**

Of Things to Come

Oct. 15-17—Western District Conference, North Newton, Kansas.

Oct. 5—Worldwide Communion Sunday.

Nov. 16-21 Bible Lectures, Bluffton College, by Rev. Jitsuo Morikawa of Chicago.

Nov. 19-20 Ministers' and Women's Conferences, Bluffton College

Oct. 26—Reformation Sunday.

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

1953

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.

"With THANKSGIVING"

—a special

Church Bulletin

for your Sunday worship

NOVEMBER 23

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Editorials

KNOWN BY THEIR FRUITS

Jesus places a test to Chistians that seems amazingly simple. In closing His Sermon on the Mount He states that those who hear His sayings and *do* them will build their houses wisely. A tree is known by its fruit; this seems a logical and simple test.

The principle of the test is sound. Not what a man says about himself, not how vigorously he condemns those who disagree with him, not his pious formalities, but what are his fruits? What are the Christian marks in his ilfe that show unmistakably that he belongs to Christ?

This test is sometimes criticized by saying that it places the emphasis on "works" instead of on "faith." But there is no conflict. The fruit develops from within and from the normal nature of the tree. It is not something tied on the outside. The apple tree has an apple character and so naturally develops the apple as its fruit. The Christian by faith accepts the salvation offered by Christ. Faith is a necessary first step by which the soul lays hold of Christ, but when that relationship is genuine there is bound to be the natural fruitage of a godly life. It is not either fruit or faith but both faith and fruit; both acceptance and expression.

Is a man Christian? You will know him by his fruit.

LIVING A DISTURBED LIFE

This is an age when we seek desperately to be calm and relaxed and avoid all tensions. But the Christian life is not one free from all disturbances and concerns. True, we should not live a confused and disorganized life, but Christ hardly expected His followers to live in undisturbed comfort and unconcerned indifference.

Christians should live disturbed lives. That is, they should be deeply disturbed at the world's sin, the hungry millions, the rank injustices that men suffer, the poverty and wretchedness all around the world.

The Christian should be troubled about the laxity of present morals, and the materialism that affects all of us. We should have a great concern for those caught in the grips of sin, and a deep sympathy for those who do not know or accept the Gospel. Jesus weeping over Jerusalem shows us something of His inner disturbance because of the gap between what the city was and what it might have been. He was frequently troubled in soul and His dying on the cross and the agony that went with it was not very serene. Jesus did not say, relax, and follow me but take up your cross. Taking the spiritual tensions out of a life is to be left as limp and useless as a watch relieved of the tension of its mainspring.

We need not be overly anxious or confused but we should be deeply concerned. To be at peace with God and man is a great achievement, but to have peace of mind simply because the mind has no concerns about the world's needs is to be asleep. To be so satisfied with ourselves that we feel no disturbance at the great causes for which Christ died is not spiritual peace but spiritual suicide. Watch and pray.

CONSIDERING THE REFORMATION

As we approach Reformation Sunday it is well to consider whether the church today is guilty of any of the mistakes and weaknesses of the church at the time of Luther's Reformation. There are some striking similarities.

At the time of Luther, church membership had become a mere form. It meant very little to the life of the individual. There were no great spiritual demands, no deep experiences, no changed living, no high disciplines. The Lordship of Christ was fading out.

There is something of this same condition existing today. Belonging to church often means little; no great demands, no high loyalties, no deep devotions to Christ, no heavy responsibilities. The church is too much thought of as a Comfort Club to soothe us and make us feel comfortable. We place our trust in our own wisdom, our wealth, our inventions and discoveries instead of in a living relationship with our Lord. We assume too little obligation for the great work of the Church.

In the days of Luther, religion became a form instead of a force. It lacked spiritual vitality. It was more a matter of prescribed works instead of a living faith. A cheap way to buy forgiveness was worked out. Religion consisted largely of paying indulgences and giving money for building cathedrals. It was an easy system of bookkeeping.

There is the same danger existing today. Religion can so easily develop into an outer form instead of an inner reality. It is an easy system of works instead of a vital faith in God. When Luther laid hold of the great truth "the just shall live by faith," he found a strength that changed the world. We must recapture that same power.

Again, in Luther's day the Bible was almost a closed book. Even the religious leaders often did not read it. It was kept from the common people because they were considered too ignorant to understand it.

Today we have plenty of Bibles. We have just witnessed the greatest undertaking in printing history—the printing of a million copies of the Revised Standard Bible. Year after year the Bible leads the list of the "best-sellers." But it is a strange fact that while we buy many Bibles they are often used as pious ornaments instead of being meat and drink for the soul. With the opening of the Reformation the Bible was suddenly read and studied by the thousands who found in it life and peace.

Our day, too, needs a new sense of the Church and what it means to be a member; a great spiritual experience which makes religion a reality; and a deep interest in the Bible as the Word of Life.

Losing Life to Find It

ELBERT KOONTZ

Matthew 10:16 and 39
(Condensed from the Western District Conference Sermon, presented by Elbert Koontz, The Conference President.)

The Fifth Mennonite World Conference held at St. Chrischona, near Basel, Switzerland, was possible because some four hundred years ago there were a few individuals who were willing to lose life in order that they might find life. They were seeking life for themselves and for others who were to follow them. Throughout the History of the Christian Church there have been those who knew what it was to be sent as sheep among wolves. The things that Jesus told his disciples became literally true, not only for the disciples but for many who were willing to follow Him and His teaching to the uttermost. The early leaders of the Anabaptist movement also experienced the truth of this teaching. They were sent forth as sheep in the midst of wolves, and they lost their lives that they might find the life more abundant and eternal.

One of the great privileges and a time of inspiration for those who attended the Conference was the opportunity to visit some of the places of work and places of persecution of those early leaders of the Anabaptist church. It was our privilege to visit some of these places and realize again that they did give their lives that even we today might have life.

It was on the closing day of the Conference that thirteen bus loads of the delegates and visitors made their way across the beautiful countryside to Zurich. Proceeding across the river in which Felix Mainz was drowned, we came to the Great Cathedral. As we approached the bells were ringing, welcoming us to this place where four hundred years before the founders of our faith were not welcome and met their death because of their faith. While we entered the cathedral the great organ was playing the great hymns of the church universal. Following the service in the cathedral, in which a message about the early Anabaptist movement was given by one of the professors in the University of Zurich, we made our way through the narrow streets of the city, past the place where Zwingli lived and worked, to the home of Conrad Grebel. Here a memorial plaque was placed on the corner of the house. From this place three of us continued to another home on another narrow street and read a plaque that had been placed on this home also. On this plaque it stated that Lennin lived in this house from 1916 to 1917. We were impressed with the difference in the lives of these two men and the impression that their life work had left even in our day in the lives of millions of people around the world. We returned again to the river, and there paused to remember again the great sacrifices of Felix Mainz. There on the river, looking to our right, one could see the old fish market building where he was tried. In the building not far from there was the place where he was kept in prison before the time of trial. As we looked into the clear blue water of the river, we were told that this was the place where he was drowned and gave his life that he might find life. All this and more made us conscious of the price that must sometimes be paid to be a follower of Christ. Christ said he was sending his disciples forth as sheep in the midst of wolves. Many of the sheep lost their lives only to find them again.

As a result of these persecutions the Anabaptists were spread. The week end following the Conference we visited some of the Swiss Mennonite churches. Some of these communities trace their origin to the time of these persecutions in Zurich. These people spent many years in the mountains as quiet people of the land. Services were held in caves in the mountains. Only in comparatively recent years have they been free to worship as they please in meeting-houses that they have erected.

Traveling through Germany one is made aware again of the great sacrifices that our early fathers made for their faith. Here, too, they were sent forth as sheep among wolves. Here, too, they knew through sometimes bitter experiences that in order to find life they must lose it.

Today hanging on the church tower in Munster, Germany, are three steel cages. After taking three of the leaders of the Munsterites through the streets so the people could jeer at them, they placed them in these three cages on the cathedral tower. They were left in these cages until life ebbed away. The bodies remained there until the kind elements of nature finished the work of decay. The bones were left until they too returned to the elements. The cages still hang there as a reminder of the truth that followers of Christ are sent forth as sheep in the midst of wolves, and that the secret of finding life is to lose life.

As followers of these and many others, the Fifth Mennonite World Conference was held. In many ways we could see that we had failed to have an adventurous faith that was taking us forth as those who had gone before had. We began to ask ourselves the question, "How many of us would be willing to lose our lives for the cause of Christ today?" Would we be willing to do this voluntarily today even as our fathers in the faith did, or have we slipped from that courageous faith?

"The Church and her Commission" was the theme of the Conference. The years since the beginning of the Mennonite Church have not changed the true church nor her commission. It is essentially the same.

We as a conference here today are gathered to think about that task and commission. As we think about it we need to re-examine our faith. Are we willing to be sent forth as sheep among wolves? Are we willing that our physical life be lost in order that we find true life? Those early leaders

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Another Reformation Needed

ORLIN F. FREY*

The Protestant Reformation in the sixteenth century constitutes one of the most powerful spiritual movements in history. October 31, 1517, the day when Martin Luther nailed his ninety-five theses to a church door in Wittenberg, is correctly designated the birthday of the Reformation. The effects of the Protestant Reformation have been felt throughout the entire world. It was the beginning of a great movement which completely changed the corrupt church of that day.

Reforms were not new even in Martin Luther's time. Consider the reforms of Josiah, king of Judah, recounted in II Kings 23:4-15, 24-25. There Josiah commanded Hilkiah, the high priest, and the keepers of the temple to bring out of the temple of the Lord all the vessels made for the baalim and the Asheroth. He did away with idolatrous priests, destroyed idols, tore down houses of the devotees of the fertility cults, desecrated the high places, forbad Molech-worship, put away necromancers and wizards, and destroyed all abominations. He turned to God with all his heart and soul and strength in accordance with the newly-discovered law of Moses. Because of his God-fearing character he rid the nation of idol worship, immorality, and false sacrifices.

King Josiah's reform brought his people back to the worship of one God, the God revealed to Moses. Martin Luther began the reformation which brought the peoples of Europe face to face with the needed reforms of their day. The Christian Church today needs to re-evaluate its position; it needs to re-evaluate its work; it needs to re-evaluate its doctrine; it needs to be brought back to its founder, Jesus Christ.

When Josiah instituted his reform six-hundred years before Christ, he used as his guide the book of the Law of Moses discovered in the ruins of the temple. His reform was founded upon the Word of God. It was instituted by literally obeying the Word of God. Martin Luther began to study the Holy Scriptures diligently, and as he studied, he realized that the church was in dire need of reform. The sacramental system of the universal church had grown so corrupt that it was rapidly approaching idolatry. As he turned to his Bible, Luther, like Josiah of old, realized that God meant for people to accept His teachings and to live in accordance with them. In the footsteps of these earlier reformers, Menno Simons began a diligent study of the Word of God. He, too, realized that men must obey God, that they must not only profess Christ but also live the Christlike life.

What is wrong with the Christian Church today? The thing which most surprised the pagans about the early church was the beautiful love which the Christians showed for one another. Is there danger that soon someone will say, "See how these Christians fight with one another"?

The church today is in need of a reformation. It has tried to please everyone, and as a result it pleases no one. We are afraid to say, "Here we stand," regardless of the consequences. We are lukewarm. Our bickerings are not about the Word of God; they concern petty, unimportant things. If the church of Jesus Christ cannot fully and completely do the will of God, it cannot permanently please the people. Some leaders may sway the church to great changes, but these will be only temporary reforms unless they are based upon the will of God.

The church has gone on the defensive. It wrongly presumes that it needs to defend itself or its God. What good is a football team which has a perfect defense and stops its opponents easily but never makes a touchdown itself? What good is a defending church which never propagates the Gospel? Is our God so helpless that we must constantly defend Him?

The church has become so tied and gagged by the "isms" of the day that it cannot do its work unhampered. False prophets are still with us, as materialism, humanism, secularism, scientism, fundamentalism, and morednism attest. We are overconcerned about endowments, finance, rationalizing God's purpose for man, and explaining prophecy in terms of the millennium.

The church has gone too far in sanctioning the worldly ways of government. "Thou shalt not kill," and "Love your enemies," have been called the "dream of idealists." But unless we reject the militaristic systems of our day and follow with Menno Simons, we shall have no reason to exist as Mennonites. God has entrusted to us the propagation of the message of nonresistance. Will we fail Him and go the way of the world? When he was tempted, Jesus refused to bow down to Satan; He did not want to win the kingdoms of this world, he wanted to win the peoples of this world. **Jesus refused to win the world by dropping atomic bombs!**

Does the doctrine of the church need reform? Have we drifted from teaching the word and will of God? The church maintains that God is all-knowing, all-powerful, and ever-present. We know Him as Father, Son, and Holy Spirit. As Father, His acts of creation testify to His being; as Son His life and redeeming works are recorded in Scripture; as Holy Spirit He enters into our very lives. This doctrine needs to be re-emphasized.

Man has been created by God a little lower than Himself. He is subject to physical needs, but he is also able to discern right and wrong. This doctrine, too, needs re-emphasis.

We hold that man is born with the possibility of both good and evil in his life. Evil is always about us, and, therefore, it is impossible for us ever to be perfect in ourselves. Christ in His redeeming sacrifice bridged the gap between his per-

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*Pastor. Goessel Church, Goessel, Kansas

After the Committee Meeting

The following letter was written by one of the members of the Editorial Committee as his train sped homeward after a committee meeting in Chicago.

Tonight my train speeds westward from Chicago, back again to my church in Washington. I have come 2,000 miles to attend a three-day session with our Conference Editorial Committee. I write to you because I feel more of our people would like to know what goes on in such a committee.

It was nearly four months ago that I drew a red circle around these days on my calendar—September 24, 25, and 26. I made plans to attend. Others would come from Kansas, Ohio, Illinois and Canada. In my files were letters and information from our secretary relative to the agenda of this three-day meeting. I prayed that the Lord would prepare our hearts and guide us in the important work that was ours to do.

Now it is over. Recommendations, ideas, discussions, and problems still linger in my thoughts, as the train speeds westward into the night. Decisions were made that will require much "labor of love" for someone before they can be carried out.

Far on the future's horizon I see a new day dawning for our churches. For the Sunday schools there will be new graded lessons that will be especially adapted to the needs of our congregations. For the Young People there will be better materials for programs as well as other helps in youth activities. For the Juniors there will be a new Youth Hymnary and attractive C. E. programs. For the midweek services there will be Bible study lessons for all ages. For retreats there will be helpful curriculum suggestions and studies. On the future's horizon I see literature on the Christian Family, booklets and visual aids for Teacher Training Classes, and Catechism Workbooks. Should Christ tarry, all of this will yet come to pass!

As the train rolls steadily into the night, and as I think of these things, there comes a sharp sense of the importance of the **printed page.** Our Heavenly Father used the **printed page** to give us His Word. He must guide His children now as they use the **printed page** in the task of teaching that Word. He must lead dedicated Christian Young People in the work of creative writing, art, and publishing. **Our Heavenly Father must lead us all to see that the task of producing good Christian literature is inseparably linked with the task of Christian Education, as well as the task of Christian Missions!** In all of these areas the fields are "white unto harvest" and "laborers" are needed.

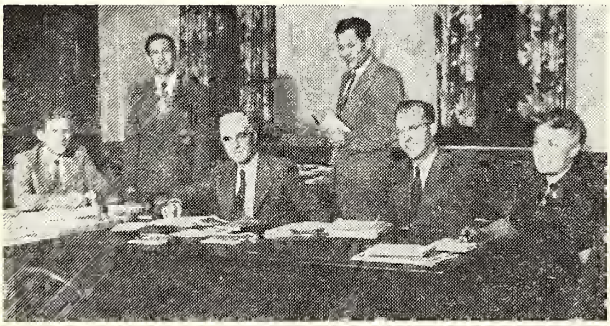

Photo courtesy S. F. Pannabecker

Editorial Committee in session at Mennonite Bibical Seminary. From left to right: Willard Claassen; Paul Shelly, Chairman; I. I. Friesen; Henry T. Klassen (visiting represenetaive); Willard Wiebe; Mrs. Edmund Miller.

The train speeds on and already I am thinking of the next meeting of the committee in spring when actions that have been carried out will be reviewed and further plans will be prayerfully laid. "Help me, Father, to be more earnest in prayer for our Board of Education and Publication and for its various committees, including the Editorial Committee. In Jesus' Name, Amen."

Willard Wiebe

ANOTHER REFORMATION NEEDED

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fection and our imperfection. If we were to change this doctrine, we would think we could be perfect ourselves and would no longer need the Christ. But these basic doctrines do not need to be re-formed; they need only to be re-interpreted and re-emphasized. Nevertheless, we find people who would like to change the teachings of Jesus. They would say that the Sermon on the Mount is too idealistic to follow. False teachers say Christ's way of life is for a future millennium and not for us. Would they eliminate the Lord's Prayer, "Thy will be done on earth as it is in heaven"? It is extremely unfortunate that they are preaching these false doctrines.

It is true that we live in the day of grace, that we are saved by faith. It is equally true that faith without works is dead. In Matthew 25:34-40 Jesus indicates that the judgment is sure; those who do certain acts of kindness will inherit the kingdom, while those who neglect those deeds must depart from God.

There are many areas where reforms are needed—we must fearlessly institute these reforms. Josiah did that which was right in the sight of God. Martin Luther said, "Here I stand; I can do none other." Menno Simons stated his position and did not waver from his faith. As followers of Jesus, we must do as much if we would be worthy to be called Christians.

LOSING LIFE TO FIND IT

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of our church were willing to do just that. Does Christ ask less of us today?

May we somehow be inspired to do this, not for the sake of our fathers nor for ourselves alone, but for Christ and His Kingdom and for the people of darkness and despair in this world of tragedy and woe today. The task of the church is still unfinished. May we give our prayerful and careful attention to this great work which God through Christ has given to us.

A Layman's View of the World Conference

AUGUST EPP

It has been said, "A very large part of a trip or a vacation is the preparation and the anticipation thereof," so also it was in the case of going to the World Conference in Basel. One thought of the many people leaving their work and coming from all over the world to attend such a conference, of the tremendous problems that would be discussed, of the profound resolutions that would be forthcoming, of the challenging talks that would be given, of the friendships that would be created, of the great Christian experiences by like-minded people coming together for a common purpose and many others. Naturally some of these expectations became realizations but others did not.

Repeatedly we were reminded of the faith of our fathers and the persecutions they endured for the cause. Many times we were admonished to carry on the obligation of the brotherhood in the obedience to our Lord. One could not help but be impressed with the sincere pleas of the European speakers in stressing more unity between the churches. In Europe a Mennonite can transfer his membership from one church to another without any difficulty but not so in our country and this is hard for the European to understand, especially if a second baptism is required by the church into which one is transferring his membership. Some of these sensitive problems received a bit of consideration in our group meetings but not before the Conference as a whole. I was very much impressed how some of our American ministers attempted to dodge the issue and tried to minimize these differences when they are still so real and of such deep concern.

My feelings as to the way the Conference was conducted are somewhat expressed in a statement that was made to me by one of the outstanding ministers of Europe, "The whole Conference was conducted in too sweet a fashion, it was rather evangelistic and since no real problems were discussed, one almost wonders what the purpose of our meeting was, especially so when representatives at a world conference cannot participate in the Lord's Supper because of the lack of unity of the American churches."

I am convinced that there was a very real value in that so many of our group visited in the homes of our European Mennonites. This was something which helped us to understand their way of life and in turn they, too, learned to understand us a bit better. Time and again we were told by these people how much they appreciated the help that came from America when it was so badly needed. So they were glad that we came and stayed in their homes where they had an opportunity to extend to us a bit of hospitality. This sincere gratefulness made us all feel very humble and made us feel we should do more for others than we now are doing.

Some Impressions of Colombia

MARIE KROEKER

To have breakfast in Miami and supper in Bogata is indeed a unique experience! Not that the meal itself is so different, but the total environment seems strange—the change of climate, the manners of the table waiters, (seldom waitresses) the way of serving, the appearance of the kitchen and the ability to make out one word of what anyone says.

The plane trip was wonderful and the weather most beautiful as far as Baranquilla. About ten minutes after leaving Baranquilla we headed into a thunderstorm. The plane bounced up and down quite a bit and I couldn't help but think of all the possible dangers. Fortunately this lasted only for about ten or fifteen minutes.

It is quite impossible to summarize one's impressions of Colombia in a few paragraphs because this country is a land of great contrasts, extremes and contradictions. One noted author in writing about Colombia says, "Time suffers a bewildering confusion," and again, "...an anthropologist could study almost the whole history of mankind without setting foot outside the frontier." One is constantly astonished to see something very new and modern, such as a new Buick, a new piece of farm machinery, or perhaps a new sewing machine, electric refrigerator, stove, or deep-freeze. Also in the way of clothes, many people are surprisingly well-dressed. On the other hand, one also sees much extreme poverty—people living in small bamboo huts with the kitchen under a tree nearby.

After having spent two years in Italy, I find myself constantly comparing and contrasting. There are many things here which remind me of Italy—high mountains, deep valleys, market plazas in front of the Catholic Churches, the presence of many Catholic priests, political unrest, etc. On the other hand I am also quite aware that this is not Italy. The vegetation here is of a more tropical nature and the mountain slopes appear to be much more of a wilderness and waste. In Italy very many of the steep slopes were very neatly divided into small fields, terraced and cultivated. Furthermore, Colombia, although rich in legends and folklore, has practically nothing of the classical antiquities, medieval palaces, beautiful paintings, wonderful sculpture, and architecture which draws so many tourists to Europe. Even handwork and crafts is not what it is in the neighboring countries of Mexico and Ecuador. It is difficult to find a nice handmade souvenir that has not been imported. The most tragic difference is that here the possibilities of evangelism are even much smaller.

The Evangelical Confederation of Colombia, in their May 1—June 20 **Report on Religious Persecution in Colombia,** described twenty-eight cases of persecution which they had investigated. They state that this bulletin reveals only a small fraction

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Our Church Visitation Tour

P. J. AND FRIEDA BOEHR*

"The Lord is........not willing that any should perish but that all should come to repentance," II Peter 3:9

"Ye are witnesses," Luke 24:48

"O Lord God......keep this forever in the imagination of the thoughts of the heart of thy people." I Chron. 29:18

Missionaries on furlough, together with all other of God's children, need to keep before them the urgency of the things pertaining to "The Great Commission." We find it so. You people may have occasion to wonder whether the Boehrs have gone into hibernation; but not exactly are we in hibernation. We are looking forward to the time when we can extricate ourselves from the very materialistic atmosphere in which we have been finding ourselves for months. Before and between church-visitation trips, covering around 15,000 miles of travel by auto alone, there were urgent demands upon our time by the weighty project of rebuilding our home and changing it into apartments. Truly "a chore"! We praise the Lord for health, strength, and guidance given for and in the many various duties and opportunities that the summer brought to us. This past summer's experiences stand in strong contrast to those of the previous summer, with its long "waits" at Chungking and Hongkong. We trust our mission board and churchconstituency will pardon the long delay in bringing reports of our missionary-meetings itinerary.

It was in the middle of February that we set out by auto for a three-months spring church-visitation trip. Fearing that severe winter weather might make motoring impracticable in Canada, we left the car in Nebraska and travelled by train and autobus. We found that the auto might well have been used in Manitoba, but along the way we found heavy snows. A few meetings in South Dakota had to be cancelled because of blocked roads on account of heavy snow during our stay there. The omissions provided for more time to fellowship, and reminisce, with our China co-workers, the dear Browns, and others.

The missionary conference which the Elim Bible School conducted with local churches at Altona, Manitoba, was well attended and proved a source of inspiration to speakers and hearers alike. The fellowship with other missionaries, Bible School faculty, and church leaders, meant so much. We were thrilled as we participated in the lusty, heart-warming, God-honoring singing by choirs and congregations. The singing was largely in the German language. We wished that the unhappy country (China), which we had so recently left, might hear and heed the pleading invitation: "Komm' doch zur Quelle des Lebens....hier wirst du ruhig und sat." Happy are we that there are those in China who have come to this Fountain and have come to know the "rest of faith" in the Lord,—how we do wish there were more!

After a few weeks of visiting of churches, and several other schools, we returned to Nebraska. The few days at the Missionary Conference at the Grace Bible Institute, packed full with meetings, seeing friends, and noting the warm zeal for the Lord in the young people as they swarmed to the meetings, were days of blessing indeed. In the midst of this conference we had to break away to meet other engagements.

Our car now nosed its way to the southwest. Because of a somewhat close schedule, it was necessary to do some night driving. A dear young brother from the Institute kindly chauffeured us through that first night (driving most of the 900 miles that we made the first day) and then returned from Albuquerque, N. M., to Omaha by bus. In this way we were able to be in Los Angeles in time to meet our appointment there.

Here at the Immanuel Church we again participated in a week of missionary conference. The unhurried round of spiritual feasts, as we listened to other missionaries, and fellowshiped with the dear people of the church in their homes, was a very enriching experience. This was true also in the homes of the many churches we visited in California, Oregon, Washington, British Columbia, Idaho, and western Nebraska. Among the church groups, and the homes, it was good to note the steadfast interest in the work of bringing the Gospel to the "regions beyond" on the part of a goodly number. In many places we were stirred as we noted young brethren with fixed purpose and strong faith, "holding forth" as leaders of churches. Whether experienced in years of service or just starting out as "watchers on the walls of Zion," these leaders under God are directing the affairs of our church. May the Holy Spirit constantly empower them, and keep before them the vision of perishing souls that can be saved and kept, if the Word be administered faithfully.

Outwardly also the season of the year was exactly the time for a pleasant trip. Everywhere we found signs of the different stages of advancing spring and summer:—flowers and green lawns in California in March; mountainsides showing new green vegetation and flowers; Oregon's azaleas, fir trees, strawberry and raspberry fields; rich wheat fields also interspersing the arid areas of Idaho and Nebraska. In Vancouver the season also brought its beauty in flower, garden, and field.

The mission-festival in the First Church of Mountain Lake, Minnesota, with visits to other churches, started off our trip to the northwest in June, and remains a pleasant memory. The stop at the church in Warroad, Minnesota, was interesting to us, in that we hardly knew of such a place, and that a historic peace church should be on the "War-road!" Here we found a small group of fervent believers. Then on we went to North Dakota, with meetings at Alsen, Langdon, Munich, and Arena. The problem of shepherding a flock in these wide-stretching, sparsely settled areas, is partly one of keeping auto tires on the go, all so different from the densely populated field of China, with thousands at one's very door!

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*Recent missionaries in China

Saskatchewan welcomed us in early July one evening, with a brilliant sunset scene (a bit too brilliant for driving straight toward it.) We drove north and westward, arriving at Weymark with the sun square in our eyes at almost ten at night. We were reminded of that first evening often in succeeding days, as we would come out of a church after a late meeting, and still find the sunset-glow on the western horizon. The retreats at Rosthern Youth Farm and Elim Gospel Beach near Swift Current, were red-letter days. What a joy to meet with and to minister to these young people, and to note the warm earnest response, as the claims of Christ concerning a lost world and the urgency of the task, was presented to them. The visits to many of the Saskatchewan churches also brought new, enriching, and varied experiences. Our itinerary took us to the Lost River and Carrot River areas, in the northeast corner of the province, with their fertile fields both in the realm of nature as well as in the fields of church life. Here on several occasions the tractor was brought into good play in pulling us out of deep mud holes. Heavy rains had made country dirt roads almost impassable in places.

As we look back to the times of these visits to the many churches, groups, and homes, we feel deeply grateful for the kind and generous hospitality which we met at every turn. May the Lord reward all you dear ones along the way. Our God graciously protected on the long journeys, and supplied the needed health and strength. We humbly, warmly praise Him for this. We pray that all these contacts may truly redound to His glory.

Concerning the immediate future, as we understand the Lord's leading, we will be in a teaching ministry in the Bible School at Swift Current, Saskatchewan, after the middle of October. As we follow the call to Swift Current to teach Missions and other subjects, we consider this work to be a continuation of our missionary ministry. It is a burden on our hearts to keep on challenging the people of our churches to complete the unfinished task of world missions, which has been so imperfectly and often feebly attempted by us, considering the vast and unbounded resources of Christ, which are amply sufficient for the crying needs of a confused and troubled world. We need to pit the imperalism of Christ over against the imperalism of a God-defying fanatical social and religious cult. Only the Gospel of Christ and an awakened church, with fully yielded lives for the "service of the King" are the answer to the present need. May we all be faithful to make Christ known everywhere, and to help prepare the Church for the Return of the King. We request your prayers for our new task.

Some Impressions of Colombia

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of the actual persecution against Protestants—that many have fled to other parts of the country and many are hesitant to report for fear of police reprisal. Two believers were assassinated, a number of others were beaten and imprisoned. Two churches were destroyed and many Bibles, Testaments, tracts, and other religious literature were confiscated and burned. In some communities the religious services in churches were disturbed so that they could not be continued. Many believers were attacked in homes or churches and threatened in various ways.

Our own missionaries do not appear to be in immediate danger, but they feel very keenly the forces of opposition. Evangelistic efforts outside of our finca, or farm, are very limited. The people in this community seem very friendly, and many would be interested in the gospel, but they feel that life is too difficult for Protestants.

As a voluntary service worker I have enjoyed and appreciated the opportunity of fellowship with our missionaries on the field and also the experience of seeing their joys, their needs, disappointments and problems. On the finca here, they are now working with about fifty children. This work requires much attention to little things, and patience as well as faith and prayer.

Our voluntary service work this summer consisted mostly of such work as gardening, cleaning, painting, sewing, and teaching English and crafts. We were not able to help very much in the work with the children because of the language. Our efforts to understand each other were usually more entertaining than educational. It was very thrilling, however, for us to hear them sing so many of our familiar gospel songs and to pray.

This work has been inspirational and challenging. Since the doors are closed to additional missionaries we need to pray for a double portion of wisdom, courage and strength for those who are here now. If we expect our efforts to bear fruit we will need to give our wholehearted support through gifts and faith and prayer.

Lift Up Your Eyes

A young man once found a two-dollar bill in the road. From that time on he never lifted his eyes from the ground when walking. In the course of forty years, he accumulated 29,516 buttons, 54,172 pins, 7 cents in pennies, a bent back, and a miserly disposition. He lost the glories of the sunlight, the smiles of friends, the songs of birds, the beauties of the flowers, trees, blue skies, and all there is in life worth living for—the opportunity to serve his fellow man and spread happiness.

Three Months in Neuland

MARIE J. REGIER

(The following are some excerpts from a report by Miss Marie J. Regier, who is working under the Home Section of the Board of Missions in Paraguay at present.)

Whereas my stay in Volendam and Friesland was limited to three months, three months is only the beginning in Neuland. In Volendam I taught ten hours a week in the Centralschule. Besides that I taught several Bible classes, a mission class, a class in visual aids for Sunday school teachers. What time was left I spent in home visitation. My stay in Friesland was during vacation, so I did not teach in the Centralschule but limited my time to the classes for Sunday school teachers, a youth group, and an adult Bible class. Here in Neuland I teach five hours a week in the Centralschule; attempt Sunday school for adults in Halbstadt, the central village; and visit in the homes and help with the women's mission societies.

. . . With my youngsters, about seventh grade, there has developed sort of naturally a student night on Tuesday for those who are from other villages but room and board here in town. It started with a group of them coming one evening and asking whether I would not tell them stories. So now we play together, look at books and pictures, I read to them or tell them stories, and it gives us a chance to get close to each other. One night I had told them in connection with ancient history, which we study in class, of the excavations of Egyptian tombs and the enormous wealth, which archaeologists have found there. The boys remarked that those men did not need to worry about money for the rest of their life. "But," I explained, "they did not take those things for themselves. They were archaeologists—scholars, who sent all of this to museums." "Well, I guess they put a couple of handfuls into their pockets all right," the boys insisted. I am wondering how much of a reflection that is of adult attitudes about them.

It is more difficult to get into close touch with adults who have all sorts of other responsibilities... Most of the villages have "Wochenschluss," a prayer meeting on Saturday night. I am afraid we in the North would find it rather difficult to have services on a busy Saturday night. Quite a few attend this, though it varies from village to village. In some villages practically everyone attends, but very few take part in audible prayer. In others again, the group that attends is smaller, but a good number take part. In many villages the children do not attend meetings where adults come. But there are other villages where the children are present for every meeting.

. . . Upon Rev. Hans Rempel's suggestion, I am attempting adult Sunday school in Halbstadt on Sunday morning after the services. I imagine about half of the group stays; the other half leaves. Attendance on the part of the men is particularly weak. Only from half a dozen to a dozen remain... A good number, however, seem to appreciate this opportunity of learning more of the Bible...

In order to get people used to the Sunday school idea in other villages too, because eventually we want to try over there also, I always present the Sunday school lesson in abbreviated form to the patients in the hospital, whom I visit on Monday forenoon. When they go back home, they can spread the idea a bit; and it will not be quite so new when we get ready to start.

The visits in the homes reveal all sorts of things. In very many of them one finds a warm appreciative spirit for the visit, which encourages them to go on and to know that they are not forgotten. There are at times very touching scenes; as, for instance, that of the old couple who live in very poor quarters. But there was an old sister-in-law who did not seem to be able to settle down with some distant relatives, and so the old couple took her in. Now, she says that she is satisfied to stay here until she dies. The two women sleep in two beds, and the man makes up his bed in the kitchen by putting some boards across wooden sawhorses. I think the church has decided, however, to make him a bed.

Sometimes, however, one hears stories which almost make one's heart stop . . . It is such a comfort in times like that to know that God has dealt with such people all these thousands of years, and He has never lost hope. He is still carrying on, and us along; and He is spreading His kingdom through just such weak human beings as we are.

From Japan

(Below is an excerpt from a combined letter by Leonore Friesen and Esther Patkau written from Karuizawa, Japan on September 15, 1952.—J. T.)

May the Lord ever keep all our eyes focused completely on Him, for only then can we exalt Him in life and work "And I, if I be lifted up from the earth, will draw all men unto me." Yes, He will do the drawing, we need do only the exalting. We thank Him for these Japanese that He has already drawn into the fold and who are our brothers and sisters in Christ—yes, are your brothers and sisters in Christ. We are aware of the fact that there are those on the home front daily upholding us at the throne of grace. We are merely the mouthpiece as

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Search for Ideas

"How could we build a more active youth fellowship in our church?" Every leader asks this question some time or other. And then, this one always follows—"Where can I get some new ideas?"

The search for ideas calls for alertness on the part of the officers. Many youth groups are sluggish because their leaders and members have not been wide awake to see how their program may be improved.

The search for ideas might begin by calling a worker's conference. The informal meeting of officers and leaders unites the leadership in the common purpose. Problems can be discussed; old and new ideas shared: The power of inspiration can be found in such periodic meetings.

The search for ideas must include wide reading. The Youth Section of the "Mennonite" might carry a report of the youth program at the Deep Run (Pa.) church. An alert reading of that could suggest ideas for new activities in other churches. **The Mennonite Weekly Review** occasionally includes news of youth activities in other Mennonite Brotherhoods. Read these and other church periodicals for ideas. Why not also share your local triumphs with the young people of our conference by reporting to the Youth Page!

Have you tried an exchange program lately? A service of worship or a fellowship hour with the youth of another church can be very rewarding.

The search for ideas might include attending a retreat or a conference. This summer one of the unique features of the Northern District youth retreat was the class, "Building a Vital Y. P. U. Fellowship in Our Church," taught by Grace Miller. The Y. P. U. Youth Manual was presented and studied. For four days the campers from different churches discussed some of their problems. They were problems such as: What can Christian young people do on Sunday? How can the Christian experience be made vital in everyday living? What about the lack of interest on part of some young people in the youth program?

However, they went further than just presenting problems. Members of the various groups also shared ideas that had helped them in solving some of the very difficulties which were brought up by another group. For the alert camper this search for ideas was very rewarding. The study of the three area emphasis of the Y. P. U. helped them to see where their own local program was lacking. Every alert camper went home with some ideas.

Plan to attend the worker's conference, the retreat, or the workshop when the opportunity is yours. By so doing, you will be rewarded in the search for new ideas. **—Harris Waltner**

Leading a Discussion

HORTENSE STORVICK

1. State clearly the topic for discussion.
2. Take time to describe the situation as it appears to various members of the group.
3. A question for discussion always represents a problem in setting.
4. Group thinking uses the contributions of all in the group. Each one participates according to his ability.
5. Group thinking depends upon information. The facts must be assembled. The common evil of group discussions is trying to arrive at collective wisdom by combining individual ignorance.
6. Be fully prepared on the topic yourself, but contribute only when necessary in order to help the thinking progress. A discussion leader is not a lecturer.
7. Remind the group that group thinking is not an argument. Here each strives to keep an open mind.
8. Each person should not only be aware of the problem as it appears and feels to him, but should strive to understand and feel as it looks to others.
9. Each person participating should make clear why he considers the factors he mentions important.
10. Before the time is up, leader and group should work together in making a summary of the important points in the situation or problem and in its solution.

Two practical suggestions for those who participate in the discussion:

1. Listen carefully to what others in the group are saying.
2. Try to control your facial features while one speaks who opposes what you think. Do not show your disagreement by telling your neighbor about it in an undertone.

—We Learn to Teach

SUCCINCT SENTENCES

Feel glum? Keep mum.
Don't grumble. Be humble.
Trials cling? Just sing.
Can't sing? Just cling.
Don't fear—God's near.
Money goes—He knows.
Honor left—not bereft.
Don't rust—work! Trust!

—Ernest Bouner Allen in NOW

Death at the Stone Bridge

Joe's dead all right, and shoveled six feet under. The coroner called it accident. I call it murder.

There wasn't anything accidental about it. Everything went off according to plan.

Joe got through collecting over at Curbtown at 3:30 and started driving toward home on the Pike Road, same as always. He'd been working fast and was tired, and the day was warm.

On Dutch Hill he saw the Cabot Whisky billboard, with its red-coated rider taking a lean hunter over the fence. A thought flicked into his mind and right out again—he knew that whisky and gasoline don't mix.

Two miles further and there was the Seaman's ad, with its typically distinguished gentlemen and the slogan, "Clear heads choose Seaman's." The idea of a drink that would slake your thirst and still keep your head clear for driving made him run his tongue over his lips. He didn't mind bending an elbow with the boys now and then.

So, although he had meant to drive straight home, he turned in at the Dingle Dell tourist camp and had a beer.

The break made him feel better, he thought; so he let his foot rest a little heavier on the treadle. You know the road: those little dips and rises through the rolling fields. Well, the Curbtown bus took the Stone Bridge in one of those dips just as Joe topped the rise at 55 per.

For just a half second he thought he had plenty of time; the bus would be off before he got on. Then he realized he was doing better on that downgrade than he had figured, and he stamped down on the brake. The bus seemed to be frozen to the bridge. The tires squealed, the gravel flew, the car rocked, and the sweat stood out on his hands and on his scalp. The last thing he felt was one drop, cold as the finger-tip of Death, right between the shoulder blades.

I took the body by the feet and Doc by the hands, and we swung it into the long wicker basket. Then Doc took a towel and picked up his hat, and what was in it, and put that in at the shoulder end. We followed the hearse back into town. I let Doc tell his wife.

Like I said, the coroner called it accident.

But those ads were there to make men like Joe want a drink, and make it look like it's safe and genteel, and they did. And the light-haired girl at the Dingle was paid to stretch a ten-cent drinker into a twenty or thirty, and she did. Everything was on schedule, including the bus.

It was murder. Sure, I know he wasn't drunk. He didn't slur his speech, nor waver as he walked to the car. But it slowed him up just enough so he had to make two answers for that bus-and-bridge problem, and there was time for only one.

Accident or murder, where is Joe now?

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? . . .Incline your ear, and come unto me: hear, and your soul shall live. . . . Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:2, 3, 6, 7).

—Watchword-Examiner (Adapted)

The Diary of a Bible

January 15—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten, I guess.

February 10—Owner used me for a short time after dinner looking up a few references. Went to Sunday school.

March 15—Clean up. Dusted and in my old place again. Have been down in the lower hall since Sunday.

April 6—Busy day. Owner led Endeavor meeting, and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5—In grandma's lap all afternoon. She is here on a visit.

May 6—In grandma's lap again this afternoon. She spent most of her time on I Corinthians 13 and the last four verses of the fifteenth chapter.

May 7, 8, 9, 10—In grandma's lap every afternoon now. It's a comfortable spot.

May 10—Grandma gone. Back in the old place.

June 3—Had a couple of four-leaf clovers stuck in me today.

July1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I did not see why I went.

August 3—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

September 15—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and she wanted an appropriate verse.

September 27—Clean up again.

—King's Business

Plenty in Poverty

ROY L. SMITH*

One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want—Proverbs 11:24 RSV.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty—KJV.

The management of money is one of life's most contradictory problems. We spend in order to make a profit, and the goods we save are corrupted by moth and rust.

True benevolence is one of the finest of the fine arts. To give without impoverishing the recipient, and to save without becoming impoverished of soul ourselves, represents one of the most delicate procedures.

The wise old Hebrew philosopher had watched his neighbors with an observing eye. He had seen one man—one-handed, generous and charitable—grow great of heart and merry of spirit as he had shared his goods with his less fortunate brethren. And he had seen another—hard, parsimonious and selfish—grow smaller year by year, with life becoming increasingly stern.

There was the little old lady who lived in a wheel chair, and eked out a precarious existence, paying her bills with the meager sum she received in the form of an old-age pension, supplemented by a tiny income on the side earned through the sale of little pieces of handiwork. **But she tithed faithfully!**

That was what saved her. "If it had not been for my tithe," she said, "I might have lived all of my days inside this bare little room, with never an outlook. But as it is, I live around the world. I have sent my dollars to the missionaries in a dozen countries, and I have followed every dollar with a hundred prayers. Because I pray for the people over there, I read everything I get hold of about them. That helps me know what kind of people they are."

Year by year she grows richer and finer. They said she should not give, "because she was so poor." "Surely they would not deny me the right to pray. Then why deny me the right to give?" And the old Hebrew Proverbialist would have agreed with her. **—The Gem**

FROM JAPAN

(Continued from page 666)

it were; they are the promoters of power. Many an unassuming soul will have a great reward because of their faithful prayer life.

We are still in Karuizawa because Leonore broke her right arm. Scandalous headlines for any newspaper: "MISSIONARY BREAKS ARM PLAYING TENNIS AT SUMMER RESORT." Nothing short of the truth! On September 2, the Tuesday after the summer session of language school closed, we went out for a game of tennis, the first game for a month (maybe the last one for a year.) A rain shower had just passed over and the courts were slightly slippery. Esther served the first ball but Leonore never returned it. Instead she slipped and fell, landing on her right wrist joint. We thank the Lord for Dr. Eitel of the "Liebenzeller Mission" who was spending his summer in Karuizawa. X-rays show the arm is healing nicely. Esther, in the real sense of the word, is Leonore's right arm these days. Leonore is grateful for the good co-worker the Lord sent her. On Esther's shoulders now falls the heavier burden of packing for Kyushu.

The House of Friendship

(An excerpt from a report from Brother Goodall of our Jewish mission work in Kitchener, Ontario, Canada.—J. T.)

A FEW WEEKS AGO ABOUT TEN THIRTY IN THE EVENING THE PHONE RANG.

The police sergeant on the other end of the wire told me about an Indian lady and her boy who had called at the station for help, they had no money and had not eaten for some time. A police cruiser brought them to the Mission, and after they had tucked away a good hot meal, took them to the room a Christian friend provided.

This in a few words describes a scene that is re-enacted regularly at The House of Friendship.

This incident had a very happy ending, or rather beginning. When the invitation was given in a recent Sunday afternoon Gospel Service to accept Jesus Christ as Savior, this Indian lady raised her hand. As we dealt with her that afternoon she confessed her sins and asked God's forgiveness. She wept under the conviction of sin and then rejoiced as the load was washed away in the precious Blood of the Lamb.

During the next few weeks a group of young people will deliver 'THE WAY' (a little leaflet with a Christian message) to the homes in the Mission neighborhood, each with an invitation to attend the regular Gospel Services in the chapel. We covet your prayers for these young people as they go forth, and for the printed message, that it will reach receptive hearts.

"FINALLY, BRETHREN, PRAY FOR US, THAT THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED." II Thess. 3:1.

—J. Ross and Shirley Goodall

A lot of good could be done in the world if nobody cared who got the credit for it.

Our Schools

Bethel College

The Bethel College directory, now being printed, lists a total of 357 students at Bethel College, compared with 321 last year at this time. Of this total, men outnumber women by 13. In addition to the above there are 60 non-credit music students.

As usual the freshman class is the largest with 141. Of these, 76 are men and 65 women. The 81 members of the sophomore class are divided between 35 men and 46 women. The junior class includes 31 men and 32 women, while the seniors are divided between 32 men and 17 women.

Geographically the students come from 13 states, 10 foreign countries, and from Washington, D. C. Kansas is represented with 248 students; Nebraska with 19; Minnesota with 15; and South Dakota, 10. Other states represented are California, Idaho, Illinois, Montana, Ohio, Oklahoma, Oregon, Pennsylvania, and Washington.

Canada again heads the list of 21 foreign students with 11. Two students are from Mexico, and one each from India, Israel, Honduras, Jordan, France, Puerto Rico, Holland, and Germany.

Bluffton College

Warm weather late in September which caused rapid ripening of tomatoes and a shortage of labor to pick them caused concern on the part of farmers and canning companies that much of the crop might be lost. The Student Council responded to the call for help by declaring September 30 a work day. Farmers came to the college to get their quota of students to work for a day in the tomato fields, largely in the Pandora area. Money earned was donated to the building fund to aid in the surfacing of the parking area for Founders Hall.

Lists of faculty speakers and topics upon which they might speak are being sent out to ministers and school men in the Bluffton constituency. This is a part of the service offered off campus friends of the college. Those who want such a list may secure it by writing the college.

The homecoming queen this year was JoAnn Steider from the Calvary Mennonite Church, Washington, Illinois.Attendants were Jean Saylor, Colmar, Pennsylvania and Lorraine Ferguson, White Pigeon, Michigan.

Rev. James E. Bertsche, Congo Inland Mission worker home on furlough, brought the message at the chapel hour October 1. Rev. Bertsche was holding a week of services at the Evangelical Mennonite Church, Bluffton. He was assisted in these services by songleader Walter Treadway, a Bluffton College graduate.

Mennonite Biblical Seminary

The committees of the Middle District Conference met at the Seminary, Wednesday, October 8. Approximately twenty members of the various committees were in attendance.

Seminary students and other members of the Mennonite Fellowship were busy working, washing windows, cleaning storerooms, and repairing sidewalks on Clean-up Day, Friday, October 3. A Fellowship meal was enjoyed by all after the work of the afternoon.

THE GREATEST MAN WHO EVER LIVED

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, today He is the centerpiece of the human race and the Leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has

THAT ONE SOLITARY LIFE."

—Bishop Phillips Brooks in Evangelical Visitor

Into the Beyond

MRS. JOHN D. KAUFMAN, of Marion, South Dakota, member of the Salem-Zion Church, was born January 6, 1880, and died August 19, 1952.

Jottings

—**Inman Church, Inman, Kansas:** Our church was privileged to sponsor a week of missionary conference, September 8-14, arranged by the General Conference Mission Board. Speakers representing different mission fields were: Rev. and Mrs. Alfred Wiebe on the American Indians, Eva Pauls spoke on China, Mr. and Mrs. Hector Valencia from South America represented that country and Mr. and Mrs. Floyd Bartel told of relief work in Mexico. Rev. and Mrs. Ferd Ediger, who are sailing for Japan this winter, represented that field. Mrs. Ediger is a member of our church and we have undertaken to support the Edigers. At our recent mission festival, Miss Kuyf spoke on China and P. K. Regier reported on the Mennonite World Conference. G. B. Martens, who has served as one of our deacons for a number of years, with Mrs. Martens and daughter Lois, have moved to Newton. We wish them God's blessing in their new home.—Corr..

—**Lehigh Church, Lehigh, Kansas:** We were privileged to have Kenneth Bauman, Y.P.U. president, speak to our young people and also bring the message for our morning worship service recently. The choirs have again organized after the summer recess. Robert Unruh, local school music teacher, is directing the senior choir. Sunday school officers and teachers have been elected for another term. Installation services were held September 28. The same morning Dr. A. K. Ratzlaff of Goessel brought us a message on mental health. A number of our members are attending the teachers training class sponsored by the five neighboring churches.—Corr.

—**First Church, McPherson, Kansas:** Morning worship guest speakers were J. J. Voth, North Newton, Kansas, September 14, and Martin Schrag, Mennonite Biblical Seminary student, September 21. Several of our ladies attended the annual all Mennonite women's meeting held at the First Church, Newton, September 18. A union service celebrating the publication of the Revised Standard Version Bible was held at the Baptist Church, September 30.—Corr.

—**First Church, Burns, Kansas:** Erland Waltner spoke to us on "Christian Discipleship" on Sunday evening, August 10. The Gospel team of Emmaus church was in charge of our C. E. Program on August 17. H. J. Dyck delivered the morning message on August 24, in the absence of our pastor, who, with family, was attending the funeral of a relative at Mead that day. Our midweek Bible study and prayer services were begun on September 4. On September 11, a group of women gathered at the church and gave it a cleaning. Six women attended the all Mennonite women's meeting at the Mennonite church in Newton, September 18. Rev. Bernard Thiessen brought us the message on Sunday morning, September 21. He and Mrs. Thiessen will sail for Japan soon.—Mrs. Ike Martens, Corr.

—**Second Church, Paso Robles, California:** Quite a few of our youth have left for different institutions of learning. Several of our young men are in the service of our country. We have started the study of the book of Romans in our midweek prayer meeting and Bible study under the able leadership of our pastor, Edward Toews. On September 22, Miss Wanda Regier of Whitewater, Kansas, spoke to a group on conducting a Sunday school class. Dora Regier, sister of Wanda, and a missionary in Ecuador, now on furlough, gave an interesting report and showed pictures in the evening of September 28. On September 25, we had our annual bazaar which was opened with Scripture reading and prayer. After the bazaar, pastor and Mrs. Toews were surprised with a grocery shower.—Mrs. Frank Hamm, Corr.

—**Bethel Church, Inman, Kansas:** Lonnie Gilley, nine years old, passed away on September 16. Funeral services were held September 19. After being in the hospital for the latter part of the past summer he was privileged to be home for the last few weeks and was able to attend Sunday school and church on September 7. On September 28, Eldo Kroeker and Pete Neufeld showed pictures and told of their experiences during the year they were in Europe with the Builders' Unit. Brother and Sister Elmer Ensz and family left for Fayettville, Arkansas, on September 30. Brother Ensz will serve as pastor there in a church. Mr. and Mrs. Elmer Neufeld and Carolyn were home a few weeks to visit relatives and friends. Mr. Neufeld represents the MCC in the National Service Board for Religious Objectors in Washington, D. C. Mrs. Neufeld is the housekeeper in the boarding house where they live. October 1, they told of their work and related experiences in a meeting which was held in our church.—Mrs. A. F. Enns, Corr.

—**Flatland Church, Quakertown, Pennsylvania:** During July, 13 young people from our church attended retreat at Men-O-Lan, Pennsylvania. On August 17, pastor Denlinger and a group of our church members visited the Mennonite Home at Frederick, Pennsylvania, and held a church service. Rev. and Mrs. A. J. Neuenschwander visited Flatland August 28, and Brother Neuenschwander brought the message. David Richard Frei was consecrated by our pastor on the same day.—Mrs. Harvey Ahlum, Corr.

—**Salem Church, Freeman, South Dakota:** Rev. A. E. Kreider spent the week of September 28—October 5 in this community, speaking every evening and at both Sunday morning services in the Salem Church. In addition to his inspirational messages, he showed pictures of the different Mennonite Mission Fields, and told of the work being done there.—James Waltner, Corr.

—**Deep Run Church, Bedminster, Pennsylvania:** Robert and Emily Walters, New Hope, R.D., and Emerson and Theda Meyers, Perkasie, R.D., Pennsylvania, were received into our membership September 7, 1952. Two religious films "Bible on the Table" and "Salt of the Earth," were recently shown here. The wedding of Catherine Huber took place at the church September 6. The Women's Missionary Society and Girl's Mission Band have begun their fall activities, a drive for new and used clothing for relief is being made. All food of the Harvest Home display was taken to the Home for the Aged at Frederick. Seven teams participated in the fourth Layman's Visitation Evangelism campaign. Charles Detweiler presented pictures of a recent trip to Mexico and Wilhelmina Huber, Ada Thut and Jean Wismer gave scenes and reports of the Conference in Basel, Switzerland and their sight seeing through Europe this summer.—Corr.

—**Bethel Church, Hydro, Oklahoma:** Rev. Henry Hege of Corn, Oklahoma, took us on a most interesting tour as he told of his trip to Europe and the World Conference in Switzerland; also the conditions as they exist in Germany. His two brothers and a sister who live there, showed him many places of interest, which made his trip a most enjoyable one. The Oklahoma Sunday School Convention at Herald Church, Bessie, was well attended.—Wilfred Ewy, Corr.

—**Carlock Church, Carlock, Illinois:** Thirteen of our young people attended the Central Conference Y.P.U. banquet held at the Normal Church on August 8. The "Come Join Us" class sponsored an ice cream social on the church lawn, August 9. Harvella Bauman, daughter of missionary Harvey Baumans of India, visited in our community for several weeks in August. She spoke to the young people and juniors and told them about some interesting incidents of life in India. On the evening of September 7, two films entitled, "Stephen, the First Christian Martyr" and "The Conversion of Saul," were shown to help us visualize more clearly the happenings in the book of Acts, which we are studying. A number of our young people attended the Mennonite skating party of all churches in this area at Bloomington. Miss Irma Stucky, Mrs. Joash Stutzman, Mrs. Earl Salzman, Rev. and Mrs. David Habegger attended the Central Conference at Topeka, Indiana, September 12-15. On September 14, we had visiting Sunday with no services in our church, but everyone was urged to visit some other church. Eli Zook, who has been working at the Meadows Home, returned to Carlock and was received by letter into the church on September 21. The special offering for Bluffton College on September 28, amounted to $118.62.—Corr.

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JOTTINGS

(Continued from page 671)

—Hereford Church, Bally, Pennsylvania: Our church members entertained 10 boys from the East Harlem Protestant Parish for two weeks the beginning of September. Our Harvest Home donations were given to the Home for Aged at Frederick. Mr. and Mrs. Homer Moyer and Mrs. Lloyd Latshaw were responsible for the beautiful arrangements of the donations. Susan Jane, infant daughter of Mr. and Mrs. Henry Bower and Patricia Joy, infant daughter of Mr. and Mrs. Richard Simmons were recently consecrated during the morning worship services. A new garage has been built on the parsonage grounds and a new heater replaces the old one. Mr. Paul J. Clemmer was re-elected our deacon for a five year term. Our pastor, Wilmer S. Shelly, participated in a Service of Thanksgiving and Dedication for the Revised Standard Version of the Bible held in St. John's Lutheran Church, Boyertown.—Mae Latshaw, Corr.

O'Ray Graber
4614 Woodlawn Ave
Chicago 15 Illinois

GRACE

Do I say grace before I eat,
A word of thanks for bread and meat,
Before I meet the body's need?
Why, yes, I do; oh, yes, indeed!

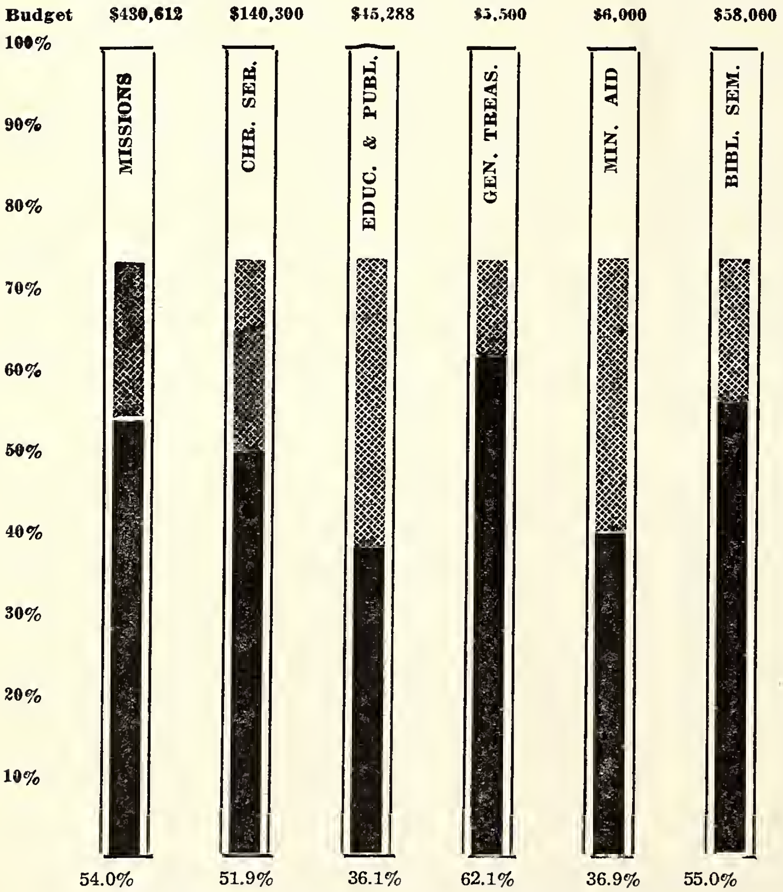
When just a tiny tot I heard
My father speak a thankful word
At every meal for blessings given,
Acknowledging all good from heaven.

Remembering him, I could not now
At mealtime fail my head to bow
And thank the Giver of all good
For life and hope and daily food.

—Juvenile Pleasure

Conference Stewardship Chart

September 31, 1952



(Percentage of budgets met as of September 30, 1952)

■■ Receipts to September 30: ▨ Short of budget
☐☐ Remaining 3 Months of Year

September marks the end of another quarter. The year is now three-fourths past; but the budgets are not three-fourths met, particularly those of the major boards! Due to lack of funds not all commitments have been met on time recently while in some areas work has had to be curtailed.

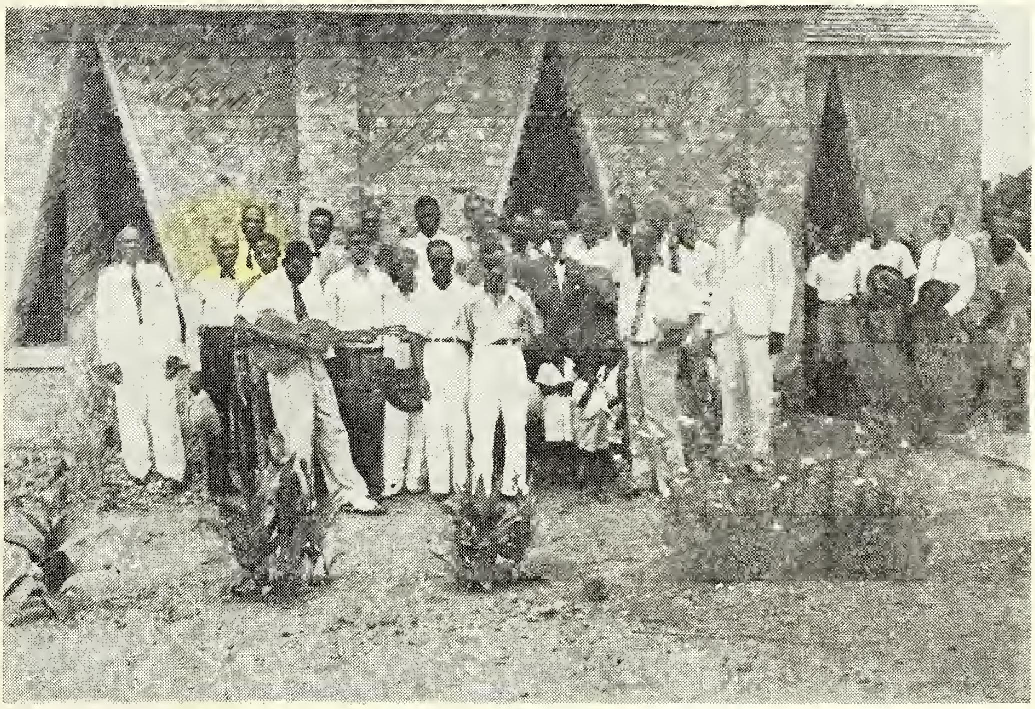
This work depends on you, the Conference constituency! Do not let it suffer! It represents the faith of our fathers; it represents light and knowledge for souls in darkness and ignorance, physical and spiritual food for souls in want and fear, Christian publications and education for the training of our youth.

The Harvest Mission Festival season is now here. We rejoice that a number of fine thank offerings have already come in; we anticipate many more. We want to express our sincere gratitude to each of you as you take this opportunity to show your thankfulness to your heavenly Father for His gifts and tender mercies. We trust too, that not only during this season but throughout the year you may continue to show your thankfulness to the Giver of all good and perfect gifts by bringing unto Him the firstfruits of your labors.

Very sincerely,
Edna Ruth Mueller,
Office Secretary
Gen. Conf. Headquarters

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



African Leaders in newly founded church at Tschikapa.

From Greenland's icy mountain,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Volume 67 **Number 43** **October 28, 1952**

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COVER PICTURE

This church was built with African labor under the supervision of A. D. Graber. The tall African in the white suit on the right is the African pastor, Kabanga Thomas. Most of the men on the picture hold responsible positions with the Forminiere Diamond Center Company.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

The Reader Says

"What shall we call the preacher?"

...I agree with the editor in his editorial of September 23, with all my heart, and use Rev. merely to indicate the one addressed is a preacher of the Gospel.... We should refrain from using all kinds of "titles" in our church meetings and conferences —Rev., Dr., and Mr. I would suggest to use "brother" and "sister" instead. No matter what worldly or ecclesiastical position we occupy, yet we are but members of the one church which is the body of Christ, are baptized by the one Holy Spirit and are one in Christ Jesus. ...If this always and by every true Christian were kept in mind it would keep him humble, prevent him from seeking honor, to long for a higher position or to be number one.

How much harm is done by the greed for honor in church and conference, and that the clergy considers themselves as a special class above the laymen. Of course there is some allowance for con and pro, but we cannot go amiss if we remain on Biblical ground. Jesus says, "Be not ye called Master—(Dr., Rev., Mr.,) —for one is your Master, even Christ.". . .

Let us go back to the apostolic teaching and polity and we will fare well, because as they, we would put ourselves unreservedly under the guidance of the Holy Spirit with body, soul, and spirit. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:29...

—C. H. Friesen,
Buhler, Kansas

Dear Editor:

...I believe with all my heart that the "preacher" deserves more than to call him the same as any other man—Mr.... They are called from God to take care of the people, a church, and shepherd the flock. That is an important fact our youth has to learn, the difference between a preacher and a Mr. so and so...

To me **The Mennonite** is a subscription worth while...

——Margaretha Schmidt
Goessel, Kansas

Of Things to Come

Nov. 16-21 Bible Lectures, Bluffton College, by Rev. Jitsuo Morikawa of Chicago.

Nov. 19-20 Ministers' and Women's Conferences, Bluffton College

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

1953

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.

The following telegram came to the Board of Missions on October 16:

"Sailing 4:00 p.m. Arrangements all made. Jesus Goes Before. May the Lord bless all of you.—Bernard and Ruby Thiessen."

These young people are leaving for their first term of service in Japan.

FIRST SERMON IN JAPANESE

From a letter from missionary Boschmans of Japan, dated September 28, 1952: "This morning we reached another milestone in our mission. Verney Unruh preached his first sermon in the Japanese. I could not understand very much but others said he did very well. Next Sunday we will have baptism for about seven of our converts. We will use the Japanese Baptist Church close to our house."

"With THANKSGIVING"

—a special

Church Bulletin

for your Sunday worship

NOVEMBER 23

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Editorials

THE MISSION WORK IN AFRICA

This week's issue of **The Mennonite** is largely dedicated to the fine work of the Congo Inland Mission. Organized forty years ago, this mission is at present responsible for half a million Africans in an area about the size of the state of Illinois. The glimpses of the work as described in the following pages were gathered or contributed by missionary James Bertsche, now home on furlough.

The work in Africa has met with remarkable success. During its history a total of 110 missionaries were sent to the field of whom more than seventy are still actively engaged in missionary work. The main emphasis has always been placed upon evangelism, making all other forms of service contribute to the soul's need. During last year more than fifteen hundred Africans were baptized and admitted into the Church of Christ in the Congo.

Recent unbiased visitors to the African field have been deeply impressed with the splendid Christian work done there and have declared that it stands high in the history of missions as a very successful work.

This mission project is also a splendid example of what may be done by means of cooperation among various groups. Responsible for the work are the four affiliated conferences: Central Conference of Mennonites, Evangelical Mennonite Church, General Conference Mennonites, and Evangelical Mennonite Brethren.

The Congo Inland Mission, which our Mission Board actively supports, is worthy of our continued help in united interest, prayers and financial aid.

WHEN JESUS WAS SURPRISED

It is interesting to note that the Gospels record only twice that Jesus marveled. He was surprised at the faith of a centurion—an outsider—and he was astonished at the unbelief of His own people. Is He surprised at our lack of faith today?

We say we believe His teachings, but are uneasy for fear they will not work in the kind of world we live in today. So we try to make ourselves secure with bombs and put our faith in military might.

We say we believe in His Church and its great work, yet we spend many times more for tobacco and liquor, and the work of the Church is crippled.

We believe in the work of relief when people are desperate, but to follow it through we lost interest and let the work suffer.

We claim to believe in religious publications, but seem to lament the fact that church papers require money to keep them going.

Religious education is important, we say, then let our own church institutions struggle desperately to continue.

But the centurion surprised Jesus by his great faith. Why not show a devoted faith in Him, in His way, in His pattern for living, in His might and wisdom, and so at least surprise others by our faith and the remarkable results such faith would accomplish? The biggest room in the world is the room for improvement.

PRAYER FOR WISDOM ON ELECTION DAY

Next week the United States will choose a new leader. If America ever needed divine wisdom in making this important choice it needs it today. Such wisdom is promised to those who earnestly desire it. If the Christians give themselves to very definite prayer these remaining days before the national election the whole course of history will be affected.

The Great Commission Prayer League, with headquarters in Chicago, has issued a call to prayer to this end. In issuing this call the League says in part: "God would have you exercised about the coming election. The welfare of the entire nation is bound up in the type of men who will head up the national affairs.... God only knows men. So let us beseech Him to graciously manage the voting so that mercy, not judgment, may be our portion in this national election."

If in these closing days before election we become more quiet before men and more open to the voice of God, then He can speak to us and direct us in this crucial decision. It would be more profitable to turn off our radios and tune in to God.

MUST MEN STOOP TO WIN?

Both candidates of the two leading political parties are able and sincere men and above the average of the usual politicians who say anything to get votes. In the beginning they both seemed anxious to conduct their campaigns on a level above the usual name-calling and vituperation so common among small politicians. Both seemed to hold a high respect for their opponents and both thought very much alike on all main issues.

But as the campaign draws to a close we have been disappointed to find both candidates stooping to the lower level of abuse and berating. We had hoped to see an election run on a higher plane. It is to be regretted that our present president should set the pattern for a lower level campaign.

All of which raises an interesting question. Must men stoop to win? Can not a national contest be run on high levels without the usual name-calling and unfounded blaming of the other side for all the ills? If one cannot hope to be elected to office without mud-slinging then politics will continue to be a muddy business. This is a sorry reflection on our nation's standards. We do not need small men who will stoop to low devises to win, but tall men to match our times; tall men who will lift their faces to God and take their instructions from Him.

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready
hands."

The Absence of Fear Brings Calamity

GEORGE KOPPER*

Fear is a word that is to be spoken softly in this era of time and should never be uttered in the presence of children. Because of this erroneous philosophy so prevalent in our time we have studiously avoided any instruction that might be connected with or produce such apprehension and in so doing we have violated the teachings of the word.

Fear is a genuine instinct and one of the earliest shown in the human child, and placed there, no doubt, by the divine creator for the self-preservation of the child physically as well as spiritually. For if fear is an apprehension of incurring displeasure, and certainly it was so in the time of my youth, when to incur the displeasure of my parents brought me into contact with the business end of a razor strap. My apprehension, or fear of the same kept me on the straight and narrow way. Many times the child will be only as obedient to God as he is to his parents. Fear is a stabilizing factor in both the moral and spiritual aspect of life. Because of the absence of fear much of our instruction and advice fails to make its proper impact upon the life and thinking of the child, and so the home soon looses its tranquility, for harmony and obedience are prime factors for Christian growth.

The teachings of Noah failed to penetrate the hearts and souls of individuals for they had no fear of the punishments of God which to us seem long delayed. It is quite easy to comprehend their actions because they had not been instructed by their parents in the fear and admonition of the Lord. What a tragedy that many of our European churches do not find it convenient to instruct youth from the cradle to maturity. In many churches they are instructed until ten or twelve years of age after which they no longer attend church until after their marriage. Therefore, is it any wonder that the church finds it most difficult to hold their young people, and why Europe ofttimes breaks out with the same derisive cries against the teachings of God as the people did in the days of Noah.

King David showed much wisdom and understanding of human nature when in Psalms 34:11 he gathered the young people around him in order that he might instruct them in the fear of the Lord, that they might not be in want of any good thing. He knew that the fear of God inspired obedience—and it could be said of us as well as the Jews—that to obey is better than to offer sacrifice.

We are inclined to place the emphasis upon grace, and rightly so, but grace alone does not bring stability to a wayward soul. We must also emphasize the redeeming work of Christ and his suffering in such a way that we would fear to undo what Christ has done for us. His blood cleanses us from sin, and now that we are clean we should be afraid to drift back into sin, which would undo the cleansing of Christ's blood.

Fear may be the ground or occasion for alarm and yet produce stability. Ofttimes we have refrained from doing evil because of what others might think. This is a wholesome fear.

The twenty-third Psalm teaches us that we need to be afraid to walk alone. We ought to live right in order that we might have a companion in our hour of need. King David knew that just wisdom and knowledge could not bring about stability in his time. He instructed them in the fear of the Lord as well.

Since 1929, many people have read the sign on one of the buildings in Rockefeller Center in New York City. "Let wisdom and knowledge be the stability of thy times." Many must have thrilled to learn of our increased wisdom and knowledge and to their dismay have found that this has not brought stability. Why? Because of the lack of Godly fear which teaches us to hate evil and cling to that which is good. Solomon had wisdom and knowledge but his many feminine admirers brought him no peace of mind or soul because his desire to please them was greater than his fear of the judgments of God.

We saw the pitiful results in foreign countries where boys and girls, men and women were not taught the fear of the Lord. These same people are destitute, not knowing the joy of sins forgiven or the pleasure of clean homes and bodies. What a tragedy—no hope of heaven and no fear of hell. How can they be moved? Seemingly they are in this plight because their forefathers did not fear to violate the laws of God. They had no fear of his punishments—they were as children thinking they could do as they pleased and still find stability and purpose in life. Time has proved the error of their ways. Though they travel thousands of miles, endure untold hardships they find no peace—for theirs is no sweet smelling savor, for God demands obedience because of his holiness. I'm certain that if you could but see the hopelessness of these people you would join with me in teaching not only the grace but the fear of God as well.

I can recall many times when fear helped me in my weakness to shun evil and do good. The consequences of sin are frightful to behold.

Oh God, fill us with such a respect for thy holiness that we may constantly pray to be found in the center of Thy will now and forever more.

Thy way, not mine, O Lord, However dark it be!
Lead my by Thine own hand; Choose Thou the path for me.
Smoth let it be or rough, It will be still the best;
Winding or straight, it leads right onward to Thy rest.
—*Horatius Bonar*

***Pastor, First Church, Monroe, Washington.**

The Growing Church in Congo

November 26th, 1950, was a day of joy for CIM missionaries and for the Church of Christ in Congo, for it was on that Sunday afternoon that a new African Church was dedicated in Tshikapa. For African and missionary alike, this was the crowning touch to long months of persistent effort and hard work. 54

Tshikapa being the administrative center of the great Forminiere Diamond Company, there were some initial difficulties in getting a concession of ground due to security precautions taken by the Company. However, as repeated contacts were made by Rev. Archie Graber, technicalities were cleared and on July 3rd, 1950, the first trenches were dug on the new church site. This site is excellently located in the heart of the Tshikapa African quarter. It is surrounded on three sides by large work camps and is a twenty minute walk from three large African villages. 145

From the beginning, the Africans regarded it as their church and their project. Their contributions in cash were consistent and considerable. Hundreds of hours of hand labor were willingly donated and no bit of progress escaped the enthusiastic appraisal of the Africans. Long before the roof was on or the benches made, dedication day was set and as the new church continued to take shape, the program for the "big day" was often the subject of conversation. The last week saw all hands falling to as walls were painted; the last shingles nailed in place and the doors set on their hinges. Sunset time Saturday evening found the church being swept and the last debris being cleared away from the grounds outside the buildings.

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Sunday, long before the appointed hour, the church was already packed and a swiftly growing crowd was milling about outside. (A Belgian friend estimated the crowd in and about the building at 2,000 people.) All possible space in the church was utilized and every window framed at least twenty peering faces. Three different groups presented well prepared musical numbers throughout the afternoon adding much to the program. As one of the Christians put it: "Is not this an occasion of great joy for us? When we are happy, we must sing."

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Dedication day is past, but a great door has been opened to us in this strategic center. Our sincere prayer is that the newly organized group of believers may by their witness and by their walk bring a great impact for righteousness to bear on that community. We pray that this newly inaugurated building may truly be in all implications of the word "The House of the Lord"—a place where Africans shall through the years ahead be turned from death unto life.

Congo Hair

Nature has endowed the African with remarkable physical equipment for his life in his native land. There is his dark, heavily pigmented skin which protects him from the burning tropical sun. There are also his darkly pigmented eyes which shelter his vision from the brilliant sunlight. He has amazing physical vitality. He can endure hardship, privation, sickness, and physical exertion in amounts that would swiftly dispose of less rugged white people.

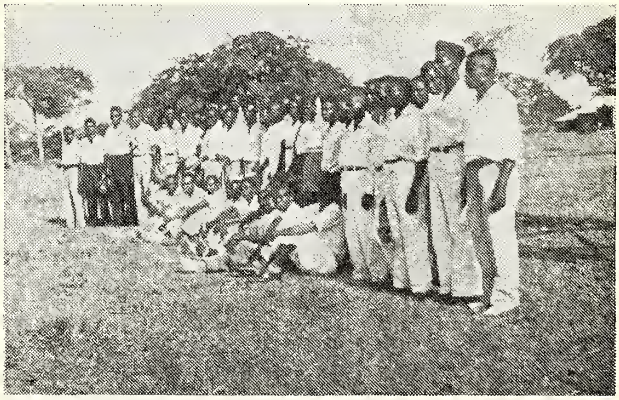
Possibly one of nature's most unique physical gifts to the African is his hair. It is of a stiff, wiry, resilent texture and grows in a tightly kinked mass. One is often reminded of a compact little cushion when one sees their hair at close range. And many are the uses to which they put it. First, it serves as a permanent padding for the loads they habitually carry on their heads. A load that would cause a white person a splitting headache in a matter of minutes can be carried for hours by an African without discomfort.

Then this kindly cushion affords a handy place to store things. School children often store their stub pencils, their pen holders or bits of slate pencil in their hair.

There are many insects that the African likes to eat. Often through the day they have occasion to catch an especially juicy grasshopper, but since they are far distant from the village, they have the problem of storage till supper time. This difficulty is easily resolved. The long jumping legs are snipped off at the first joint and then the grasshopper is worked into the hair where he is securely enmeshed. The African goes calmly about his activities entirely unmindful of the wriggling, squirming, objecting "hopper" in his hair. Then, when evening comes and he has returned to his village, the choice morsel is added to the pot of greens bubbling over the camp fire.

Then, out here in Africa, towels, napkins, and handkerchiefs are not common. Yet, the African does not greatly suffer because of their absence.

(Continued on page 678)



A typical group of African outstation teacher-evangelists. Such are our hope.

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The Mission -- a Refuge

It is about mid-morning of an average weekday. There is the usual bustle and going to and fro on the paths of the mission station. There are the students going from class to work period and others returning to class. There are the workmen going and coming with sand, gravel, bamboos, rock, and so on. There are the sick slowly making their way to the dispensary, or those suffering from sores going for their daily treatment. Then there are always the curious who come sauntering along the path, pausing to survey all that goes on, or perhaps a voyager who has chosen the path across the mission as the route by which to arrive at his destination.

Suddenly our eye is attracted to two men making their way along the path. They are village men and between them they carry a folding chair suspended from a bamboo pole. In the chair is someone all bundled up in a blanket. What has happened? Who is it? A palm nut cutter who has been injured in a fall? Someone gravely ill? Someone injured in a brawl? As we come nearer, the men have set the chair down and one of them draws back a corner of the blanket. There to our surprise is a mother cradling a set of twins in her arms. Immediately, all is explained.

Among the Bapende, there is a taboo which involves twins. Following native custom, the mother giving birth to twins is immediately placed on a rigorous diet of greens with an occasional banana or plantain. Upon such nourishment, the mother is obviously unable to nurse the new born babes adeqately and sooner or later, they die of hunger. Here was a village couple, who, though unchristian, yet wanted to keep their babies bad enough that they resolved to quit their village and make their way to the mission where they would be beyond the jurisdiction of their relatives and their village taboos.

They were given a place in the native village which adjoins the hospital and there the mother will stay with her babies until they are four or five months old. Had the mission and its influence not been here, the infant mortality rate of this area would likely have been augmented by two more.

CONGO HAIR

(Continued from page 677)

If there is a little "musa" (African mush) sticking to his fingers after a meal, a couple of vigorous swipes across his stiff, tightlycurled hair does the job. If the wife has gotten her hands sticky with palm oil, her hair will do just the trick. If a schoolboy has a pen that isn't functioning properly, why risk getting a spot on his trousers or his shirt? That is what he has hair for!

The African may not have many of the conveniences to which you are accustomed but he has a way of using to good advantage that which he has!

Why Missions in Congo?

Up the path to the mission there is hurrying a little group of Africans. Two men in the group are bearing a sturdy bamboo pole between them from which is slung a third African bound in a blanket. Their objective is the station hospital for their companion in the blanket is critically wounded. This is their story: The night before in a village some sixty kilometers (35 miles) distant, there had been a fight. There had been a group of Africans around a village camp fire; there had been some native palm wine and there had been an argument. Two men were claiming the same wife. Tempers gradually mounted as the accusations were hurled back and forth across the smoky fire. Suddenly, in a burst of hatred, knives flashed once—twice and two men lay beside the camp fire with deep abdominal wounds. Friends rushed up, quickly took in the scene and prepared to start out through the night to bring their comrades to the white man. One group started out for the state post: the other began its trek toward the mission.

With a wad of dirt, grass, and leaves bound over the slashed abdomen to keep the protruding intestines in place, the stricken man begins his jouncing, jarring journey in his blanket hammock.

At the station, the medical missionaries do everything possible but by late afternoon of the following day, he has slipped into the next world without having responded either to medical treatment or the efforts of the African evangelist.

It is only a matter of moments and the little band of friends outside realizes what as happened. Immediately they begin their weird chant of mourning and death. There is something about such a chant which is indescribable. One must see the facial expressions; the gestures of arms; the attitudes of body. One must hear the wails which contain such mingled notes of desolation, bitterness, sorrow, and above all—hopelessness.

Quickly the body is wrapped a second time in the blanket and once again is slung from the bamboo pole. Slowly the group moves across the

(Continued on page 679)

Nyanga station; Mrs. John Jantzen with trained African nurse.

Brown Logic

The African often says: "The white man surpasses us in many forms of wisdom, but when it comes to talking (or arguing), we can far surpass him." And to this we will have to agree! The workings of the African mind are very often a dark mystery to the missionary. Reasoning, as we think of it, often is useless in talking with them. One can make out what seems the clearest and most logical case for doing or not doing something, but afterward, you find that all your effort has gone for naught. He still sees no point in your position. And invariably he says in a resigned sort of bewilderment: "The white man does such peculiar things sometimes!"

The African is very fond of his native parables and continually refers to them in talking a palaver and trying to drive home a point. Sometimes in preaching, they will resort to a parable to illustrate a point of truth. Frequently they hit upon one that illustrates in a striking manner. Other times, however, they use one that to us, at least, seems to have no bearing whatsoever on the theme of their message. And yet, the African audience is all attention and to them it all seems perfectly evident and clear.

They have a genius for turning their thinking about so as to favor their own cause. One day there was a cough at the veranda. Upon answering the summons I found a young man who had come to inform me of his intentions. Explained he, "I came to tell you that today I intend to go a second mile with a certain person." "That's fine," said I, "tell me more about it." Replied he, "It's like this. Another schoolboy accused me of stealing, so the church council called me to question me all about it. I went—that was the **first** mile. But now I am very angry about the whole business so I am going to report this palaver to the chief of my village. Then the chief will call this schoolboy and question him as I was questioned. That will be my **second mile!**"

On another occasion, an African came stating that there were some books he'd been trying to obtain but without success. Would I be so kind as to try to order them for him? So as a favor, I took his list and after some correspondence, located a publishing house that could send the books sought by my African friend. In due time, the package arrived, and when the African was notified, he came quickly to get them. When his francs had all been counted out and verified, he paused thoughtfully, then said: "And now I think you should give me a present for having bought so many books from you!"

Unexpected travel conditions cause unavoidable delays.

Such incidents are often amusing to us, but there is a consideration which is not so amusing. This tendency on their part often leads them into rationalizing their faults and justifying their sins. How often do we hear an African excusing himself for a sin by saying, "I couldn't help it; this bad affair just caught me unawares." The house boy who has broken a dish says, "The dish broke itself." The goat boy who has allowed a goat to get away explains, "The goat got lost itself." The carpenter shatters a hammer handle and says, "The hammer broke itself." The mason leaves a trowel in the rain over the weekend and on Monday morning he solemnly comments, "The rain has badly spoiled the trowel,"—thus excusing himself of all responsibility in the matter.

This all presents the missionary with the tremendous task of nurturing a sense of right and wrong in the African. To act in accordance with principle rather than expediency is not an easy thing for them to comprehend or abide by. The sinfulness of sin is not always quickly evident to them. Pray that through the repeated preaching and teaching of the Word, the Spirit of God may mold them more and more into the likeness of Him who died to present us all spotless before the Lord of Glory.

WHY MISSIONS IN CONGO?

(Continued from page 678)

station toward the path they had travelled only yesterday.

The widow is walking beside the hammock wailing shrilly. Frequently she throws herself prostrate in the dust of the path where she rolls and writhes giving expression to her hopeless frame of mind and the emptiness of her soul.

Gradually the group leaves the station. In another half hour, night will have fallen. Off to the west, in which direction lies their village, great banks of black clouds are gathering. There is every likelihood that it will be a rainy, stormy night. But they dare not delay nor stop along the way for they must be at their village early on the morrow in order to bury their dead one. For a long instant we can yet faintly hear their death wails, and then they are gone, their path taking them into the bush and the gathering darkness.

African Marriage

There is a term in Kipende—"Fumu ya muketu"——which pretty well serves as the trademark of African marriage. "Fumu ya muketu"—if translated literally means—"the chief of the woman" or the "master of the woman" and when a man takes unto himself a wife out in Congo, it is just that!

When a young man's fancy turns to love, he has to start hunting for goats, cash, cloths and various other items because marriage in Africa is largely a commercial transaction. The young lady's assent in the matter is largely a minor detail. The prospective groom's big hurdle is the father of the girl for it is with him that he must deal. The father sets a dowry and then the groom starts hunting and working and pestering his relatives in order to amass the required items.

The day that all has been gathered, the groom goes to the father of the bride and before witnesses produces the required dowry, item by item. When all concerned have been satisfied, the groom goes off with his latest "purchase" and a new life opens before both of them. The young woman has signed up for a life of exacting and often cruelly hard work. The man has obtained a servant, a maid, a cook, and a field hand as well as a wife.

Let us take a few peeks at African married life as it may be seen on any day in an African village. Here is a couple going to the next village to visit. The gentleman goes ahead with his walking stick and perhaps an extra cloth draped over one shoulder while behind comes his wife, carrying all the essentials of the journey—likely stored in a large basket on her head with perhaps a child astride her hip for good measure.

If they are moving with a considerable amount of things, the woman is first of all loaded down with all she can possibly carry, and then the husband will condescend to pick up what is left.

If it is planting season, the men will go and give a hand with the arduous work of setting grass fires—in the process picking up all the roasted field mice, grasshoppers and so on. Then the women come with their short handled hoes(often a distance of 3 or 4 miles one way) to start their back-breaking task of hoeing up the tough, wiry grass roots and forming their mounds and ridges of earth for planting. Then once the things are planted, it is also the wife with her same short handled hoe who must cultivate and keep down the weeds.

When it is harvesting time, it is again the woman who goes out with her hoe and large baskets and comes back in the evening, her baskets heaped high with the fruits of her labor.

As to the house, it is the man's responsibility to see that it gets built but after that, he washes his hands of any further responsibility. It is entirely the woman's task to see that the home fires are kept burning, and in Congo that is not just a romantic phrase! Cooking fires in Congo mean firewood and firewood means daily trips out into the countryside or down into the valley. Here again it is the woman who does the searching and carrying. What a familiar sight it is out here to see a group of sticks balanced on her head.

Then too, cooking means water—and water means a trip down to the spring or river which can be anywhere from a quarter of a mile to a mile away —downhill. Unless the mother has a child large enough to send, it is she who gathers up a basket full of water gourds and makes her way down to the river. Any self-respecting Congo gentleman would rather take a licking than be caught carrying a gourd of water! That is woman's work and beneath the dignity of a man.

Then, cooking in Congo means flour but flour, out here, does not mean Pillsbury or Gold Medal in handy sized sacks! Flour means a good half

A young African Christian couple on their wedding day.

hour at a large wooden mortar with a heavy, smooth pounding stick. Upon walking through the village at pounding time (4:30-5:30 p.m.) one can hear the rhythmic thud-thud-thud all over the place as the women are behind their houses pounding the manioc roots or the millet or corn. Here again a Congo gentleman would turn pale at the suggestion that he take his turn at the mortar giving his wife opportunity to sit down and rest a bit for once. And what is his occupation at this hour of the day? He is apt to be doing one of two things; either he may be off somewhere, one of a circle of men helping to deplete the contents of a wine gourd, or he may just be idly reclining on his little stool in the shade, lazily switching the flies away, watching his wife and brood with the air of a benevolent monarch!

Then, it is time to eat. The wife has just scooped the large, heavy, sticky ball of "musa" or "bidia," out of the cooking pot, and placed it in a pan or dish; she picks up another little blackened earthen pot in which some greens are bubbling. With them she goes and presents herself to her husband. He, without any recognition or thanks of any sort, accepts the offering and while his wife and children retreat to the kitchen, he procedes to eat at a leisurely pace in a solitude befitting a person of his station in life—"the man of the house." When he has at last finished, he calls his wife who comes and gathers up what is left and this is the meal for her and her children. Perhaps you are thinking: "So that is the picture! The Congo woman is a beast of burden with no voice; no choice; no right; no opportunity for self assertion."

Almost it is that, but not quite. The Congo woman has one weapon which she has developed to a state of astonishing perfection and that weapon is stubborness! The obstinacy of an African woman can be massive! And it is questionable that they could have any other device which would be a more effective means of getting back at their husbands considering the circumstances under which they live.

If, on walking through the village, one sees a woman with her back deliberately turned on her husband; her bottom lip jutted out; her face an elaborate black thunder cloud, you can know immediately that some husband is having his domestic troubles. In such a setting there is always much oratory and gesturing. The native dialect, though so limited in many ways, seems inexhaustible for such occasions. The variations of African slander seem without end.

Frequently, after many ineffectual efforts on his part to point out the error of her ways, the husband will signal his defeat by seizing a switch and giving his wife a good switching. Yet it is a safe bet that she would much rather be whipped and have the last word than to give in and not be whipped!!

Such is marriage under the Congo orange blossoms.

Conference -- Congo Style

In some ways, a conference in Africa is not too different from one in the States. For instance, there are a few deacons who get slightly sleeply in the hot afternoon sessions! There are a few old grey headed warriors sitting toward the front along the sides, keeping a watchful eye on proceedings. There are the young men there for the first time; all attention, all ears, seen—but not heard. There are the experienced leaders who are out in the thick of battle carrying the brunt of the work, who, with conviction and spirit, present their views and experiences.

What a thrill it is to see some big framed, ebony faced leader get up in the pulpit and as he warms to his subject see him become animated by the fervor of his message and see him put his heart and soul into his speaking. And it is an equal thrill to see some of his fellow-workers edge forward on their benches and follow his every gesture and word, being taken along partly by his eloquence and partly by their own complete sympathy with the message, and by the conviction that they are hearing truth.

Of course there are business sessions. Couldn't have a conference anywhere without them! And they don't differ too radically from some in the States either. You see, there is not always a seeing of "eye to eye" among our African brethren on all points. Being the individualists that they are, the exchange of ideas becomes quite spirited and lively at times. Not infrequently, the chairman has to tap his mallet with vigor in order to get things to the place where anyone can be heard. There are the special numbers which the entertaining church group provides. Sometimes quartets; sometimes a class; sometimes a boys' choir and again a girls' choir. There is the typical tension and anxiety among the young participants. There are the self-

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Miss Agnes Sprunger recently completed the translation of the entire Bible into Kipende.

CONFERENCE—CONGO STYLE

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conscious youngsters with their new shirts or bright belts, nervously shuffling and elbowing each other trying to get into their assigned spots.

And there are problems. One delegate tells of his experience with some tricky Catholic teacher or of the "behind the scenes" pressures exerted by the priest on local African officials to inconvenience their work in the villages. Another tells of his village and how many of the people continue to prefer their village customs to the way of life he is trying to lead them in. They tell sometimes of indifference, of a lack of love and concern for the things of God on the part of some professed believers. Sometimes they give glimpses of family hardships, sickness, injury and so on. But even though there is the undertone of difficulty still the predominant tone is one of joy in His service. For every discouragement there is a blessing. They tell of young people coming to school and giving their hearts to Jesus. They tell of adults who have heard and who are sincerely trying to walk in this "New Way." They tell of their opportunities to witness to their fellow men in times of crisis—such as sickness, accident and death.

In general, the attitude of the present is to look forward to the future. All are agreed that they don't want to stay where they are. They are not always too clear on what methods they ought to follow. Often in their discussions they are illogical. Frequently they reflect their immaturity and lack of experience by the things they advocate. It is for this purpose that the missionary is here—to guide, to suggest, to correct, curb, counsel and encourage those who will one day be in places of responsible leadership. Our continual prayer is that we may be led of God in all things as we attempt to lead them "in the path aright."

African Protein

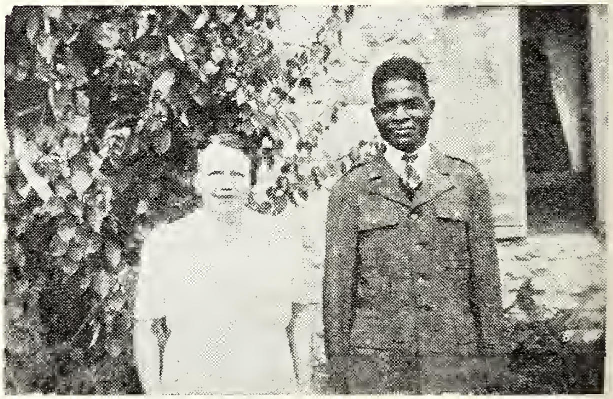
There are certain seasons of the year when the protein content in the African's diet is higher than usual. The "tusua" season is one of these high points. We have out here a species of ant which at one stage of its development sprouts wings; comes out of the ground at dusk and flies about. At this stage, the body is about one-half inch long; nice and fat and tasty.

The Africans have long since found ways and means of coaxing these "tusua" out of the ground. In season, along about 4:30 p.m., one can see the youngsters out wandering about, a sharp eye on the ground. When they see a tell-tale spot of freshly worked earth, they squat on their haunches; overturn a basket on the spot and pack a little loose dirt around the edges leaving just a couple of little escape hatches. Then the alert vigil begins. Presently there is a slight sound of fluttering wings under the basket. (The ants believing that dusk has already fallen begin pouring out of their underground quarters.) Soon the first ants start making their way out of the little exits and "lunch is served."

The youngsters form a circle around the basket and as the ants come out, their arms work with piston like regularity and precision as the unsuspecting insects are nabbed and popped into hovering mouths.

It all reminds one vaguely of threshing days on the farm. The ants form a regular procession in one side of the mouth, while a steady stream of wings comes out the other! Upon inquiry, they all are quick to assure us that they are really very delicious. Wouldn't we like to try just one little one?

Miss Sprunger checking her translations with a group of Africans.



Miss Sprunger and Kenda Issac, who for many years has aided her in final revisions of her translations.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

VS Works Among the Neglected and Forgotten

ESKO LOEWEN

Each year, the MCC asks ministers of the churches of the MCC constituency to spend a week or more visiting Voluntary Service units. The request is made that these visits be made for the purpose of fellowship with members of the units, to give the MCC an evaluation of one's observations, and to inquire of those for whom the V.S. units are working their evaluation of the task being done.

This past August, it was my privilege to spend a week visiting five MCC sponsored Voluntary Service units. Two were long term units, three were summer units. The units visited were the Cleveland State Hospital, Cleveland, Ohio; Boys Village, Smithville, Ohio; Wiltwyck School for Boys, Esopus, New York; Clinton Migrant Unit, Utica, New York; and the London Hospital for Mentally Ill, London, Ontario. In eight extremely busy days, this trip was made.

These units were of great interest for several reasons. First of all, there was a great variety among them. Two of them were mental hospital units. The workers in each faced the typical problems of mental hospitals. They became a part of institutional life in its larger dimensions, a part of a town of two or three thousand people, a community with its cross currents of tension, frustration, anxiety, fear, and now and then peace and happiness. They had the opportunity of becoming the heart and soul for people who too often were without a heart or a soul and without much hope. They stepped out of the 'normal' environment of our sheltered communities into the loveless, raw, rugged atmosphere of disturbed wards and impersonal mass living. They learned at first hand what the Gospel means about joy in helping the helpless, caring for those who are 'undesirable,' and loving those who are unlovely.

Although the other units were in different types of work, we will find they faced many of the same circumstances. The Boys' Village and Wiltwyck School for Boys are both established for unwanted boys. Boys who have come afowl of the law, boys whom society has branded as 'bad,' boys who have grown up in homes where they are a superfluous nuisance. Wiltwyck School for Boys takes only cases from New York City. Boys' Village, established as a community venture of Smithville, Ohio, and largely staffed and financed by Mennonites and local people, gets boys mainly from nearby cities.

These boys come emotionally disturbed. Many don't know what love is. They have been involved in some crime like as not. Here an effort is put forth for their redemption. At Wiltwyck over 75 per cent of the boys are Negro.

Again the picture is one of volunteers working among the unwanted, the neglected, the rejected.

At Clinton Migrant Unit in New York, one gets the same impression. The unit this summer worked in nine migrant camps. These migrants, Negro and largely from Florida, Georgia, and other Southeastern states, came north to pick beans. Huge crops of beans are grown in the area. A migrant gets fifty cents a bushel to pick them. All day long you bend over picking beans. One of the unit members tried it and spoke with keen respect for any bean picker. A good worker could pick twenty-five or thirty bushels, but many never reached that large a figure.

The migrants live in shacks built for them by the farmers. Cook houses with ancient wood ranges are used for preparing meals. These camps are extremely overcrowded, supplied with the meagerest necessities, and places of various dimensions of untidyness.

It takes real courage to work among such people. They are footloose, they don't care much about morals, the law, or attaining any higher level of living—at least such is your first impression. On a rainy day, if they have had pay-day, dice games and liquor flourish, every now and then, a brawl. They are a neglected and forgotten people.

All too often, the Christian church has forgotten what it is that her mission and message really is. Instead of ministering to people and their souls, regardless of their circumstances and condition, there has been a tendency on the part of Christian people to exclude the downtrodden and unwanted from the halls of their churches. There has been the attitude that if these want to get ahead, they should knuckle down and work at it like we did. There has been the feeling that after all, we have no responsibility for these waifs of society. Christian people have thought of a high culture, a good living, fine homes and well-dressed children, a fine well-appointed church building as the mark of Christian achievement.

Where this has been the case, a re-aligning of our aims is sorely needed. Christian achievement can be marked only by the extent to which we are willing to minister to the needy, be concerned for the downtrodden, and do works of mercy and love to redeem the oppressed.

On this visit to units working among the fringes of today's society, my impression was that here are youth seriously applying the Gospel in its

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Do You Want Your Daughter to Marry a Negro?

The above question is supposed to be a "stumper"; no matter how one answers it the answer will be "wrong" to most people. The Christian runs up against this question quite frequently. This is the way it comes about.

One thing which to the Christian is more glorious than anything else about his religion is that we mortals can become the children of God. Consequently, he finds himself speaking about this possibility with considerable enthusiasm. Furthermore, as the sincere Christian observes the peoples of the earth, he is unable to discover any significant differences among them. Oh, of course, some speak Russian, some Chinese, some English and some the language of Boston but that is only a consequence of birth or a matter of convenience. There are certain individuals who can shift from one to the other of most of these languages without even jarring the ideas under discussion. In addition the Christian discovers that some of the world's peoples are black, some white, some yellow and some are modifications of any of these. Moreover, at some places women wear trousers and men wear skirts or vice versa. These things are all matters of convenience or training. Color, science tell us, is the long-time influence of climate and diet.

All of these things belong only to the body which walks this earth. When the body is gone, these differences are gone. The Christian fails to notice any essential and important differences anywhere in the eternal spirit which God has placed within mankind everywhere. It is his belief that since all mankind can alike become the children of God they should mutually respect each other for that possibility. Moreover, the white Christian would consider it egotistical and unchristian to believe that Christ died any more for him, or for those who look like him, than for any other people. All alike are loved by God.

But if the Christian expresses these truths he is often asked, "Would you like for your daughter to marry a Negro?" Believe it or not, this happens more frequently in the North than in the South. When the conversation proceeds it usually becomes evident that in the mind of the questioner every discussion of co-operation, of oneness, of brotherhood, or of mutual helpfulness among the people of the earth must eventually run up against the question of intermarriage. And since to many people the very thought of this is a paralyzing thing, they would rather stay completely away from a discussion of co-operation than to begin a train of thought which they feel must lead eventually to the discussion of intermarriage.

This is unfortunate, for the fear of intermarriage has become a phobia. When minds run against that thought they indeed become frightened; they are no longer open to growth and to the sharing of helpful and constructive ideas.

Actually the intermarriage fear is, in the main, an imaginary fear. Almost all sociologists and religious leaders of all races advise against it in our present class-concious world. In all of my own discussions with Negroes both in America and among those with whom I have lived in other countries I have met only two who expressed any interest whatever in marrying outside their own race. And they readily admitted that their interest was economic only; other races lived better, and had more opportunities. If the Negro had equal opportunity he, of course, would not wish to marry outside his race, they told me, because the Negro's idea of beauty and desirability focuses in the direction of his own people. There will always be a few here and there who will turn from their own intimate groups for marriage partners but the number is small now and it would become smaller if the economic advantage of the different groups were similar. Why then should we create a phobia about intermarriage?

It would be well if we could overcome this intermarriage phobia, realizing that it is only that, and face seriously the question of how we can mutually help each other as members of God's creation, all of us alike the children for whom he sent his Son into the world. Essentially within our hearts most of us believe much better than we act. We desire that our own racial or national group shall advance but we do not really want it to advance at the expense of any other. We believe also that each group can advance better when all nations and races help each other up rather than for any one of them to seek to rise by standing on the necks of any other.

Why not talk then of ways to help each other, of how to overcome our fears and phobias and work together for the coming of Christ's kingdom among all of us everywhere? Such discussion is both urgent and important. Fruitless discussions of interracial marriage are not. D.W.B.

—**Gospel Messenger**

O God, we pray for all mankind,
The nations far astray;
We plead that all Thy grace may find,
In this Thy gracious day.

Help all the nations, near and far,
Awake, Thy glory see;
Behold the bright and morning star,
The Christ of Calvary!

Hands Across the Sea

World Missions make world friends. Nowhere is this more true than among children. The following letter shows what I mean. It was received, money and all, by Rev. Dr. E. J. O. Fraser of Korea, after coming all the way from Angola, Portuguese West Africa. The letter explains itself:

Dear Dr. Fraser:

I am enclosing a check for U.S. $2.00 which represents the offering taken at a Children's World Day of Prayer Service in Angola, West Africa. The money was sent to us by Miss Florence Malcolm of the Methodist Mission in Chilesso, Angola. Here follows a copy of the report sent by Miss Malcolm:

"Let us sing hymn number five," announced twelve-year-old Eduardo, in the Umbundu language, as he opened the Children's World Day of Prayer Service in Chilesso, Portuguese West Africa.

Most of the 150 children arrived an hour before the service began, on this hot, midsummer day. Their promptness was not due entirely to the fact that they have no clocks, for they were bubbling over with anticipation and enthusiasm. Eduardo and Arthur led the service with poise and dignity, and the congregation of four- to twelve-year-olds participated wholeheartedly in the singing and in giving the responses. They were very attentive throughout the service, and especially interested to hear that children in many lands were also meeting for worship. Six small girl ushers took up the offering—35 ears of corn, dried, a plateful of dried beans, 2 safety-pins (scarce and precious possessions), a bit of soap, and coins varying in value 7/10 of a cent to 3½ cents. Converted into American money the total is about $2.00. It should be remembered that in this land of poverty a day's pay is as low as 12 cents .The cash part of the offering was earned by the children.

"We want our offering to help the war orphans in Korea," they said.

After the service was over and pictures taken, they went away singing happily, "Praise Him, praise Him, all ye little children. God is love, God is love!"

I hope that this token of the world-wide fellowship of Christians, even of the younger generation, will reach you safely and that you may find a way to use it for the purpose for which the African children designated it.

It will be interesting to hear from Dr. Fraser of the use to which this precious gift was put.

—Onward

Tribute to a Friend

M. C. DAVIES

I love you not for what you are, but for what I am when I am with you.

I love you not for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out.

I love you for putting your hand into my heaped up heart and passing over all the foolish and frivolous and weak things that you can't help dimly seeing there, and for drawing out into the light all the beautiful, radiant belongings that no one else had looked quite far enough to find.

I love you for ignoring the possibilities of the fool and weakling in me and for laying firm hold on the possibilities of the good in me.

I love you for not seeing the glaring ugliness in me, and for multiplying the beauties by the admiration of them in your eyes.

I love you for closing your ears to the discords in me, and for adding to the music in me by your listening.

I love you because you are helping me to make of the lumber of my life not a tavern, but a temple; and of the words of my every day not a reproach, but a song.

I love you because you have done more than any creed could have done to make me good, and more than any fate could have done to make me happy.

You have done it without a touch, without a word, without a sign.

You have done it just by being yourself. Perhaps that is what being a friend means, after all.

—The Gem

V. S. WORKS AMONG THE NEGLECTED

(Continued from page 683)

fullness. Here is the spirit of Christ and of Paul and of those early Christians truly living as the unit members labored.

A testimony to this fact came from the director of Wiltwyck School for Boys. I asked her for an evaluation of what the unit was doing. She replied, "Even if they didn't do a bit of work, but were just here, they would be worth it. Because, among emotionally disturbed boys, to have young people who have a smile every day and are always the same every day—cheerful, loving, and wholesome in spirit, that alone is enough to make them valuable."

After one makes a tour such as this and sees the sparkle in the eye of young people who feel they are performing a greatly needed service, you truly come away convinced anew that the value of Voluntary Service is immense for our churches.

Our Schools

MENNONITE BIBLICAL SEMINARY

Paul M. Robinson, pastor of the First Church of the Brethren, Hagerstown, Maryland, has been elected the new president of Bethany Biblical Seminary. E. G. Hoff, chairman of the board of directors announced that Dr. Robinson would assume the presidency in July, 1953. Dr. Robinson received his A.B. at Juniata College, his B.D. at Princeton, and his Th.M. at Mt. Airy Lutheran Seminary, Philadelphia, Pennsylvania.

Paul Shelly, of Bluffton College, was the speaker at the vesper service Sunday afternoon, October 19.

President Pannabecker represented the Seminary at the inauguration of D. C. Wedel as president of Bethel College on Sunday, October 12. The following day he was at Washington, Illinois, attending the Congo Inland Mission Board meeting.

FREEMAN JUNIOR COLLEGE

The Hutchinson County Teachers Institute was held in Pioneer Hall, October 7 and 8. Special speakers included: A. E. Mead, Director of Special Services, University of South Dakota; Dean W. W. Ludeman, Southern State Teachers College, Springfield, South Dakota; Marvin Kemp, Supervisor in Guidance and Counseling, Department of Public Instruction; Dr. Marcus Bach, Dean of Religion, University of Iowa.

Recent chapel speakers have included: A. E. Kreider, chairman of the General Conference Board of Missions; Henry Heinrichs, pastor of the Mennonite Brethren Church at Delft, Minnesota, and John P. Suderman, pastor of the Gospel Mennonite Church at Mountain Lake, Minnesota.

President von Riesen, Mr. Ewert, and Mr. Dyck attended the Interstate Academy Conference at Canton, October 2.

President von Riesen spoke at the Harvest Home Festival in the Bethel Church at Mountain Lake, Sunday, October 5.

Jacob Friesen, former Paraguayan student at Freeman Junior College spoke at the regular C.Y.V. meeting on Wednesday, October 8. Jake has spent the last six years in the United States studying at the Freeman, Bluffton, and Bethel Colleges. During the last twelve months he has been taking a lab-technicians course at the St. Mary of Nazareth Hospital in Chicago. He plans to serve his fellow Mennonites in Paraguay as a doctor, if he will be permitted to complete his study in medicine in the Paraguayan Medical School at Asuncion.

The South Dakota Education Association State Convention convened October 19-22. In order to give opportunity for all faculty members to attend these meetings school was dismissed Monday, Tuesday, and Wednesday.

The first issue of THE STAR, published tri-weekly during the school year by the Student Association of Freeman Junior College, was mailed to its subscribers last week. The editorial staff consists of: Editor-in-chief, Leslie Groves; Assistant Editor, Anette Kaufman; Business Manager, Vern Preheim; Assistant Business Manager, Larry Eisenbeis; Faculty Advisor, Mr. Henry Dyck.

BLUFFTON COLLEGE

The Bluffton Choral Society is celebrating its fiftieth anniversary this year. The society was organized in 1902, and gave its first concert on December 23, of that year. Plans are being made to give the Messiah during the commencement season, with the chorus augmented by alumni and other former members, in celebration of the golden anniversary. This will be the 57th rendition of this oratorio by the society. Rehearsals are now being held for the rendition of "The Christmas Oratorio" by Bach, on December 14. Eight individuals have been directors during this fifty year period with Russell Lantz serving the longest, having been director since 1929. Mrs. Pearl Mann has been pianist for the organization since 1910.

Seniors are selected each year whose names will appear in Who's Who among college students. The faculty selects the individuals from nominations made by the Student Council. Those selected this year are Wendel Metzler, Nappanee, Indiana; Albert Bauman, Bluffton; Paul Stucky, McComb, Ohio; Don Wismer, Hilltown, Pa.; and Lorraine Ferguson, White Pigeon, Michigan.

Gospel Teams are again making plans for deputation work in Lima and Findlay. Places served will include the Rescue Mission, Tuberculosis Sanatarium, Old People's Home, and the Children's Home. Deputation teams will also visit churches in the constituency.

BETHEL COLLEGE

On October 12, the day commemorating Bethel College Founders' Day, the sixth president of that institution, Dr. David C. Wedel, was inaugurated.

An academic procession of about 300 personnel preceded the invocation, scripture and prayer. Dr. Eugene Frank, Topeka, main speaker of the occasion addressed the audience on the topic "Education with a Christian Thrust."

In his message, Dr. Frank pointed out that science has failed to give us the kind of world it promised and unless we can bring into our colleges an education with a Christian thrust it has lost its purpose.

Four elements which the speaker stated must go into our education with a Christian thrust were: belief on God as creator and that all men are born of a common origin, the eternal word of revelation, eternal word of incarnation, and the word of God for salvation.

Following the address, president-emeritus Ed. G. Kaufman presented Dr. D. C. Wedel to Rev. A. J.

Dyck, who made the investiture. President Wedel, in his inaugural address, traced the building up of our education through the persistent faith of our forefathers.

Dr. R. C. Kauffman, dean of the college, lead the audience in a responsive dedicatory service. Among those who gave brief congratulatory remarks were Dr. S. F. Pannabecker, president of the Mennonite Biblical Seminary, Chicago; Dr. John Nelson, dean of the University of Kansas; and Dr. William Bernhardt, acting-president of Iliff School of Theology, Denver, Colorado, where President Wedel received his doctor of theology degree this summer.

The Mennonite Singers under the direction of Dr. W. H. Hohmann, sang "Praise to the Lord" by M. Christiansen. The closing prayer and benediction were pronounced by Dr. Erland Waltner.

CANADIAN MENNONITE BIBLE COLLEGE

On the first of October, the Canadian Mennonite Bible College of Winnipeg, Man., commenced classes for its sixth school year. A happy, worshipful atmosphere prevailed throughout the grand old building.

The two previous days had witnessed the registration of the students. Twenty seven young people returned to continue their studies, while 20 registered for the first time. They range as follows, according to provinces: 3 came from Ontario; 10 from Manitoba; 19 from Saskatchewan; 9 from Alberta; 5 from British Columbia, and 1 from South America.

We are happy to be led into the great truths of life in our studies by a truly God-consecrated faculty. I. I. Friesen serves as President and Dean of Curriculum, instructing Theology and Greek. Henry Wall, instructor of German, has the heavy obligation of treasurer. John Adrian is the Dean of students and instructs Bible and Methods of Education. D. Janzen acts as Librarian and instructs in the Social Sciences. Benno Toews is the instructor in Bible, John Konrad in Music and Gerhard Lohrentz in History and Evangelism. Assistant instructors are Misses Irma Konrad and Anne Danyluk. Miss Anita Epp serves as our registrar.

The student council, elected at the beginning of the last term of the previous year, had its first session on September 30, to plan student activities. On October 2, at a joint meeting of representatives from the faculty and the student Council, various problems were discussed and satisfactorily solved.

There was a happy expectant air in the Chapel room on Friday evening, of the first week of school, when the instructors with their wives, joined the whole student body to become acquainted with each other. The evening served to draw a bond of love around the whole College family. This bond was definitely strengthened when we all gathered again for our regular Saturday prayer meeting the next evening. "We would see Jesus" was the theme of the evening, and this thought found expression in the testimonies of many of the students.

MCC News Notes

Indonesian Mennonite Leader to Visit the United States

Soehadiweko Djojodihardjo, President of the Synod of the Indonesian Mennonite Church in Java, plans to arrive in New York on November 12. The purpose of his coming is to visit Mennonite churches in the United States and Canada and through these contacts become better acquainted with the leaders of our churches. The MCC has felt for some time that this closer acquaintanceship between the Indonesian and our churches would be of mutual benefit and is sponsoring Brother Djojodihardjo's trip. Freewill offerings will help defray expenses. His travels will take him to Pennsylvania, Virginia, Ohio, Ontario, Indiana, Illinois, Minnesota, Manitoba, South Dakota, Nebraska, Kansas and California.

Brother Djojodihardjo is a product of the Dutch Mennonite Mission in Java. His father was also a prominent church leader, but died at an early age and Djojodihardjo was elected to take his place while he was quite young. He is still a young man, is now married and has two children.

Many of our church leaders met Brother Djojodihardjo at the World Conference in Basel this summer and have learned to appreciate him. After the conference he visited the churches in Europe during September, October and November. He speaks a good English and has an evangelistic message for our churches.

MCC Peace Section Counsellors Meet

The state chairman of the MCC Peace Section Counsellors met in Chicago on October 11, to discuss plans for strengthening the liaisonship function between the Akron Office, state headquarters of Selective Service and local counsellors. Seventeen Eastern and Midwestern states were represented and from reports it became very evident that each state Selective Service Headquarters is following its own pattern in the administration of the I-W program. Some states want their I-W men to serve outside of the state, while the next one does not welcome out-of-state men until its own have all been placed. Some state offices want to handle the calls for all I-O men instead of leaving this to the local board. These and many variations make Mennonite counsellors meetings essential in that it helps the counsellors in one state solve their problems by having the perspective that information from another state gives. Other problems pertaining to the draft situation were also discussed.

William T. Snyder of the Akron Office will meet with the counsellors of Oregon, Montana, Idaho and Washington, in Portland, Oregon, October 21.

C. C. Peters in Paraguay is Injured

C. C. Peters, MCC teacher in the Fernheim, Paraguay, high school, suffered a concussion two weeks ago when a stone fell on his head. The chimney on his house needed repairing and he was steadying the ladder for one of his students when the corner stone at the top came loose and hit him. Brother Peters is from Yarrow, British Columbia, and has been teaching in Fernheim for several years.

New VS Unit May Open Soon

The MCC Voluntary Section is negotiating with the administration of the Whitfield, Mississippi, State Hospital to make plans for the establishment of a VS unit there to take the place of the unit in the Topeka State Hospital. The Topeka VS unit was closed to make room for I-W men September 1. Voluntary Service is not completely new to

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Jottings

—**Grace Church, Dallas Oregon:** Edward Toews, a member of our church and a member of Grace Bible Institute, was ordained here August 17. The charge was delivered by Earl Peterson and the ordination by Wilbert Reiger of Pratum. Toews is now serving as Pastor of the Second Church of our church and a graduate of Grace Bible Institute, was building of the Dallas Home for the Aged. Our pastor and a number of families enjoyed the Oregon family retreat at Jennings Lodge, September 12—14. A good number of teachers took advantage of the National S. S. Convention which was held in Portland, Oregon, October 1—4. Rally Day and Promotion Day were observed September 28, with a program by the children and a sermon for the children by our pastor. —Mrs. A. E. Schellenberg, Corr.

—**First Church, Berne, Indiana:** Our pastor, Olin Krehbiel, and Mrs. Krehbiel, returned last week from Europe and Palestine, where they had visited various places after attending the Mennonite Conference at Basel. They have much of interest to relate. We praise God for bringing them safely back to us. During their absence John F. Sprunger served us very efficiently, and he is continuing as assistant pastor for the present. Four of our members, the Misses Emma and Martha Gilliom, Inda Sprunger and Frieda Lehman, attended the National Sunday School Convention which was held in Portland, Oregon, October 1—4. For our midweek Bible study we have taken up the Epistle to the Hebrews. J. Herbert Fretz will be the speaker at our Young People's Conference, October 19—26. During the same week our pastor will conduct meetings at Henderson, Nebraska.—Corr.

—**First Church, Mountain Lake, Minnesota:** The women of Mountain Lake, Butterfield, and Delft churches organized the women's cottage prayer meetings which met each Wednesday at 10 a.m. for six weeks previous to the "Christ for Everyone" campaign. Prayer services were held each morning at 5:30 in the various churches. The union meetings of the "Christ for Everyone" campaign began September 14, and continued to the 28th. These meetings conducted by Darrel Handel from the "Back to the Bible" broadcast, and assisted by Norman Voth, were well attended each evening and many came to receive spiritual blessings during this time. Miss Marie Stoesz, who does home mission work in New York City, spoke to the Mission Society, September 11. Seventy-two chickens were donated for relief; these were canned at Lakefield, making 138 cans. J. R. Barkman from Grace Children's Home spoke to the congregation after the C. E. services on October 5. The First Mission Society had its annual birthday supper October 9. Miss Adeline Fast, a returned missionary, spoke to us on October 12.—Mrs. Sam A. Quiring, Corr.

—**Bethel Church, Inman, Kansas:** A daughter, Marna Kay, was born to Mr. and Mrs. George E. Regehr on September 30. Sunday morning, October 5, two missionary ladies spoke to us: Ruby Enns, from Meade, Kansas, who will go to India for her first term, and Mrs. Sarah Anderson, from Africa, told of their many years of service. In the evening of the same day, Brother John Thiessen showed slides and told of his trip to Europe and the World Conference in Switzerland. The wedding of Miss Marie Ediger and Curt L. Regehr took place October 12. Menno and Pete Ediger, brothers of the bride, and Mrs. Pete Ediger, all from Chicago, were here to attend the wedding. Pete Ediger brought the message Sunday morning, October 12. Pete and Menno are both students at the Mennonite Biblical Seminary.—Mrs. A. F. Enns, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** September 9, John Peters and his son of Hillsboro spoke to the laymen's organization of our church in the Low German language of their experiences and hardships in Europe. Miss Agnetha Duerksen gave an illustrated report on her trip through Palestine at the Junior C. E. program, held September 28. The funeral of Milton Banman was held in our church September 28. He passed away from severe injuries sustained in an automobile accident. Willard M. Neufeld and Gene Harris were married in Ohio, September 20, and on October 5, they had an after wedding in our church.—Ruth Banman, Corr.

* * *

—**Meadow Church, Colby, Kansas:** A series of cottage prayer meetings are under way and shall continue until Thanksgiving. The Sunday following Thanksgiving we plan to hold our church dedication. Alumi Goosen, Virgil Buller and Walter Regier were appointed delegates to the Western District Conference at North Newton, October 15-17. The Ladies Mission Society held its monthly meeting on October 9. A covered dish luncheon was enjoyed at noon. Time was spent quilting and on the various other projects.—Mrs. Homer R. Goertzen, Corr.

—**First Church, Colfax, Washington:** Our harvest season is long past and we are in the process of getting next year's crop ready. Some have seeded and some are waiting for a badly needed rain. Mr. and Mrs. Ira Aeschliman have returned from their trip to Europe to the Conference and have much to tell us. We welcome them back. N. H. Harder of Aberdeen, Idaho, spoke to us recently of his trip to Europe and showed many beautiful pictures. He also reminded us of how our brothers in Christ are burdened and separated from their families. We in America are prone to forget how God has favored us and are reminded to count our blessings. Our young people went to Liberty Lake recently for a retreat, in company with Mr. and Mrs. P. D. Unruh. A number of Christmas bundles were sent from here and our missionary society has been active in the Lord's work. We are looking forward to a course in the Bible taught by A. Fakama, in November. We have had a number of guest speakers at the church this past year, among them were many missionaries. We have welcomed them all and pray the Lord will prosper them all and sustain His workers.—Corr.

—**Walton Church, Walton, Kansas:** Peter Duerksen of Abbotsford, British Columbia, a ministerial student at Bethel College, is our assistant pastor for the present school year. This leaves Erwin Goering more time for his other duties at Bethel. Kenneth Arlo Voth is in MCC orientation school at Akron, Pennsylvania, after volunteering for work under the alternative service program. The Crafts Club has sponsored a film, "The Power of Decision," in cooperation with the Kansas Dry Forces. Correction: our mission sale is on November 13. Herman Tan of Java brought the morning message on October 12.—Harold Peters, Corr.

MCC NEWS NOTES

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the Whitfield hospital because the MCC sponsored a summer unit there in 1949.

Extension of Liability for Service to Age Thirty-five

Under the provisions of the present draft law, which came into effect on June 19, 1951, all persons in a deferred class on or after June 19, 1951, have their liability for service extended to age 35, instead of becoming over age when they reach 26.

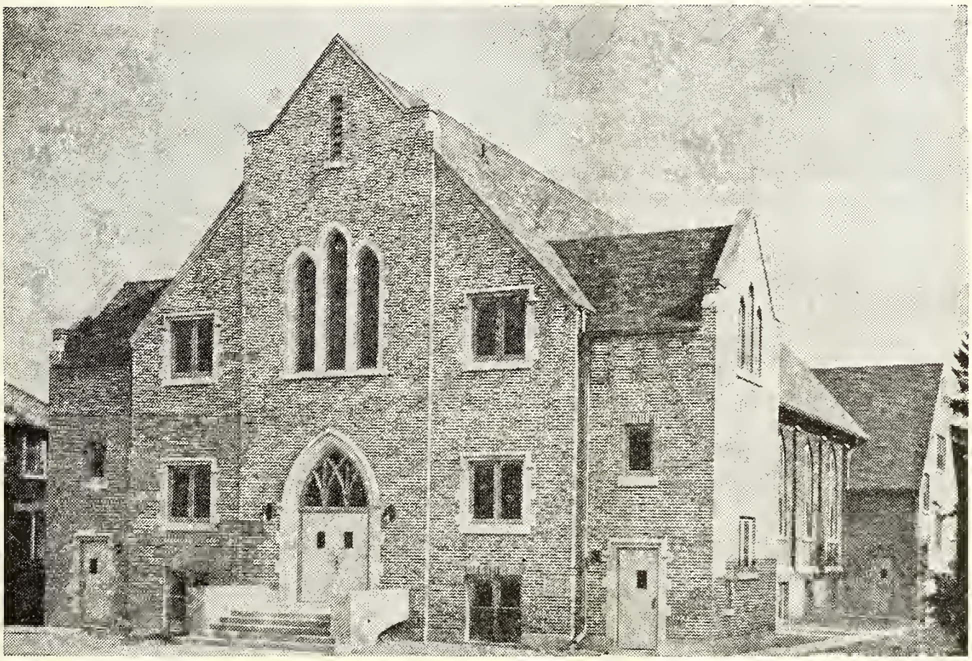
This provision applies in the case of registrants whose deferments, held on or after June 19, 1951, may have expired before they reached the age of 26, so that they were placed back in Class I-O (or I-A or I-A-O). The fact that they had a deferment at any time on or after June 19, 1951, extends liability to age 35, or until the required 24-months service has been given.

See the MCC Peace Section "Manual of Draft Information for Ministers and Other Counsellors," pages 304 to 308 for information as to the classifications which constitute deferments under the present act. (Manuals are in the hands of all ministers and other persons designated as counsellors in MCC constituent churches in the U.S.A.)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY



Stirling Avenue Mennonite Church, Kitchener, Ontario

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From Heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

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THE COVER PICTURE

This shows the remodeled Stirling Avenue Mennonite Church of Kitchener, Ontario. The work of remodeling was begun in March of this year. Re-dedication services were held Sunday, October 19. Wilfred Ulrich is the present pastor.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

Lancaster Conference Contributes Over Twelve Tons Clothing

During the two weeks of October 6 to 17, the Lancaster Conference Mennonites brought 25,812 pounds of clothing for overseas shipment to the Ephrata Clothing Center. Not only did they bring the clothing but every day a group of people from one bishop district came to help with the processing. Others came along to mend and quilt. This was the annual fall drive sponsored by the Associated Sewing Circle of the Lancaster Conference. The Old Order Amish and Weavertown Amish also contributed clothing and work.

Clothing and Soap Shipment to Go to Korea

The MCC is shipping twelve tons of clothing and three tons of soap to Korea to be distributed among the war refugees there. Up to the present time the MCC has only one representative, Dallas Voran, in Korea, but is making plans to expand the relief work there as soon as possible.

Ada and Ida Stoltzfus Working in Hebron

Ada and Ida Stoltzfus who left for Hashimite Jordan last July are now living in Hebron and working among the poor people of the border villages. For many of these the division of Palestine has meant the loss of their farming land and other means of income; their homes are in Jordan but **their land is in Israel.** Their work includes MCC clothing distribution, distributing food to TB patients, assisting in setting up milk centers and helping in rural rehabilitation projects such as seed wheat loans to the poor farmers. The Near East Christian Council is giving generous assistance to these projects.

A new project in Jericho is a small community center. They are beginning with English classes for boys who have a little knowledge of English, and also some games. This way they hope to build up a nucleus of English speaking young men with whom they can work further in other classes and activities. The sewing classes, clothing distributions and vocational schools continue as before.

Portable Canner to Begin Processing November 3

Mennonite churches will again contribute meat for canning to be used for relief distribution and maintenance of MCC workers. The portable canner will begin operations in Greensburg, Kansas, November 3, with Willis Snyder of La Junta, Colorado, and Howard Claassen of Beatrice, Nebraska, running the canner. Nebraska, South Dakota, Oklahoma, Iowa, Missouri, Illinois and Indiana will be included in the canner's itinerary. If there are communities who would like to can meat for relief and have not made application, they should write to Wil-

(Continued on page 704)

Of Things to Come

Nov. 16-21 Bible Lectures, Bluffton College, by Rev. Jitsuo Morikawa of Chicago.

Nov. 19-20 Ministers' and Women's Conferences, Bluffton College

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

1953

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.

ANNOUNCEMENT

To all Ministers of the Northern District Conference:

The churches of the Freeman area cordially extend an invitation to all ministers of the Northern District to attend the Ministers' Conference which will be held in the Bethany Mennonite Church, Freeman, South Dakota, on Tuesday p.m., Wednesday, and Thursday a.m., November 11, 12, and 13, 1952.

You are invited to be the guests of the Bethany Mennonite Church in Freeman and upon arrival are asked to report here for lodging and meals.

An interesting and helpful program has been arranged. Travel expenses will again be pooled so as to enable those from a distance to find it possible to attend these meetings designed especially for the minister and his work.

The Committee
Lester Hostetler, Chairman
T. A. van der Smissen, Treas.
Ronald von Riesen, Secretary

Editorials

PEACE IS PEOPLE

Many can recall that bleak November day back in 1918 when, with the ringing of bells and the blowing of whistles, the announcement spread across the world that War had come to an end. We were assured that it was not just the end of one war but the end of ALL wars. What rejoicing and thanksgiving to think that never again would there be such a devastating and terrible war. This idea was strengthened later when the Briand-Kellogg Peace Pact was signed by the nations of the world in which they agreed never again to use any but peaceful means to settle disputes.

Thirty-four years have passed since that November 11th Armistice Day. The world today is in a more uncertain state on this question than it was at that time. A terrible Second World War has ravaged the earth and still we are not through with war. Our own country is speeding up military preparations and power at an alarming rate. Young men again are being called out on the battlefield. People have grown skeptical about the abolishing of the curse of war. Is there no way to stop this mad rush for the abyss? Are larger bombs and more destructive instruments the only means of insuring peace? Have we forgotten something vital and fundamental? Can Christians do nothing to get us back on the right path?

There is a power and there is a way which Christians need to bring to the world. It is the power of love and the way of the cross. This power and this way is often only halfheartedly believed by Christians themselves. It has not been fully tried by a large percentage of the church members.

For peace is not a set of pacts and treaties. Peace is **people.** People who thoroughly believe in and live the way of love and the way of the cross. People who really live the full Gospel of our Lord. People who love their enemies and who will sacrifice self for the good of others. People who radiate from their lives the wondrous love of God and who daily take up their cross and follow Christ, wherever He may lead.

We must never say we are such a small group there is nothing we can do. One man with God is a majority. Hitler was one man with a burning passion and he influenced the whole world away from peace. Individuals and small groups possessed with a passion for God and His Kingdom; who believe in it enough to give their lives for it; who demonstrate in their lives what the peace of God can be and do, such persons can kindle a holy flame in the world for God's peace.

Peace is people like we may be. If enough of us will believe the Gospel with a holy passion and live it with a holy zeal there will be set in motion a power stronger than pacts and treaties. Peace must be more than paper. Peace must be people.

DO AMERICANS BELIEVE IN GOD?

We Americans are often accused of being Godless. We are charged, and often rightly so, of being materialistic and secular. Our coins say "In God We Trust," but our actions speak another language.

Yet ninety-nine per cent of American adults say they believe in God. This figure was arrived at in the first impartial nation-wide religious survey ever made in the United States. This survey was made by an independent commercial research firm and cut across all racial and religious beliefs. The questionnaire and polling technique, four months in preparation, were reviewed and approved by Dr. George Gallup, of the Gallup Poll.

The basic question put to the Americans was: "Do you believe in God?" Ninety-nine per cent said they did; only one per cent said they did not. The question was further broken down into these divisions: "Absolutely certain there is a God"—"Fairly sure there is"—"Not quite sure but like to think there is"—"Not at all sure, but not sure there isn't." Of the total, 87 per cent were absolutely certain, 10 per cent fairly sure, 2 per cent not quite sure, with less than one-half of one per cent not at all sure.

Income seemed to have little to do with belief in God. The different income groups differed only slightly from each other. Location in city or country also showed little effect on belief in God. Nor does the geographic location seem to influence belief. In age those of 65 or over were the most certain of their belief in God. Farmers were also the most sure there is a God.

Since ninety-nine per cent of our people say they believe in God, then it should be the duty of the church to help them translate that belief into a living faith. Not every one that says, "Lord, Lord," but those who actually do the will of the Father are the ones who truly believe in God.

INDIAN SUMMER

This is written in the great corn state of Iowa where we enjoy warm sunny Indian summer weather. Coming out of Chicago a few days ago there was snow and it seemed as if winter was just arriving. Now it seems as if summer had returned, except that the trees are gorgeous in their colored leaves.

Perhaps old age can be a sort of Indian summer. It need not be the bleak and cold winter as is sometimes portrayed. There can be warm sunny days and an atmosphere as friendly and cheerful as the hospitality of these Iowa Christians. The days can be bright and sunny instead of chilling rain or freezing snow. There may be the increased warmth of the love of God cheering our lives and those about us, instead of the chill of regret and remorse. But to come to the latter part of life with this spirit means that we have lived rich years in youth and middle age; lives rich in the fellowship and service of God and our fellowmen.

Misplaced Affections

WILMER B. DENLINGER*

Through the ages we find that it is just human nature for people to show their affections to various people and particular causes. A Christian is one who has put his faith and trust in the shed blood of the Lord Jesus Christ for salvation from sin, therefore it is only logical that the FIRST affections of the born-again believer should be to Jesus Christ. It is so easy in this age of running to and fro to have our affections displaced as Christians and have them placed on things of lesser importance and significance and things which at times can hinder a consistent Christian testimony. The desire of every Christian should be to live a life closely in touch with the Lord Jesus and bringing Honor and Glory to His Holy Name. Let us look at seven ways in which it is possible for a Christian to misplace his affections.

I. THE LOVE OF THE WORLD:

Col: 4:14—"Luke the beloved physician, and Demas greet you."

Paul used the term "beloved" in speaking of Luke, while he uses no descriptive adjective in speaking of Demas. Perhaps Paul suspected that Demas would later forsake the work of the Gospel. **II Tim. 4:10—"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia."**

Demas loved Judaism more than he loved Christ. He loved the desires and pleasures of the world far better than staying with Paul in the work of the Gospel. We need to be careful in all our activities in the world that our Love, Devotion, and Affection for Jesus Christ is not hampered and chilled by the worldly activities.

II. THE LOVE OF PLEASURE:

II Tim. 3:4—"Traitors, heady, high-minded, lovers of pleasure more than lovers of God."

Pleasures and places of recreation of all kinds are well patronized in our day. Recreation in its place is proper for the Christian, but when we get to the place where our participation in or attendance at sporting activities hinders our devotion to God and keeps us from the House of God, it is a SIN. Are we guilty of being LOVERS OF PLEASURE MORE THAN LOVERS OF GOD?

III. THE LOVE OF DARKNESS:

John 3:19—"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

When we go into a room of the house and the room is dark, our first impulse is to turn on the light to reveal to us what is in the room. As we read God's Word and allow it to speak to our hearts, we find that it reveals to us exactly what is in our hearts and lives. Many times we are hesitant to look into God's Word because we may discover that the Light of the Word will reveal something unpleasant in our lives. Let us allow the Light of the Word to shine with searching clearness in our hearts.

IV. LOVE OF MAN'S PRAISE:

John 13:43—"For they loved the praise of men more than the praise of God."

This passage reveals to us that the chief priests in the temple heard the message of Jesus in the temple and the record tells us that some of the priests believed but they were afraid to confess Christ for fear that they might be put out of the synagogue. They were concerned about their positions so they refused to speak a word for Christ. All of us like to have men speak well of us but we need to remember carefully that according to God's Word we are told that we shall have to answer to God for our lives and it is not so important whether or not men always speak well of us but the important question is: **"WHAT IS GOD'S ESTIMATION OF MY LIFE?"** Let us live carefully, prayerfully, not being concerned about the praise of man but more concerned about the praise and commendation of God as we finish our earthly journey.

V. THE LOVE OF MONEY:

I Tim. 6:10—"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Men have acquired much wealth and yet have been very unhappy because they practically worshiped their money figuring that their money was all that was necessary to bring supreme happiness. Having money is not wrong but the love of money is sinful. Judas loved money to the extent that he betrayed Jesus for 30 pieces of silver. Let us keep our money well guarded as good stewards of the Gospel in order that it might not be a means of hindering our Christian testimony.

VI.—THE LOVE OF PRE-EMINENCE:

III John 9—"I write unto the church; but Diotrephes who loveth to have the pre-eminence among them, receiveth us not."

Diotrephes no doubt wanted great prominence in the work of the church. He probably wanted to be the leader of all the activities or not work at all. We need to learn to play second fiddle and play it well and be willing to sit in the background and let some other person have the position of great prominence and importance. It is difficult to admit that someone else can do a job better than we can do it but we need to remember that many people have been used mightily in the Lord's work through the ages that have not always been the chief leaders of the movement.

VII. THE LOVE OF SELF:

Acts 5:36—"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined

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*Pastor Bethany-Flatland Churches, Quakertown, Pennsylvania

What of the AWOL'S of the Church?

W. F. UNRUH*

One of the headaches of the army is the soldier who is "absent without leave", the AWOL. The church has the same kind of trouble. Many of our church members are absent without leave. Just how many church members are "absentees" is difficult to estimate. Many of the AWOL's of the church, if we may call them so, are non-resident members, many are resident members. Someone has called these people "the lost tribes of Protestantism", for they are many. We also have our "lost tribes of Mennonites."

It is only fair to try to understand why and how the AWOL's of the church become "absentees." Let us in this article think only of the non-resident "absentee." He may be a very goodhearted person. As he leaves the home community to take up residence in another place, he and his family may say, "We will shop around a while to see which church we like best." There is no special church loyalty when they take that attitude, and this makes it easy for them not to attend church for a Sunday or two. At first they may not feel good when they are absent from church, but as they continue to stay at home Sunday mornings that feeling goes away. They begin to like to stay at home Sunday mornings. New Sunday habits are being formed. Now, we know, that good habits are a tremendous asset in life. Bad habits, on the other hand, are a fearful handicap and liability. Soon they will begin to rationalize their absence from church. They may say, "People in this new community are religiously cold. No one invites us to church. Not even preachers call on us." Or they may say that they have so many close friends in the home church, they just can't break those home ties.

This triad of real or imaginary obstacles for uniting with a church of the community appears difficult—wrong Sunday habits, religious censure of others, old friendship ties. How can such people be helped? The church must strive to conserve her strength, part of which lies in her scattered membership.

Some people who are quick to judge (something against which Jesus warns) might say, "Such people are not born again, or else they would seek a church fellowship." Would it not be closer to the truth in many instances to say, "These Christian people are weak and need to be helped to grow. That is why they must be brought back into the church"?

The Roman Catholic Church has the policy that when a Roman Catholic leaves one community and moves into another where they have a Roman Catholic church, he automatically becomes a member there without asking his consent. We respect the freedom of the individual more, but this also makes our task more complicated.

In thinking about this problem it may help us to know what the Central Presbyterian Church of Buffalo, New York, did about it. There, when a member moves, he is sent a personal letter suggesting a church in the community to which he goes. In the fall, they send a letter to all non-resident members still on the roll, asking for financial support. In the spring a brief but effective letter goes out to each non-resident member. It suggests politely, but firmly, that support is expected, but better still, the person should transfer. Let me quote the letter they send out.

> "Dear Member Out-of-town:
>
> Greetings in the name of Central Church.
>
> We have not heard from you for some time and we write to ascertain whether or not you are still interested in maintaining an active membership in Central.
>
> Unless you expect soon to return to Buffalo, we strongly urge you to transfer your membership to a church in your present community.
>
> If you desire to remain an active member of Central, we trust that you may find it possible to support our vital and extensive program with your stewardship and prayers.
>
> We enclose a card and envelope for your use in letting us know what is your decision. We shall appreciate an early reply.
>
> Wishing you God's blessing in His service, we are,
>
> Sincerely,"

To some this procedure may seem a bit harsh. But when people have entrenched themselves by wrong Sunday habits, by a censorious spirit and rationalizations, and by emotional ties, perhaps it may be kindness in certain instances to pry them out of their position by a letter like this. To be sure there are other approaches. This is only one suggestion.

The Church loses very many members through our American shift of population. We should not be indifferent to this loss, for it saps at the strength of the Church and threatens the eternal ruin of souls for whom Christ gave His life.

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*Field Secretary, Western District Conference

Into the Beyond

ABRAHAM H. BOESE, of Goessel, Kansas, and a member of the Goessel Mennonite Church, was born on November 4, 1859, and died at his home on October 1, 1952, at the age of 92 years.

A Mennonite Pilgrimage to Bible Lands

OLIN A. KREHBIEL*

This was a summer in which a considerable number of Mennonites from America visited the places about which we read in the Bible. There were more than seventy-five, divided into three groups, who made this pilgrimage after the Fifth Mennonite World Conference. Two of these groups were composed almost entirely of Old Mennonites, the first of which was under the direction of Dr. Harold Bender, and the second under the direction of Bishop Paul Mininger. The third party, of which we were members, was a cosmopolitan Mennonite group. Of the twenty-six in this group, thirteen belonged to the General Conference, four belonged to the Mennonite Brethren, three were Holdeman, two were of the Brethren in Christ, two were Amish, and two were Old Mennonite. Ten members of this group were ministers, three of whom were also farmers, two were also business men, and one was a missionary. Five of the laymen were farmers, active or retired; two of the ladies were schoolteachers, one was a nurse, one was a doctor's wife, one was a business woman, and the others were housewives traveling with their husbands. The age range of the group was from twenty-four to seventy-seven years. Eleven states and two provinces were the places of origin. Our guide was Paul Ruth, a fine young man from the Menno Travel Service at Amsterdam, who had formerly been a relief worker. It was a real privilege to fellowship with all these various ones and we learned to have a better understanding of the different bodies co-operating in the M.C.C. work. When traveling together for about two months, people get to know one another quite well and there was a good spirit of helpfulness and sharing.

The Biblical points of interest which we visited were Rome, where we saw the Appian Way and the place where Paul was supposed to have been imprisoned. Then Athens and Mars' Hill, where we got something of the feeling of Paul as, surrounded by the ruins of the Greek temples, Brother Roy Wenger read Paul's famous sermon and we sang and prayed together. Egypt was next on our itinerary. There our thoughts were taken back to the days of Joseph, Moses and the Pharaohs. We came to learn something of the importance of bull or calf worship. Again and again on this trip we were shown the crumbling remains of past empires and civilizations in their glory and it reminded us that it is only the things of the Spirit and not the things of this world which count in the light of eternity. Our Sunday was spent on the Nile River where Brother Toews, one of our number, brought us a message on the significance of the choice of Moses when he turned his back on the glories of Egypt and cast his lot with the enslaved people of God.

Another airplane hop brought us to Beirut and from here we drove out to the spots where once stood Tyre and Sidon. One must always remember that great changes have occurred since Bible times. For example, the Lebanon mountains are no longer covered with the famous cedars, but only a few remnants of those once world-famous trees remain. Our trip took us by taxicabs over to Damascus and down to Amman in Trans-Jordan. Damascus, one of the oldest of the present existing cities of the world, was the scene of Paul's great experience and it was interesting to find that in the street called Straight, at the place where Ananias' house was supposed to have stood, there is a small Christian community where one can see the difference in the faces of the people from the populace round about.

Arriving in the Holy Land, we had a Christian Arab guide, Mr. Jahshan, who has been working with the M.C.C. and who has a thorough knowledge of the Bible. He conducted us to the places of interest and made these places come back to life as he pictured to us the Bible characters and the events that took place at various spots. We entered the Holy Land from the east, stopping the first night at Jericho, which is far below sea level and very hot. Of special interest was the place where Jesus was baptized, the Mount of Temptation, a sycamore tree which brought to mind the story of Zacchaeus, Gilgal, where the Israelites camped upon entering the Promised Land, and old Jericho where the walls fell down. We had the unique experience of visiting the Bedouin camp of Sheik Mohamed. We were entertained with music on a one-stringed instrument, and, reclining on Persian rugs, we partook of a meal which was brought to us in vessels approximately the size of a large dishpan. This dish consisted of kid or lamb, rice, nuts and dressing which we ate with our hands. There was coffee to drink and watermelon and grapes for dessert. It reminded us of the Bible story of the time Abraham entertained the three visitors, the two angels and the Lord. Then as we traveled up the road from Jericho to Jerusalem, we could not help but think of the story of the man who fell among thieves and the good Samaritan who helped him. Jerusalem is high above sea level and it was cool there, a contrast from the depressing heat of Jericho.

We visited the site of ancient Samaria which was interesting as to its location. It was situated on a mountain surrounded by a valley, which in turn was surrounded by mountains and must have presented an imposing picture in its day. The mountains of Ebal and Gerizim were something like I had pictured them, and one could easily imagine part of the company of Israel on one mountain and part on the other mountain, one relating the blessings and the other the curses in antiphonal form. In the city of Nablus in this area, we visited a Samaritan temple and the high priest showed us a scroll of the Pentateuch over

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***Pres. General Conference; pastor, First Church, Berne, Indiana**

800 years old. There are only three hundred Samaritans left. Jacob's Well was possibly one of the most ancient things we saw here, and truly the well was deep, something like one hundred feet down to the water, and it made more vivid the discussion Jesus had with the woman from Sychar. Our visits to Bethlehem, Gethsemane, the site of Pilate's judgment hall, the Via Dolorosa, Calvary and Gordon's Tomb helped to impress upon us indelibly the events in the life of our Lord and Saviour. All of these historic places are in the hands of the Arabs, being a part of the Hashemite Kingdom of Jordan. Galilee, Nazareth and Mount Carmel are the main historic points that are held by the Jews.

Our trip to Hebron proved a bit exciting because one of the leading Arabs of the town thought our guide and one of our party too sympathetic to the Jews and he gave us a typical fighting Legion speech, stating that he had been a major in the British army and that both Arabs and Christians would fight side by side to the death against the Jews. Quite a crowd gathered around and for a while we didn't know what would happen. But when our guide told him we were Mennonites and that the Mennonite Central Committee had work among the thousands of Arab refugees, I never before saw the word Mennonite or M.C.C. have such a magic power. He immediately changed his tune, stating he knew of our work and practically offered us the keys to the city. The refugees present one of the great problems of that area and the M.C.C. is doing a good work which needs our support. The Ernest Lehmans have charge of this work at Jericho. There are also several M.C.C. workers stationed at the Lambie Mission Hospital at Bethlehem where there is another group of Arab refugees.

We stayed in the neighborhood of Jerusalem for five days and one could readily see why Jesus loved to go to the Mount of Olives. Old Jerusalem is a crowded city of narrow streets and the smells and the filth and the poverty are not very inviting to the Westerner. Most of us became ill with dysentery while at Jerusalem. I got my attack at the Wailing Wall, was in bed for a day with fever and I was weak for some time after. But I managed to join the group walking across No-Man's Land from the Arab to the Jewish side. We passed tank traps, barbed-wire entanglements and shot-up buildings and with sentries on both sides. As you may know, the U.N., through Dr. Ralph Bunch, the Negro, was able to bring about a cease-fire, but still it isn't peace.

We next went up to Galilee where we stayed in a sort of monastery on the Mount of Beatitudes. The moonlight was lovely on the Sea and yet one could not help but think that not always was the Sea so calm when the disciples were out upon it. Some of our party took a swim in the Sea and others waded in and gathered the pretty, tiny shells which are found along the shore. Leaving Galilee we went through Nazareth, across the Valley of Esdraelon and up Mount Carmel where we got a wonderful view of the harbor at Haifa. This is quite an industrial city with a Kraiser-Frazer plant, Portland Cement works, rubber tire factory, oil refineries, et cetera. Going down along the coast to Tel-Aviv, we were reminded again of California, for there was a garden of irrigated land. We boarded the TWA plane at Lydda Airport feeling that our trip had been very much worth while, and we praise God for the privilege of visiting these sites which have made the Bible more real to us and which have deepened our spiritual lives.

Caught in the Rain

In a personal letter to a former co-worker Mrs. S. T. Moyer writes the following. This letter gives us a little insight of what missionary life entails. Let's read it and feel the mud and the rain and the darkness of the night. *J. T.*

"On Tuesday this week we went to Saraipali for a station meeting. We took chicken and vegetables and salad material along and ate together and after our business was done we started home. It was about nine p.m. The road to Basna was good. But it had rained a lot while we were in Saraipali and from the thundering and lightning it was evident that we were in for a night of downpouring. Going out we had carefully looked where the good places for the jeep were and so started hopefully homeward. Not far from Basna we got stuck. To add difficulties, we had hitched a trailer full of cattle feed "korha" and this added to the load and difficulty. First Erwin Schrag got out, knee deep in sticky mud and water. We all got out in bare feet to do what we could. Tillie Jantzen took the wheel. It was ten p.m. The rain started in earnest. By eleven p.m. Erwin started to Basna for help. All he could find to borrow was a shovel and find a man returning to Khemra. The shovel alone was of little use. He climbed a wild fig tree and he and Lubin tore down branches with bare hands. These, too, didn't seem to help. They tried to put on chains. They, too, wouldn't go on because the wheels slipped and couldn't go far enough forward and backward. At or after midnight, Lubin said, "I am going to Khemra." After about three-fourths of an hour six men came with clean clothes, lantern and umbrellas. Hum, would these men get into the mud and really help? Meanwhile we: Tillie, Helen K. and I and the two children and Erwin, had tried to keep the rain off with umbrellas. By this time the road was flooded like a river. We had nothing dry in the motor nor on us and no sweaters. I only had taken a lantern along in case of . . .? and there were two weak flashlights. But earnest work and prayer and the will of these men to unite and help finally got us out of the mud. We left the trailor behind. We paid the men well and got home by three a.m. coming all the way in deep water."

Is This W

Contributions from the churches at home have slumped to a degree where the European budget, already low, had to be cut further drastically twice within the year. What was worse, MCC Akron office was not even able to meet this drastically reduced budget. As a result, our operating funds were so low that there was no cushion left. We had no alternative but to close some units, reduce our staffs and cut unit allowances to the crippling point. Vehicles we would have junked in America long ago we kept repairing. —And when we came to this person bruised and bleeding by the way, we often had to close our eyes and pass by on the other side, as if to say, "I am sorry—our church can't do anything for you."

A prominent churchman has characterized our day as "The Century of the Homeless Man." That statement shocks and haunts one. It won't let one rest, —not after you have seen these homeless people, looked into their eyes and heard their story, —not after you have seen how they live in their crowded camps, in tomb-like bunkers, or in some terribly cramped quarters. Sometimes one finds them crowded together in large vacant rooms of some stripped factory where they sleep on dirty gunny sack straw ticks spread on the cement floor, row on row, with blankets, but without bed sheets or pillows. In such camps one finds tottering old men and women, boisterous youngsters and innocent little children. So many have a hunted look, as if they could not trust the next person, and all show unmistakable evidence of suffering and tragedy. But even in more favorable circumstances and quarters, their living conditions are unwholesome and pitiable.

But these are conditions which the press does not stress and which visitors seldom see. Even Mennonite World Conference visitors did not see this unless they were observant enough to see beyond outward appearances and beyond certain cultured showplaces. Those who went on some of the side streets saw something of the "haunts of wretchedness," and when they remembered that these were people, and took time to talk with them, they began to sense something of the deep human tragedy that one finds just around the corners most everywhere in war devastated countries. If one pauses in one of these camps and asks himself, "Suppose this should happen to my family and loved ones," one comes up with a jolt and suddenly one becomes burdened with an overwhelming urge to do something for these people.

The Children who are the heirs of the "Homeless Man."

There are still 12,000,000 such homeless people in Germany alone—not to mention the 100,000's in Austria and in other centers like Trieste, Greece, and other places. How staggering this problem is, we vaguely begin to realize when we are told, that with all the large immigration efforts of United Nations through IRO and otherwise, only 1/10 of the refugees have actually been helped. And the number is still growing. With all the efforts MCC has put forth to help homeless Mennonites to a new start by immigration and housing projects, there still remain some 8,000 Mennonite refugees, mostly from West Prussia, in Germany alone, scattered as individual families over vast areas of the country. Large and commendable as our resettlement projects are for those not wishing to migrate, we have so far taken care of only 600. A German Mennonite youth worker, serving refugee youth in North Germany only, reports he has the names of 2,600 refugee young people for whom he feels responsible in his spiritual ministry to youth. Can one young man without even the advantage of a small motorcycle take care of this large need?

Beyond this startling outward need there is the far greater (but more intangible) moral-spiritual need. This also the papers do not stress and visitors seldom see. What happens to the human spirit when people must live under such intolerable conditions as already described, no one can fully realize unless it be those who have personally experienced them. Even they often do not realize what is happening to them.

It is a terrible thing for people to live for years in dread fear and worry, never knowing whether they can trust the next door neighbor, or whether their children will innocently get themselves or the family into trouble because they still believe in God. How would you build genuine family life or bring

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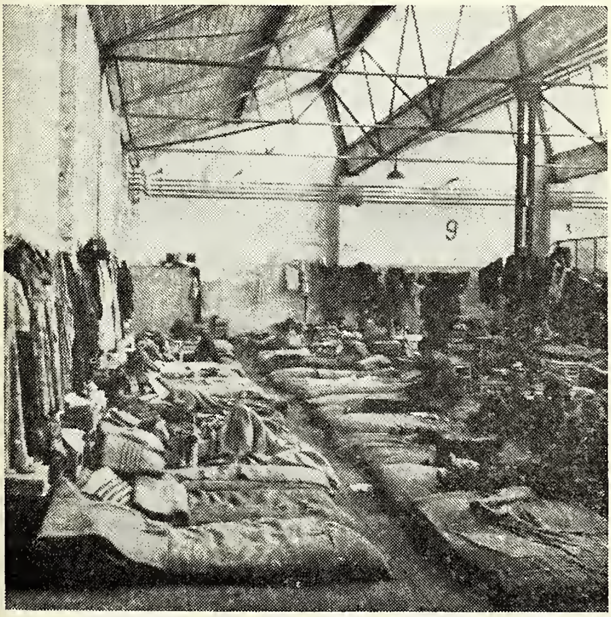
You Want?

up children when there never is any privacy possible? How would you maintain high standards of honor, decency and discipline, or cultivate the finer virtues of life when your very existence and that of your loved ones, to all appearances, depends on your cunning and your determination to look after yourself no matter what happens to others? When for years you can't get a decent job and income, and have to depend on a government dole, how would you keep from losing your self-respect and ambition and finally with bitterness insist that the world owes you a living? If for years you had been and still are being subjected to propaganda and idealistic slogans, would you also become hesitant about accepting the Gospel for fear it too might turn out to be error? If you were living in a land that was just beginning to raise its head in the midst of its physical and moral ruins of war and then saw the tremendous military build-up as if to prepare for another and far more fearsome destruction, would you not be seized with an unutterable longing that someone would arise to show men another way?

Men are confused, spiritually hungry, lonesome, inwardly bruised, and longing for the day of deliverance and peace. This situation is pathetic, profoundly disturbing, but it stirs one to the depths when you see youth growing up under such conditions and compelled to carry on their young shoulders such burdens. Again you ask yourself, "Suppose this should happen to my son or daughter, brother or sister," and then you feel you must do something to help youth.



Refugee quarters in a dismatled air craft factory located within a few yards of the Russian Sector of Berlin.

Not all people in Germany have suffered like this. We are talking about those whom a brutal age has stripped, beaten, and left bleeding by the wayside. The mass of men preoccupied with their own affairs and worries pass by on the other side. Is there no Samaritan who will have pity and in love bind up their wounds body and soul, and bring them to the shelter of Christian love?

This is only a suggestion of the need in Europe. One could talk of the work of children's homes where children, victims of war and its aftermath of poverty, bad homes and environment, receive Christian love and physical and spiritual care. One could talk of the neighborhood centers and the priceless opportunities to witness to Christ and show Christian love in ministering to the needs of the old who pathetically seek out this place because they long for its physical and spiritual warmth, and in serving needs of the young who find here wholesome, stimulating Christian fellowship and activities and a fresh personal approach to Bible study. One could also talk of the urgent request for religious educational materials for use on Sundays, vacation times, and in the home, of a character similar to that used in America. One could speak of remarkable opportunities for a Christian witness and a ministry of real help in voluntary service camps, PAX Service units and similar projects where young people in unselfish devotion work together in a spirit of Christian concern. One could mention many other needs and opportunities, and then one also could speak of the wondrous ways in which the Lord has blessed the comparatively small undertakings under MCC auspices.

Here is a hurried picture of a tremendous need and a great door of opportunity. What do we do about it?

MISPLACED AFFECTIONS

(Continued from page 692)

themselves; who was slain; and all, as many as obeyed him, were scattered and brought to naught."

A lady once asked a prominent Bible teacher, "Pray that I might realize my nothingness." The teacher answered, "You are nothing, take it by faith." We need to remember that in ourselves we are really nothing. We must crucify ourselves and allow God to work through us. **Phil. 4:13—"I can do all things through Christ which strengtheneth me."**

Let us examine our lives carefully and see if we have misplaced our affections in any of these seven ways and let us remember, **Matthew 6:33 "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."**

The Scope of

Bethel Mennonite Mission, Winnipeg, Manitoba

Are you among those who are confused about what home mission work really is? Does it baffle you when you find our work in Paraguay, Uruguay, Brazil, and Germany referred to as *home* mission service, while the work in Montana, Oklahoma, and Arizona is called *foreign* service, when you know that the former are foreign countries, while the latter are states in our own United States of America? It may seem confusing at first, but possibly the strands are not quite so tangled as they seem.

When the General Conference of Mennonites was organized, its leaders immediately saw the need for doing something to bring the existing Mennonite churches into a more closely knit fellowship. The need for ministering to scattered groups of Mennonites who had no church home or Christian nurture was felt so acutely that in the very inception of the Conference this was one of the main problems to be tackled through the organization of a home mission board. Thus we see that the work of home missions was not conceived as being that of organizing new churches in new places among non-Mennonites, but rather church extension in Mennonite settlements and a drawing of the existing churches into a closer union. Through the years, of course, the scope and extension of our home mission service has been widened to include new areas that were felt to fall within the responsibility of the home mission board.

At present the home mission fields of our Conference are found, not only on the North American but also on the South American continent; not only in the Western Hemisphere, but also across the Atlantic, especially in the East Zone of Berlin, Germany; not only among Mennonites, but also among migrants, southern mountain folk, and unchurched city dwellers. To explain, the Home Section of the Board of Missions helps support about thirty small churches in Canada and the United States; several girls' homes in Canada; workers in the southern mountains of Kentucky, North Carolina, and Tennessee; a few migrant workers among the cotton pickers in Arizona; several city missionaries; as well as workers among Mennonite colonists and refugees who have located in Paraguay, Uruguay, Argentina, and Brazil, or remained in Europe. In addition, the Board encourages the formation of Mennonite fellowships in the cities to which Mennonites have gone to work, study, or live, especially if there is no Mennonite church to which they can go; and if necessary, it helps in the formation and support of these.

What do home missionaries actually do? That question is hard to answer in a few words, for their work is possibly as varied as the places in which they are located. Many of the workers in Canada have been itinerant preachers after the pattern of the early circuit riders. Each has a specified territory that he works, visiting individual families; or if there are a number of families living close enough together, he gathers them to organize a Sunday school and church. It is his duty to impart catechetical instruction and prepare those who are desirous of being baptized and becoming church members. If he is an elder, he also performs the rite of baptism whenever there are those who are ready, and administers Communion to the church members under his care. If not, he makes arrangements for an elder to perform

SMITH
CORNER
MENNONITE
CHURCH

Daily Vacation Bible School, 1952, at Smith Corner Mennonite Church. [illegible]

ome Mission Work

these services. When the work has advanced sufficiently and the group is able and willing to take on more responsibility and self-support, an effort is made to secure a church building and pastor and to organize the group into a congregation with Conference affiliation and obligations. The aim of this type of home mission work is always to bring about the establishment of churches that will eventually be self-supporting, thus taking their places among the other organized churches of the General Conference.

The home mission worker who is in charge of a girls' home naturally has an entirely different type of work. There are four such homes in Canada: Winnipeg, Manitoba; Saskatoon, Saskatchewan; Calgary, Alberta; and Vancouver, British Columbia. These homes serve the Mennonite girls who go to these cities to work. They provide them with a "home" where they can gather on their days off duty, evenings, Sundays, etc. Here they can meet with girls of like background and outlook and ideals. The matron of the home, our mission worker, becomes their "mother," their spiritual personal counselor, as she deals with them individually or in groups, not neglecting the corporate worship and Bible study with those whom the Lord has entrusted to her care.

Home mission work in the newer Mennonite settlements in Mexico, Paraguay, Uruguay, Argentina, and Brazil has some of the same features as that among Mennonites in Canada since, up to a certain point, the missionary deals with the same cultural and religious background. However, due to differences in conditions and needs, the work here reaches into more diversified areas. In addition to pastoral work and that of girls' homes, there is need for school and student work, distribution of literature, women's work, etc. Since much of this can best be done by leaders from within the group, many of the workers there are colonists themselves. Also, for this same reason, the Board of Missions has helped some of the students who have shown leadership ability by sending them to school to prepare themselves further for service. These are returning to their communities to help in making Christ real in everyday living, to be examples of Christianity in action.

Left to right: Lorraine Burkhalter, Marie Liechty, Lillian Lehman; Mountain Mission workers, Newport, Tenn. and Greenville, Tenn.

When one turns to a consideration of city work here in the United States, the picture takes on a different nature. Instead of working with scattered Mennonite groups entirely, the efforts turn more to an attempt to reach the unchurched people in certain areas of the city. This may start with a Mennonite nucleus, or it may be the result of seeing the need in an area felt to be our responsibility. The work in each of the cities in which the Home Section of the Board has entered would, therefore, have its peculiar characteristics. The work, for instance, in East Harlem Protestant Parish in New York City might not resemble even remotely that which is done in Chicago; and this, in turn, would be found to be quite different from that carried on in Portland or in other sections. But the need is there, and the Board recognizes a responsibility in meeting this need.

Again the workers among the migrants at Eloy, Arizona, and those among the mountain folk in the southern states find little similarity between their work and that of all the other areas considered above. The former work entirely among the children of the cotton-picker migrants, doing child evangelism, Sunday school teaching, home visitation, etc. The latter also do home and school visitation, weekday Bible school teaching, Sunday school and church work, as well as daily vacation Bible school and camp work in the summer months.

Much more might be said about the scope of our home mission work; it is a great field and one that often seems to lack the glamour and adventure of foreign mission service. But do not mistake the importance of it; for if the Lord of the harvest holds us responsible for souls lost in areas far removed from our doorstep, will He not hold us even more responsible for those lost on our very threshold?

THE MASTER ARTIST

Since I have learned to know the Master,
A fresh perspective I have found,
My eyes discern new beauty,
My ears hear different sounds.

All nature is a little greener,
All music has more harmony,
True art takes on new meaning,
A new world challenges me.

How can I long for wealth or fame?
How can I boast my talents to men?
When the master of all true art,
Is my teacher and my friend.

Wilma Entz McKee.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Honor System Examinations

BUDD SHUMAKER

[Bluffton College uses the honor system in conducting examinations which means that the professors do not remain in the room when the examinations are taken. Each student signs the following statement on his examination paper: 'I am unaware of any aid having been given or received in this examination.' The following is a message given in the Bluffton College Chapel by Budd Shumaker, Elyria, Ohio, who is a **junior. Ed.]**

Before the time of Warden Lewis E. Lawes, Sing Sing Prison had as its basis for internal enforcement policy, the adage, "Walk softly and carry a big stick." That could well be the policy used by Bluffton College towards its students in regard to examinations, but it is not. And so, some unfortunate student is called upon ever so often to make a defense and apology for our honor system. This morning as I lose all my friends, I am going to explain what I feel the honor system means to me.

To some of you, the honor system will not mean much more than the signing of those well-known words on a blue book like this: 'I am unaware of any aid having been given or received in this examination.' But I am not going to talk about that; for if that were all there were to the honor system, I wouldn't be very much concerned, let alone be talking about it. There is deeper meaning behind the honor system, for us it is part of a great way of life; a way of life that is lifting up Christ.

Just what does the word honor mean here? I attempted to look it up in the dictionary and it seemed that Funk and Wagnalls had some difficulty in defining this little word. In their explanation they used some other words like trust, self-respect, and reputation but I believe the real meaning of the word honor system can be found only in its practice.

The honor system is part of the way of life, and Christ Himself used it in regard to his followers. He had twelve disciples who were followers, assistants and cheifly students to Him. Christ did not carry a "big stick;" He strusted His students, and only one failed Him. Judas felt that he couldn't pass the test, maybe he didn't prepare enough, but for some reason or other he failed. He failed not only his Christ, but his co-workers as well. The other disciples didn't know that Judas had been cheating; they were working and living in a common trust, toward their Christ and toward each other. Judas betrayed his Master's trust, but he did not break the honor system, the way of life; he only broke himself upon it.

Christ used the honor system in regard to His trust of those whose sins He forgave. For the law was not sufficient to change men's lives. It took something bigger than that; it took faith. Christ is the living example of faith, having faith in His Father, faith in Himself, and faith in mankind. Remember the 8th chapter of John, the story of the woman taken in adultery. All were ready to condemn except Christ, but not only did He forgive her sins, He let her go with merely the words, "go and do not sin again." He didn't say, "I will be watching over you to catch you at your sinful ways," but He trusted her with complete confidence, and I will choose to believe that she fulfilled that trust.

In the purpose of Christ's life, He felt that He had a responsibility to the superior over Him, His Father. In the face of temptation, it would have been so easy to weaken. At the time when they wanted to make Him King, and at the time of the agony of Gethsemane, He could have taken the easy way out. So many people want to take the easy way out of life; when they have to make decisions, they can't face the struggle or the hard work, even when their own honor or loyalty to someone else is involved. In George Eliot's novel, **Romola,** Tito Melema, the main character, is a man who takes the easy way out in all of his decisions in life. Miss Evans traces this psychological weakness through his life and finally to his destruction. Jesus Christ's last decision was not one of weakness but of strength. He fulfilled the trust of God and of people of generations to come in His decision. He lifted Himself up to the cross by that decision, up where men might see Him and serve Him. Do our decisions lift Him up also?

The honor system extends through life into work and other responsibilities. When Bluffton College has "Work Day" we are not forced to go out and work; we are on our honor to Bluffton College. The person whom we work for does not, in most cases stand over us to see if we work; we may be honest and give him a good day's work, or we may "goof" off and throw tomatoes, or what have you. We are on our honor to our employer. We make a certain amount of money on work day; we may turn part of it in or all of it, or perhaps none of it. We are on our honor to our fellow students. Before too long, we will probably have a "Clean-up Day;" we can come out and help clean up the college or sneak off and do something else. We assume responsibility to activities and we may or may not fulfill that trust. We have a responsibility to the general public as college students, to the people uptown, to the people back home. We may or may not fulfill that trust.

The honor system is part of our way of life here at Bluffton; we should be proud of it, but like every other moral code, disrespect and misuse can cause it to be discarded. Respect and proper use of

(Continued on page 704)

Indicting A Whole People

R. B. ELEAZER

Burke didn't know how but the headline writers do.

I do not know the method of drawing up an indictment against a whole people," said Statesman Edmund Burke in a famous plea for conciliation with the American colonies.

There is such a method, however, and many American newspapers are demonstrating it in their handling of crime news involving Negroes. The fact that this is done without thought of injustice, merely as a matter of custom and convenience, makes its results no less serious.

Simple, but Effective

The method is simple—merely that of featuring race in the headlines of practically every story involving Negro crime or misdemeanor. Seeing these headlines daily, month after month, the public inevitably gets the impression that color and crime are closely related, if not synonymous. Thus is the whole race indicted and, in the minds of the superficial, convicted.

As illustrative of this practice I think specifically of one daily which I know very well. This paper certainly is not hostile to Negroes. I would say, on the other hand, that it is essentially friendly, desirous of being fair and helpful. Yet a review of its headlines throughout a single month (May, 1947) reveals the unvarying pattern described above.

An Unvarying Pattern

In the thirty-one days of the month this paper ran 133 stories of crimes, misdemeanors, and court actions involving white people; and in not one of the 133 did the headlines mention the race of the culprit or suspect. In general this was just as it should be. But note this contrast:

During the same month the paper carried 39 crime stories involving colored people. In 34 of the 39 the headlines featured the word "Negro" or "Negroes," while in three others the racial identity of the subject was clearly indicated, though not expressly stated. Reproduction of the two groups of headlines in parallel columns is tempting, but would run to too great length. A few typical illustrations must suffice.

Typical Contrasts

Here, for example, are headlines of six stories involving the charge of robbery at the hands of white bandits:

May 6, "Pair Bound Over in Robbery Case"
May 7, "Three Youths Held in Robbery Cases"
May 13, "Two Draw Terms in Robbery Cases"
May 16, "Young Bandits Rob Store Owner"
May 24, "Samaritan Robbed By Hitchhikers"
May 31, "Men Questioned in Robberies"

Note that to the headline reader the suspects in all these cases were just people—"youth," "men," "bandits."

Not so in the two parallel reports involving Negroes. Here the headlines leave no uncertainty. "Lone Negro Youth Robs Woman," says one; "Negro Held in Robbery," the other.

Similarly on May 25 we find

"Two Youths Held in Theft Cases," (they were white) set over against

"Praying Negro Confesses Thefts."

Three arrests for reckless driving were reported during the month, (May 6, 25, and 28). Two of the accused were white, the third colored. The headlines ran true to pattern: "Jailed on Driving Count" and "Man Arrested for Drunken Driving," but "Negro Arrested After Accident."

More of the Same

Here are typical headlines in homicide stories in which the suspects were white:

May 10, "Youth Guilty of Killing Brother"
May 10, "Great Grandmother Indicted for Murder"
May 15, "Soldier Admits Strangle Killing"
May 15, "Holdup Man Slays Victim"
May 19, "Youth Admits Slaying"
May 30, "Father Kills Three"

Just people again, you see, not members of any particular race.

Now note the following in which the suspects were colored. Observe again how race dominates the picture:

May 3, "Negroes Face Trial on Murder Count"
May 16, "Wife Hires Negro to Slay Husband"
May 16, "Negro Sentenced for Killing Wife"
May 20, "Ten Years Given in Negro Slaying"
May 21, "Negro Bound Over on Murder Charge"
May 21, "Negro Questioned in Atlanta Killing"

Social Dynamite

The greatest injustice, however, is in the handling of stories of criminal assault. Because of the heinousness of this crime, the public is peculiarly sensitive to it and easily aroused to resentment and even violence. Such charges (not infrequently erroneous) have provoked many lynchings and more than one race riot. There is need, therefore, that such stories be handled with great care.

During May the paper carried sixteen stories of criminal assault involving white men. In these stories the headlines identify the attackers or suspects only as "man," "soldier," "would-be-attacker," "youthful slayer," and the like—never once as belonging to this race or that.

Note again the contrast. During the month the paper carried four similar charges against Negroes (of which one was repudiated next day and two more were later dropped for lack of evidence). Here are the headlines, conspicuously advertising each case as a racial offense:

May 16: "Girl Assaulted; Gun-Wielding Negroes Escape"

May 25: "Expectant Mother Attacked by Negro"

May 26: "Negro Surrenders After Escape from Mob" (The Jackson, North Carolina case.)

May 26: "Mob Feared, Negroe Whisked to State Prison" (This was South Carolina.)

(Continued on page 703)

A Book Review

FUN ENCYCLOPEDIA, by E. O. Harbin. Abingdon-Cokesbury, 1940. 1008 pages, $3.95

This big book has indoor games and outdoor games for small groups and for large groups, active games and quiet games for children and groups of any age, and complete plans for banquets and parties. It has a chapter on home fun, and further proof that the author believes strongly in this type of recreation is perhaps given by his dedication of the book: "To Tommy who was cheated of many an hour of play with his daddy while this book was being written."

It has simple rules, clearly stated, for many popular games, but of course it does not have complete rules for the standard games which have detailed rulebooks of their own. For many of these, addresses are given where the official rulebooks can be obtained. The list of books and other publications on recreation covers more than twenty pages and additional titles are listed throughout the book. The hobbies and crafts sections even tell where you can get tools and materials.

This book is good evidence that the author is not against competitive sports when they are promoted in the right way. But he does seem to agree with those who feel that over emphasis on competition tends to develop undesirable social attitudes. Better attitudes result when cooperation and creative recreation are emphasized more, and sometimes a recreational period can lead into a worship period.

Individuals are different; groups are different. Mr. Harbin urges leaders to study people with the object of learning why a game will "strike fire" on one occasion and "backfire" on another. He describes players' attitudes and environments which discourage cooperation. Suggestions are made for improving these conditions. And what is more important, leaders are urged to examine their own methods to see if they are encouraging cooperation.

Mr. Harbin evidently does not believe that just looking into this book will solve all your recreational problems. He says that anything worth having—including a balanced recreational program, must be earned by a certain amount of work. He admits that some ideas have their limitations, and points out why. But, with a grand total of over 2400 ideas, **Fun Encyclopedia** has enough practical suggestions to be a definite asset in a wide variety of recreattional planning.

(This book is on loan at the Western District Library and many public libraries. Twenty cents postage to Mrs. P. S. Goertz, librarian, North Newton, Kansas, brings it to you for one month.)

—Harold Peters

Our Schools

BLUFFTON COLLEGE

William Keeney, '48, has accepted a position as assistant to the president of Bluffton College in charge of public relations. This is the post formerly occupied by Rev. Harry Yoder. It is hoped to secure a second individual to take care of the student recruitment phase of the work. Both men may do part time teaching during one semester of the year. Mr. Keeney is in his senior year at Mennonite Biblical Seminary, and is assistant pastor of the Woodlawn Church. His home before his marriage was in Millsboro, Pennsylvania. His wife is the former Willadene Hartzler from Bloomington, Illinois. They were engaged in relief work in Europe under the MCC for a two year term, in charge of the Amsterdam unit. Mr. Keeney will join the college staff at the close of the seminary year.

A fine tribute was paid to Mr. Russell Lantz and his choir when they were asked to furnish the program for the annual winter conference of the Ohio Music Association, to be held in Dayton, December 6th. Numbers will be sung which are to be used by high school groups in the spring in district and state competition. Mr. Lantz has been an adjudicator on the Ohio Music Association list of approved judges for the past twenty years. In addition he conducts county and high school music contests.

CANADIAN MENNONITE BIBLE COLLEGE

The Saturday prayer meeting plays an important part in C.M.B.C. life. The theme of the meeting on October 10, was the call of Christ "Follow Me." The fervent messages in word and song touched our hearts.

Before we parted, the president of the student assembly informed us that an ex-student from Ontario had shown his appreciation of the College by sending us several baskets of grapes. We were all invited to fellowship around the grapes.

At this time we would like to mention the kindly donors who supplied both dormitories with vegetables and canned fruit. Our hearts were overflowing with gratitude as we unpacked one box after another with jars of pickles, fruit and chicken. Faithful, motherly hands had been busy—God bless them! Since the students plan and cook their own meals, their appreciation can be well understood.

The evening of October 14 was set aside for the organization of the auxiliary groups, such as the mission band, and the literary and music societies. The purpose of these societies is to stimulate a life of intercessory prayer among the students and to enrich their college experiences. Two pep-talks were given to encourage recreational reading of the numerous Christian periodicals which enter our College, and the study of our important bulletin board. The thought which underlies this phase of our student activities is expressed in I Thess. 5:21—"Prove all things; hold fast that which is good."

—Sara Lehn

MENNONITE BIBLICAL SEMINARY

Miss Helen Nickel, missionary to India, attending Seminary during her furlough, was one of the speakers at a Mission Festival at the Mennonite Church in Madrid, Nebraska, Sunday, October 19.

Church workers in the Mennonite Missions and churches in Chicago met at the Seminary on Monday, October 27, for both afternoon and evening session.

The Seminary Women's Fellowship sponsored an "open house" and a Fall Tea for Bethany Seminary couples on Sunday afternoon, October 26. A short musical program was given after the tea.

Don. Smucker presented a Reformation Day address at Peotone, Illinois, Sunday evening, October 26. The meeting was sponsored by the Protestant churches of Peotone. Marvin J. Dirks will be the guest conductor at a Central Conference Choir and Hymn Festival to be held at Washington, Illinois, Sunday, November 9.

From the Nation's Capital

ELMER NEUFELD

November 4—What Then?

Many voters are asking whether there is any essential difference in views on important political issues, as reflected by the major party candidates. If there is, these differences have been confused and overlooked in the midst of a great deal of mudslinging, fence-riding, and glittering generalities.

An example of the dilemma faced by the voter who has tried to find an answer is the question of the draft and Universal Military Training. Both Vice-Presidential candidates have a record clearly indicating support for UMT. While serving as a member of the House Military Affairs Committee, Senator Sparkman established a record of vigorous support for UMT. (It is noteworthy that he is regarded as one of the most active defenders of the rights of conscientious objectors; he was sponsor of a bill to use the so-called "frozen fund," earned by conscientious objectors, for books to be distributed in devasted areas.)

In an interview given the **United States News**, August 29, 1952, Candidate Nixon said about UMT, "I voted for it. I believe that universal military training is the most equitable way to share the burden of defense that I know of at the present time. I do not favor universal military training as a permanent feature of our society. I believe, however, that we are going to have to have, and should have it, during the entire period of international tension. . . . There is no point to universal military training unless it is a substitute for the draft."

The Democratic Presidential nominee has been noncommital on this subject—a marvelous way to help the voter decide intelligently! The interpretation has been suggested that Governor Stevenson's silence on a matter so strongly pushed by previous Democratic administrations indicates that he does not oppose UMT.

General Eisenhower's recent statements indicate only his belief that UMT should not be adopted while the draft is in effect. This leaves it possible for him to request the adoption of UMT shortly before the present draft expires. Speaking in Baltimore on Setpember 25, he said, ". . . it seems clear that so long as we are forced to employ the draft because of actual combat requirements, we cannot at the same time establish any form of training for our young men."

As nonresistant Christians, we can obviously support none of these candidates wholeheartedly. Do we then try to discern between the lesser of two evils, voting accordingly; do we withhold our votes as taught by many of our Mennonite forefathers; or do we support a third or fourth party candidate who has no apparent chance to win?

SS Predicts Million Man Draft

In an October 7 speech presented to the annual conference of the National Guard Association, the Deputy Director of Selective Service predicted that the Armed Forces will need "well over" one million men for the balance of 1952 and through 1953. He then suggested how this requirement might be met.

According to Selective Service statistics the demand for one million men will more than deplete the available manpower pool. Brig. General Renfrow suggested the following procedures—in the order of their importance—to help meet this requirement:

"1. The reduction of the numbers currently being deferred in all categories." (On the 31st of August 1,350,839 men were deferred as essential farm or other occupational workers, as college students, or heads of families.)

"2. The lowering of physical standards by the armed forces." (The draft rejection rate has recently risen above that of World War II, although physical standards are about the same.)

"3. The re-examination of many of those previously rejected under higher standards." (Of some 139,000 military rejects already re-examined between January 1 and September 1, about 30 per cent were accepted.)

"4. The amending of the present law or regulations to change the category of some now being exempted or deferred." (Although this was not explained further, it could presumably mean changes in age limitations, dependency deferment, etc.)

INDICTING A WHOLE PEOPLE

(Continued from page 703)

And here is another significant contrast in the same connection:

The horrifying story of the 16th was spread on the front page, under double-column, double-deck headlines. Nobody could miss it. On the other hand, its repudiation the next day as "just a hoax" was inconspicuously reported on an inside page, under a small-type, single-column head, where it is reasonably certain that comparatively few saw it.

Recognizing the danger pointed out above, a number of the nation's greatest daily papers have recently discontinued use of racial tag in reporting crime. They see no gain, but a great deal of loss, in continuing the indictment of a whole people.

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MCC NEWS NOTES

(Continued from page 690)

lard Voth, Hesston, Kansas, manager of the canning unit.

Ground-breaking Ceremonies for Mental Hospital

The ground-breaking ceremonies for the Mennonite mental hospital to be located one mile east of Newton, Kansas, were attended by more than 1,000 people, Sunday afternoon, October 19. P. C. Hiebert, chairman of the MCC, delivered the principal address and other Mennonite leaders who have had a part in the planning of the hospital participated in the program. Representing the city was Mayor C. L. Myer, who delivered a brief address of welcome. Rev. Albert Gaeddert of Buhler presided as chairman.

Myron Ebersole, Sterling, Illinois, recently returned relief worker from Jordan, is the administrator of the hospital and will oversee the construction and the operation of the hospital. Plans call for the construction now of two buildings to accommodate forty beds. The hospital is expected to be open within a year.

Jottings

—**Eden Church, Moundridge, Kansas:** Marvin Gehring, recently returned Pax Service worker, gave an interesting illustrated report of the work at Espelkamp. Abe M. Wiebe is serving our church as interim pastor. Our pastor, Peter Dyck, is now on leave of absence. Several of our members attended the Mennonite World Conference. Sunday, August 31, Brother Dyck gave a very interesting report of the World Conference. Sunday, August 24, Orlo Kaufman of Gulfport, Mississippi, brought the morning message. Mennonite Men had a banquet September 1. Harry Zeller of McPherson was the main speaker.—Milo B. Goering, Corr.

—**Bethel Church, Mountain Lake, Minnesota:** We have again started with the midweek Bible classes and prayer meetings. Union evangelistic services, which were sponsored by the Mennonite churches of this community, were held September 14-18 in the high school auditorium. Women's cottage prayer meetings were held every Wednesday morning before and during the campaign. Sixty-eight Christmas bundles were packed. Ninety-nine cans of jam, and over seventy chickens were canned for relief. August 19, Mr. and Mrs. Curt Klassen, missionaries to India, spoke in our church and showed pictures. October 5, our annual Harvest Festival was observed with a fellowship meal at noon. Ronald von Riesen, president of Freeman Junior College, and Benjamin Sawatzky brought the morning messages. Jacob Friesen, a Paraguayan student in America, also spoke. Farewell services for the Benjamin Sawatzky family, who are leaving for India as missionaries, was held in the afternoon. Brother von Riesen spoke on missions and Benjamin Sawatzky gave his farewell talk. Five new members were accepted into church by letters in September.—Mrs. George Eitzen, Corr.

—**Bethany Church, Quakertown, Pennsylvania:** A. J. Neuenschwander gave the message in our morning worship services on September 28. Dr. Ella Bauman and Mrs. A. J. Neuenschwander were guest speakers at a very interesting meeting of the Ladies' Aid and Missionary Society on September 30. The members and many friends had an enjoyable evening. Rally Day was observed in our Sunday school on October 12. At that timt the Sunday school presented Mrs. Wilmer Martin, Sr., and Mr. Warren Oberholtzer with the Revised American Standard Bible for their many years of faithful service in the Sunday school. During the week of October 12, the Christian Endeavor Society sponsored a series of messages by Robert R. Fritsch, a prominent Bible teacher from Allentown, Pa.—Mrs. Clyde Gano, Corr.

—**Mennonite Church, Summerfield, Illinois:** Our Men's Brotherhood held the annual hymn sing and wiener roast on Sunday afternoon, September 16, in Otto Baer's finely shaded pasture. On Christian Endeavor Sunday, L. E. Purdy, Superintendent of the Lebanon public schools gave a splendid address on the subject, "The place of the Church, Home and Schools in Christian Education." We joined in the observance of World Wide Communion Sunday on October 5. The service was largely attended. Our Women's Missionary Society is gathering used clothing and sewing supplies to be sent to the MCC. The Ladies Bible Study Club is securing a vacuum cleaner to be given to the congregation. Our parsonage is resplendent in a coat of beautiful white paint. Our pastor did the exterior decorating in this beautifying project. We held our Harvest Home Festival on October 12. Mr. and Mrs. Ferd Ediger, seniors in our Mennonite Biblical Seminary, were with us both morning and evening. Brother Ediger gave the morning sermon message and in the evening showed pictures of Japan, helping us to become acquainted with our newest field of missionary endeavor. Our people had brought a variety of canned fruits and vegetables which were arranged in very attractive display by several of our good women. These things were given to the Seminary in Chicago.—A. S. Bechtel, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** Members and friends of our church look forward to receiving the "Mennonite Messenger," which is published twice each month. It contains announcements, financial reports, news items, and occasional service or sermon summaries. The Home Builders Sunday school class held a social on September 19. On September 28, was promotion Sunday for all elementary Sunday school pupils. On October 5, the newly elected officers and newely elected and appointed teachers took charge of their duties, in our Sunday school. Holy Communion was held on October 5. During the worship service ten new members were received into our church. In the evening P. K. Regier spoke on the Mennonite World Conference. Pictures added to the vividness of his message. This service was sponsored by the Men's Brotherhood. On October 12, M. S. Harder of Bethel College spoke at our morning service about the proposed Mental Hospital at Newton, Kansas.—Mrs. John H. Gaeddert, Corr.

—**Mennonite Church, Deer Creek, Oklahoma:** Our congregation held their last services in our old Church October 19. Instead of concluding our service in the old sanctuary, the pastor led the entire congregation on a "Pilgrimage to Our New Sanctuary, in Complete Silence." Thus the Old and the New were united into one impressive service. Dedication services are planned for Sunday afternoon, November 30. The speaker will be Richard Ratzlaff, who as pastor, inspired the congregation to "begin." A community service is planned for Friday evening, November 28, when the ministers from neighbor churches will be asked to speak. Our Harvest Home Thanks Offering in September amounted to more than $4,000, and completely wiped out the small debt made two months previously. "Bethel College Day" will be observed in our congregation November 2, with President Wedel leading our services for the day. Our congregation has made a sizeable contribution to the Mental Hospital, going up at Newton, and our men expect to contribute volunteer labor when needed and possible.—Martha Landes, Corr.

HONOR SYSTEM EXAMINATIONS

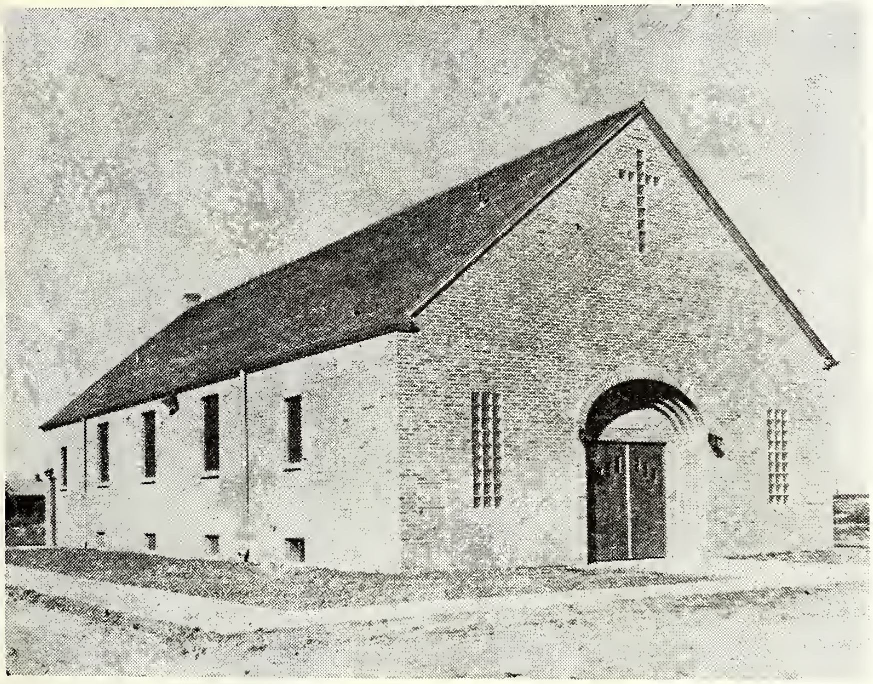
(Continued from page 700)

it will maintain it as part of our way of life. It is entirely up to us, for a "big stick" can not enforce it, only a life lived big enough can preserve it. We are at the age of responsibility now or we never will be; it is an age of preparation for life. May the actions of our lives lift up Christ. In Warden Lewis E. Lawes' book, **20,000 Years in Sing Sing,** he ends with this notation: "We may never produce a world with 'Men Like Gods' but we can at least implant a social consciousness that shall make each of us in truth and in fact his brother's keeper."

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY



Meadows Church, Colby, Kansas, Walter H. Regier, Pastor.

Lord, from Thine inmost glory send,
Within these walls to abide,
The peace that dwelleth without end
Serenely by Thy side.

May faith grow firm, and love grow warm,
And pure devotion rise,
While, round these hallowed walls, the storm
Of earth-born passion dies.

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ANNOUNCEMENT

Immediate need for six months voluntary service workers in our Arizona Indian Mission. Bus driver position preferably for married man. Also general maintenance man for new school. For information write Voluntary Service, General Conference Headquarters, 722 Main, Newton, Kansas.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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The Reader Says

Dear Editor:

Some time ago several articles appeared in our church papers on Mennonite Journalism. A great deal of progress has been made, and yet one wonders whether our people really appreciate the value of the press. To listen to the radio, or to look at television requires less effort, and consequently many people neglect the printed word. Usually the former are of a lighter vein than books, or Christian periodicals. Although we have made considerable progress in the field of publication, yet our conference is not very efficient in this realm. Look at our church papers. Have you ever observed how hard and fast the workers in the Press go, that you may get your copy for two cents? Our conference stewardship chart, as published in our church papers monthly, shows that the work of publication stands at the bottom of the list in the amount of support it gets from the conference. Do you think that people who absolutely won't subscribe for the paper if they have to pay $2.00 a year, will read it at all if it is stuck into their mail boxes, free of charge? The ONE HUNDRED PERCENT PLAN leads to it that many of our people pay nothing for their subscriptions.

It seems evident that many of our people do not appreciate the value of the press and all Mennonite literature. Consequently those that do care must push harder to propagate it. Although not as spectacular in its appearance as our missionary enterprises are, our publication work is just as definitely a missionary undertaking as our former ventures are, and thus it merits our continuous support.

—*J. M. Regier.*

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

Of Things to Come

Nov. 16-21 Bible Lectures, Bluffton College, by Rev. Jitsuo Morikawa of Chicago.

Nov. 19-20 Ministers' and Women's Conferences, Bluffton College

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas

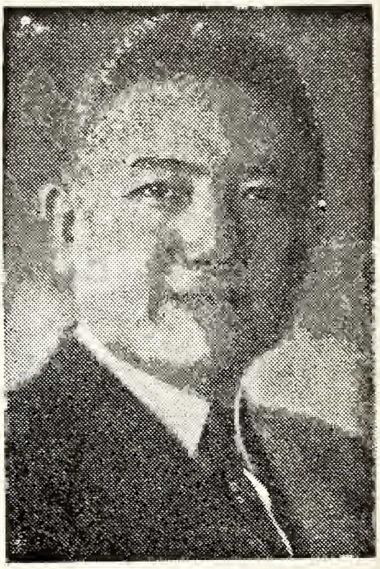
Dec. 14—Universal Bible Sunday.

1953

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.



BLUFTON COLLEGE BIBLE LECTURES

The annual Bible lectures for Bluffton College will be given November 16-21. The speaker is Rev. Jitsuo Morikawa, pastor of the First Baptist Church in Chicago. The topic of the morning series will be "The Glory of the Church," and of the evening series, "The Gospel and Its Rivals." On Wednesday and Thursday of the same week the Women's Missionary Conference and the Ministers' Conference will also be held.

Editorials

FINDING OR LOSING LIFE

One of the oft-quoted Bible passages is that declaring that "he that findeth his life shall lose it; and he that loseth his life for my sake shall find it." It seems a paradox—perhaps that is why we are so slow to really believe it.

But to be so careful to keep our own life and to be so self-centered that we always consider whether we shall receive a benefit is to become small and narrow and finally to lose our soul. This is the type of life that puts self at the top of the list only to find that there is a universal law which says that he who exalteth himself shall be abased.

But the one who is Christ-centered and thinks primarily of God and others, has bigger concerns than his own personal welfare. In fact he forgets about his own comforts and becomes so enthused about the Lord's will and work that he loses himself in this greater concern. Only so does he really find abundant life.

THOUGHTS AFTER ELECTION

Now that the political campaign is over, the winners are jubilant and the losers are chagrined at the poor judgment of the voters. As usual, it was a hard fought campaign with the aspirants for the places of honor becoming more and more abusive of their opponents and and promising marvelous changes for the better if elected.

Now the people have spoken and they will note carefully to see if the rosy promises will be carried out. Promises, whether to God or to man, are moral obligations that should be met. If one knows he cannot fulfill his promise he has no right to make such a promise. If he has no intention of keeping a promise he is dishonest, and a dishonest man is not fit to be a leader of a great people or to have part in the making of its laws.

The winners have promised many things; now it is up to them to make good their promises.

SOME PROMISES WE HAVE MADE

The candidates of the recent election are not the only ones who have made promises; the church both in itself and through its representatives has also made promises. Certain sums of money have been pledged to the various works of the church through the different avenues of the Conference.

A review of the last page of THE MENNONITE for October 21 shows us clearly how far we have fallen short of meeting our budgets to date. This in spite of the fact of prosperous times, good crops and relatively high incomes.

Perhaps we have forgotten our dues—since God sends no bills. Perhaps we still expect to meet the obligations before the year draws to its close. Perhaps we have only good intentions with a vague feeling that this is sufficient, as we neglect our tithes and offerings.

Whatever the cause the stark fact is that we are not giving God His just dues. The total planned budgets are not too high for our group to meet. It is our low interest in the work of the Kingdom that is at fault. As a rule we are a people known to keep our promises and to pay our bills. Now we should treat God at least as fairly as we treat men.

What guilt will be ours if we only say, "Lord, Lord," and then let His cause suffer because we do not care enough for Him and for others. May each reader pause at this reading—ask yourself seriously, "Have I dealt fairly with God?" And while the conviction is still prodding us, may we act and give the Lord His just dues, and His work our best support, so that the program of the Church need not be retracted but expanded. The Lord will rejoice, those helped will take hope, and within our own souls there will be the joy of duties well done.

HOW DO MISSIONARIES SPEND THEIR TIME?

No doubt this question has come to us all at various times. The Gospel requires more than that it merely be told to others. The Gospel must be expressed in more ways than just through the lips. The missionary himself must be equal to the many demands and obligations that come to him. For it is through these various contacts with the people that he can best show what the Gospel is like. The message of the Gospel is caught rather than taught.

The article in this issue about a missionary's veranda gives us a good picture of various obligations and opportunities to express the Gospel. Our religion must never be so bottled up within us that it cannot get out into all the activities and decisions of life. Christianity is to be used—everywhere—at all times—and in all occasions. The Word must again be made flesh in us.

WILL THE GOLDEN RULE WORK?

Many times we have the wrong idea of the Golden Rule. It does not promise that whatever we do to others they will do to us. It does not guarantee that if we treat others as we believe God would have us do that others will treat us likewise. In fact the Golden Rule has nothing at all to say about results. It simply gives us a workable formula in directing our conduct toward others. So if we hope to get some advantage from another by doing him a kindness we may often be disappointed—and deserve to be. In this realm the Golden Rule may not work.

For the doer of the Golden Rule is not concerned about recompense to himself. He is concerned about the other person and in treating him just as Christlike as he knows how. He does this not because he wants something in return, but because he has a genuine love for God and man and treats others in the Christian way regardless of the consequences. The Christian religion is not a system of getting things for ourselves; it is a way of living toward God and man.

Sin and Its Remedy

LLOYD W. GUNDY*

In a popular magazine last year, two authors told us the "Grim Truth about Civil Defense." They estimated that 75 atom bombs dropped on various of our big cities would kill or injure approximately 12 million people. That which startled me was not that a lot of people will get hurt in the next war, but rather the cold, calm, and detatched way in which the writers handled their subject. They left the impression that millions of people were like bushels of grain waiting to be harvested. One might estimate both with somewhat the same technique.

This is a parable of our times. We have become insensitive to human life and values. We are hardened to the suffering of millions of human beings. Add to this the front page of any daily newspaper. Add to it the multiplicity of taverns and roadside "joints." Add to it the findings of the recent Senate crime committee. Add the by-now-taken-for-granted corruption of men in politics. Include other things which might be named. The sum is that something is radically wrong with the human race. Of all living things, only man is so foolish as to bring this chaos, suffering, and destruction upon himself. Some great malignancy has come into the world of men, corrupting their motives, beclouding their minds, and twisting and warping their judgment. The Bible has called it "Sin."

When we see the vast scale on which sin manifests itself, we feel like saying "So what? What can we do about it?" It is easy to shrug off the great sins of society by thinking we have nothing to do with it, but we forget there is an "I" in the middle of "Sin." We are like little worlds—what goes on about us is a projection of our own inward condition. We are like cells in the body, for sick cells produce an ill body. Sin, you see, is an individual matter. All of us have fallen heir to it.

Why is it that we occasionally find ourselves doing what in our better moments we would not? Even to speak of having "better moments" involves the admission that we do have "worse moments," that is, periods when we do not live up to our best knowledge. Why is it so hard to say good things about people and so easy to criticize or find fault? With the same mouth we are able to bless God and curse men (James 3:9). Why do we ave sharp eyes to pierce through other people's shortcomings, but are utterly blind when we look inwardly? It requires no effort to stay at home on Sunday morning. Often, a great deal of will power is required to go. It requires no effort to do wrong, but a lot of work is involved in doing that which is right.

Such musings find companionship in the Biblical statement that "all have sinned and come short of the glory of God." Sin is the great billboard of life; it clutters up what ought to be a beautiful landscape. It is a corn borer that eats unseen in the human life, preventing it from attaining full maturity and usefulness. It is the frost that shrivels good intentions.

But it requires no argument to show that we are sinners. The problem is that we know it too well, and are helpless to do anything about it. Sin is in the heart and who can make it clean? We cannot for we are creatures and not the Creator. Sin is a burden too great to bear, but we cannot shake it off. We are like flys in milk, alive and swimming, but helpless to improve our condition. We are like frogs in a well twelve feet deep. We can jump nine feet, but no farther. We need help to get out.

Therefore, the gospel is truly good news. God has done something to save us. He sent his Son "who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:4). In the fullness of time God invaded our sinful existence in the person of Christ. As the story of His life and death and resurrection comes to us through the New Testament and a great host of Christian witnesses, we know that here is a life at one with God and we feel that He can bring us back to God. Our knowledge of sin would only promote despair if we did not have this ray of light that bursts on our darkness. The enormity of our sins stand in stark contrast to the purity and righteousness of this man. But that is not the final picture. In Him we see a God of mercy, love and forgiveness, of which the cross is the supreme example. Such a demonstration of sin-bearing love as we see there penetrates to the heart and begins a healing process of salvation. The cross is God's helping hand of love and forgiveness reaching down to men and saying "Take hold of this and I will lift you up."

Christ brings power over sin into our lives. He not only demonstrates the high plane on which we ought to live, but instills his spirit in the heart so that we clearly discern our moral obligations and are given the initative, by His grace, to fulfill them. Thus H. H. Farmer says "It is a great and necessary work which Christ does for us, that He continues to introduce into our minds a new principle of judgment of such force that......it begins to dispel even the most plausible and subtle sophistications of our lower nature." (The Healing Cross.)

There is a balm in Gilead to heal the sin-sick soul. It washes clean our individual world. It remains as a condemning conscience to a world at war. It contains the promise of new moral fiber to a generation that has known obliquity. This balm is verily our Lord and Savior, Jesus Christ.

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*Pastor, Bethel Church, Pekin, Illinois.

Sweeter Than Honey

GRACE MOYER*

Leaving a late church meeting, I looked at my watch before starting the two-hour homeward drive. Eleven o'clock! The miles looked doubly long as I began the lonely struggle to keep safely awake and alert. For other late drivers the radio might provide some diversion. But the usual menu served up by disc jockeys at that hour proved unpalatable after an evening of Christian fellowship.

Settled comfortably in the car, I began to talk. The voice was mine, but I wasn't talking to myself. David was talking to me through his wonderful Shepherd's Psalm. When David finished speaking, I listened to Jesus as He spoke in the tenth chapter of John, revealing Himself as the Good Shepherd. The voice paused often as some truth unfolded to me in a new way. I heard Him say, "My sheep hear my voice, and I know them, and they follow me... neither shall any man pluck them out of my hand." It reminded me of my Sunday school class. How often I had come into the church auditorium after teaching them, to look at the stained glass window of Christ as the Good Shepherd, and to pray silently that each of them might be the lamb in His arms. Remembering, I prayed for them again.

As I thought of the sheep following their Shepherd, I began to hear the words of Paul with his message to the church at Ephesus. Another half hour went by while he told me of the wealth that is mine in Jesus Christ, of the way I must walk as His follower.

The lighted dome of Allentown's tallest building shone out a sudden welcome on the horizon—I was almost home! And the way hadn't seemed long or tiring because Jesus had driven with me. My heart burned with His message.

About seven years ago I began the spiritual discipline of Scripture memorizing, and that incident is only one of countless blessings I've received. The children in my Bible Club were entitled to a free week at camp if they would memorize three hundred verses in a year. I failed to interest them to make even a small beginning. My common sense finally convicted me, "How do you expect them to do something that looks impossible to you?" I began to memorize that day.

I aimed to learn a verse a day, and soon found a regular time to do it. The routine of making three beds provided enough time in the morning to set the day's verses fairly well in mind. As I learned the second verse, I repeated the first with it until I knew ten verses as a unit. When I learned the eleventh, I began reviewing from verse six, dropping the first five that were quite accurate now. In this way the whole chapter became a unit of thought. The division may sound mechanical, but I needed the discipline of it to make me stick to the job.

Memorizing isn't easy. People who haven't tried to memorize by chapters and books usually conclude that I must have exceptional powers of memory. But that isnt' true. Both learning and retaining take effort and discipline. If a portion is unreviewed for several months, I find that many verses are inaccurate, and I need constant prompting and correction. But, like the incident of the homeward drive, the review is itself one of the blessings of memorizing.

Many times, when I want to review while doing some chore at home, the Testament or Bible is unhandy. Then I cut the passage from an old Bible and paste it on a piece of cardboard. It can be fastened to any surface with scotch tape, and is handy for ready reference.

My original purpose in memorizing Scripture was to prove to myself and my pupils that it could be done. But the results have multiplied abundantly beyond that. The review of passages already memorized gives me an escape from any chore that borders on drudgery. And who doesn't meet those in his weekly schedule—the routine jobs that keep the hands busy but let the mind free? Satan grasps such an opportunity to lead us into the self-indulgence of wishful thinking, self-pity, irritation, and frustration. Here in the thought realm Satan often claims the victory in the first bout of our battle with sin. But God has commanded that we should bring into captivity every thought to the obedience of Christ (II Corinthians 10:5) I haven't found any surer way to victory than to fill my mind with God's Word that I've hidden in my heart.

As I have memorized and reviewed, the Holy Spirit has brought a flood of fresh meaning to many familiar verses. These firsthand revelations give a joy of discovery that we miss when we get them secondhand from the minister or devotional writer. Many times I have found the practical application of the verse as it met a particular trial or temptation on the very day that I learned it.

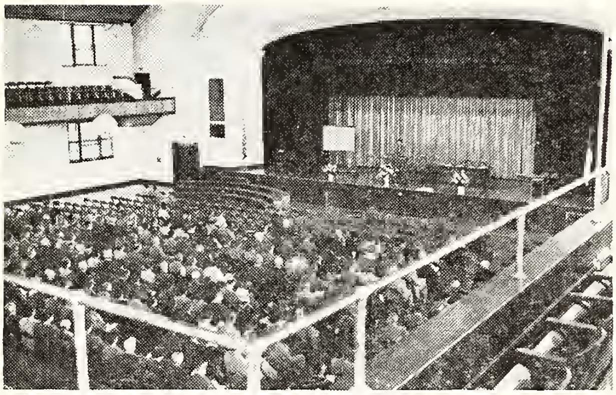
Not all the blessings have been selfish ones. My small reservoir of memorized Scripture has an overflow. When I have some opportunity for Christian service, the Holy Spirit delights to bring to my mind the very verse that I need, just as Jesus promised. (John 14:26) I recall one young friend who came to me, distressed because she had indulged in some girlish gossip that seemed harmless. But the consequences had been disastrous for another girl. She had done her best to straighten out the matter, but was appalled at her own spiritual failure. Together we reviewed the words about the tongue in the third chapter of James. I was memorizing Romans at the time, and suggested that she memorize the sixth chapter for her own spiritual strengthening. She took the advice of Psalms 119:11

(Continued on page 714)

***Allentown, Pa., Miss Moyer prepares the Mennonite Junior Quarterly.**

Sixty-first Session of the Western District Conference

W. F. UNRUH*



Western District Conference in session at Memorial Hall, Bethel College

The sixty-first session of conference is history now. Certain things of this conference we shall not soon forget because they impressed us indelibly. Other things we cherish because of what they will contribute to the future work of the conference program.

1. The opening sermon on "Losing Life to Find It," by Elbert Koontz, the Conference President, stirred our hearts deeply. We came to feel that we belong to a people whose forefathers were truly heroes of faith and that we must live in the faith for which they died.

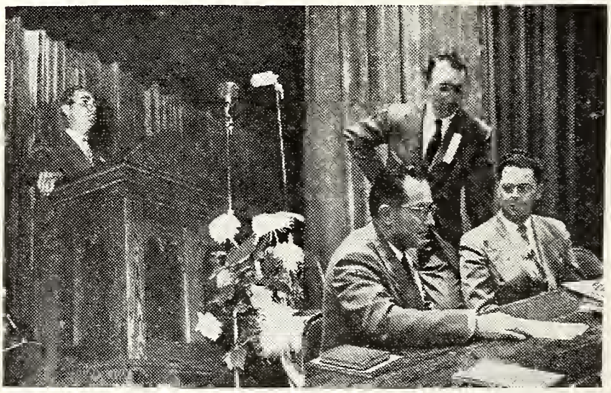
2. The Bible Studies by Paul Erb, Editor of the **Gospel Herald,** warmed our hearts with gratitude toward God because of all that God gives us in Christ. As Brother Erb expounded to us the message of the Colossian letter the greatness and glory of our Savior became wonderful beyond comprehension, "for in Christ dwells the whole fullness of diety bodily." And then to know that "Christ is all and in us all" made our hearts glow with joy in the mystery of the Gospel which Paul writes is "Christ in you, the hope of glory." It made us wish "that the life of Jesus might be manifested in our mortal flesh" through obedience and "Nachfolge."

3. Brother John Thiessen made a strong appeal in the interest of deaconess work, drawing inspiration from his recent visit to the Bielefeld Home in Germany where a love service for epileptic people was started on a small scale years ago, which has now grown to an institution with 2000 deaconesses, 700 women aides, 700 deacons who serve as men attendants, and 300 aides who serve on a voluntary basis. The institution is called "Bethel." The day of loving service like this is not ended. This is a day that calls for consecrated workers all over the world.

4. The "Mennonite Men" held their annual Men's Brotherhood business meeting and ate supper together on Thursday evening. In connection with the meal, J. W. Fretz spoke to the men on the subject, "The Third Order," an order of lay people such as St. Francis of Assissi had organized to give lay people an opportunity to give loving service to the hungry and needy. He pled with the men not to serve only local needs but to reach out in love to the millions of hungry and oppressed people in the world. He pointed out that of the more than 2,000, 000,000 people who live on this earth, 20 per cent are either Russians or Americans. He said that 80 per cent of mankind looks on as the power struggle goes on, and most of them are hungry and oppressed. They need the help of "men" who serve in the Name of Christ. The "Mennonite Men" are doing a fine piece of work helping to build up Camp Mennoscah, but there is need for a wider outreach of service, he said.

5. The Peace Committee reported on the progress of the Alternative Service program. The conference passed a resolution encouraging the leaders of the Alternative Service Program to work in the direction of more church supported projects where our I-O men who wish to serve the church can serve.

6. The conference did its work quietly and efficiently under the able and congenial chairmanship of President Koontz. The reports show that an amazingly large work is being done by the various committees. The conference has organized to continue this great work under new officers. The newly elected officers are President, Arnold Epp; Vice-President, Henry Goossen; Secretary, Harvey Jantz.



Retiring president Elbert Koontz in opening address; The new officers: Arnold Epp, president; Henry Goossen, vice-pres.; Harvey Jantz, secretary.

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*Field Secretary, Western District Conference

Africa Seen From a Missionary's Veranda

JAMES BERTSCHE*

In Congo, the missionary veranda is more than a porch on a house! It is by turns a court room; a market; a classroom; a council chamber; a dispensary; a consultation room; a marital problem bureau; a loan office; an employment agency; an information booth; a prayer room; a lecture hall and headquarters for various and sundry other activities.

You may sometimes have asked yourselves: "Just why should a missionary's life be so particularly busy?" One of the major answers to this question is **The African.** You folks in "pootoo" (America), if you have a toothache, you head for the nearest dentist. If you are sick, you either go to or call the doctor. If an electrical circuit goes haywire, you contact an electrician. If the plumbing springs a leak, it's the plumber who gets a call. If a sill in the barn starts rotting, a trip to the lumber yard is in order. If the cows aren't doing as they ought, you get the veterinary on the phone. If the Ford starts using a lot of oil, the mechanic is due for some business. If the blue serge suit is getting a bit shiny in spots, you contemplate a trip to Bloomington, or Toledo or Hutchinson.

But in Congo, things work a bit differently. It is the missionary veranda that is the clearing-house for all the African's needs and problems. If a Congo mother has a sick baby in the middle of the night, she says to herself: "Nguya ku mbalanda"——(I'm going to the veranda.) The doctor or nurse gets up; it may be a cold, a tummy ache, malaria or smallpox.

A Congo couple has gotten into an argument. The wife has insulted the husband; the husband has kicked over her cooking pot putting out her fire; the wife has thrown a piece of fire wood at him and he in turn has administered a couple of energetic slaps. Then one or the other decides that it is time to go to the veranda and place the dispute in the hands of "higher authority"!

Laymen's Luncheon, Western District Mennonite Men

A village workman has a bicycle but one tire won't stay up. He pumps and pumps but it remains flat just the same. Presently there is a loud cough at the missionary's veranda. He has come to the all-wise white man for the solution to his tire trouble. (In Congo, there being no door bells, the accepted fashion of announcing one's arrival to those within is to cough a couple of times or clear one's throat vigorously. If the caller has come on urgent business and the missionary is slow to make his appearance, the slight cold rapidly goes through progressive stages of congestion, the cough becoming increasingly deep-seated and explosive! For a new missionary especially, it seems that there are a lot of colds in Congo!)

Let's have a look at some other typical veranda callers. A student has bought a new book at the mission book shop but there are a lot of new words in it that he cannot read or understand, so—to the veranda he comes. A man has a nice fat pig he wants to sell, so he goes to the veranda. If the missionary has any intentions of buying in Congo style, he'd best lay aside his immediate duties or delegate the cook to go in his place. Such deals are not quickly terminated in Congo. The owner proceeds to point out all the remarkable qualities of his animal; its strength, size, fine color and its excessive fat and then sets a price 3-500 francs higher than the sum he actually hopes to get. The prospective buyer, on the contrary, immediately begins pointing out that it really is a very scrawny beast and hardly worthy of consideration and then makes an offer that is much lower than the price he expects eventually to pay. Finally at long last, several thousand words and many minutes later, a medium is struck somewhere between the two original offers and the seller goes off declaring that he has been unmercifully cheated and the buyer goes his way proclaiming to all the shameless way in which he has been fleeced!

And again, an African is suspicious that someone else has stolen his turkey, so to the veranda he goes to tell his tale of woe, looking to the white man for sufficient wisdom to terminate the palaver satisfactorily. —A note comes from an outstation teacher asking the missionary to come quickly; his baby is very ill. —Some woman has insulted the wife of one of our workmen, so he promptly comes with her to the veranda asking that she be properly scolded for her impertinence. —Others come with a snake skin, or a parrot, or a basket of wild plums asking for francs, salt or fishhooks in return. —A group of village women stop noisily at the veranda. They've come to see the new white baby. —Another comes with a calabash full of eggs with the hope that he can trade them for an old shirt; old socks or an old pair of shoes.

A group of youngsters comes asking if they might please have a ball and bat promising ener-

(Continued on page 714)

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*Missionary to Africa, now on furlough; Archbold, Ohio.

Vision o

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"Lord, grant us a vision of our mission!" Thus prayed one of our ministers at a morning service. The words have been ringing through my mind ever since. Recently I preached in one of our churches on "Partners in The Biggest Business on Earth." A rather ambitious title: but, it is literally true. We *are* partners in the work of the Lord, which *is* "the biggest business on earth."

Many years ago, I read the story of a man who visited a coal mine. It was in the days before modern machinery came in. It was in the time when most of the work was done by the back-breaking system of the pick and shovel. This visitor went down the mine shaft to one of the pits where a man was digging in what seemed like endless monotony. The visitor observed him for a time, realizing that day after day this man was working in the solitude of the pit. He decided to chat with the miner. He asked him, "Isn't it terribly monotonous to be down here day after day mining coal?" His answer showed a fine spirit of triumph, "Yes, sometimes it does get monotonous, but, then I think of all the streets I am lighting, all the homes I am heating and all the streetcars I am running, then, it is no longer monotonous; for I am serving the needs of people I never see."

We need the spirit of what I would like to call "sanctified projection." By that I mean the ability to "project" ourselves spiritually into many areas of service. Perhaps I can best illustrate what I mean by describing a cartoon. Pictured in the center is a ten-dollar bill floating through the air. The bill is floating across the ocean to do mission work. Can we, like the miner, behold that which our money is doing? Then, indeed, it will not be monotonous, it will be a glorious adventure.

THE MISSION

My work has taken me into seventy of our churches since January. I had the privilege of entering hundreds of our homes and seeing many of our schools, hospitals, old people's homes, girls' homes, and other institutions. I saw something of the work in our local churches. If I were to use one word to describe my conclusion, it would be "opportunity."

Missions

Go with me for a few minutes: One of our churches in Saskatchewan is within ten miles of the end of the roads where the great Canadian North begins. In a home there, we were given the privilege to read a personal letter written by one of our missionaries in Japan. After referring to a person he had previously asked his folks to pray for, he referred to the conversion of this university student and his growth in grace. Whose ten-dollar bill made that possible? Perhaps it was one you gave.

Beyond the 55th parallel in Canada some of our people sought land to make a living. The group is not large. Four small "light houses" are kept burning through our "partnership." We saw our four girls' homes in Canada where several thousand girls have received help—one of the greatest investments in potential blessing that we saw anywhere.

All through the summer my wife presented pictures of the work in Colombia where she spent a summer in voluntary service. She referred to people who were saved while she was there. Vivid stories of a modern chapter in martyrs' mirror were told — men and women who *are* "faithful unto death." These modern "Saints" should inspire us to deeper loyalty.

In Montana we had the privilege to meet some of the "fruit" of our missionary labors. There, too, the Lord has blessed with victories. The "partnership" has produced. The work is going on.

News of the needs and victories in India and Africa have come to us in various ways.

Publish Glad Tidings

Very, very frequently throughout the year the crucial importance of our publication wing of our work has become apparent. Sitting in Sunday schools across the land, the importance and use of our quarterlies became apparent.

On book shelves in many homes I saw the fruits of our publication efforts. Some have thought that the "printed page" is the most powerful weapon of our age. Perhaps this is true. At any rate, we are living in an age of large scale printing. The church *must* print more.

A blank sheet of paper is neutral. Ink will make impressions of any combination of letters. The letters will form themselves in the order directed by the human touch. The Church must make use of the printing press.

Let's face the facts. If our faith is precious, it ought to be spread, and to do so requires extensive use of the printing press. Our budget for this phase of our work is too low, we need more vision.

Education

We have seven kinds of schools: Bible schools, high schools, Junior Colleges, Liberal Arts Colleges, Nurses Training Schools, Canadian Mennonite Bible College, and the Seminary. The training of the thousands of young people in these schools forms one of the greatest challenges we face. It is a "mission" of multiplying dividends — through the lives of those trained and those touched by them.

The Gospel in Action

Two years ago I met a girl who shortly before that time was brought from Europe to Canada—only one of some seven thousand. In noting her Christian qualities and potentialities, my heart was stirred to a realization of the worthwhileness of

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*Field Secretary, Mennonite Biblical Seminary.

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our whole relief and rehabilitation work. Nowhere is the Golden Rule more applicable.

I have had the privilege of visiting our general hospitals, old people's homes, and mental hospitals. What a challenge in the application of the Gospel.

Our Board of Christian Service is entrusted with great responsibilities. That Jesus taught the supremacy of love, canont be questioned. To really apply that love required grace and wisdom from above.

THE VISION WE NEED

In all Christian work three things are needed: spiritual power, personal service, and material resources. This is very obvious and yet significantly true. God uses human effort, but without His power it is useless. An old lady, over eighty, told me of a woodpecker who was pecking away at a giant tree. After a few pecks, a lightning stroke hit the tree splitting it in two. In egotistical pride the bird said, "Well, I thought it would take more than that." Without God's lightning our pecking cannot avail.

Yet, we also need personal service. The water of the Gospel needs human pipe lines so as to reach parched hearts. The whole Bible demonstrates that God uses human beings in His service.

It is just as obvious that material resources are needed. This has always been in the very plan of God. From early times, God has given directions regarding the use of material resources. This has always been the minimum of the tithe.

Recently I was in Newton. It was an inspiration to fellowship with the hardworking, consecrated workers at the Headquarters office. I was stunned to discover that the treasuries have been so low. Instinctively I said to myself, "something is wrong." From my experience among our churches and people, I know that if we can present the matter in its true light, we can and will remedy the situation.

"WE CAN, BY GOD'S GRACE, IF WE WILL"

For fourteen years the refrain of a Gospel song comes to my mind repeatedly. At a special service at Napier Mennonite Church, Bedford County, Pennsylvania, two of our girls sang this song as a duet. The entire song is composed of a catchy, fast-moving tune. Then the chorus comes back each time—

We can, by God's grace, if we will,
We can, by God's grace, if we will,
Let us then boldly say, as we labor and pray,
We can, by God's grace, if we will.

The music of the song may not be good, but the message is inspiring. There is no more obvious or truthful statement I could make than "we can, by God's grace, if we will." One cannot travel among our people as I have this year without concluding that we can carry this responsibility without difficulty.

If I know our people, and I met several thousand in a vital way this year, I know that if we can present the need and opportunities through this and other ways they will respond.

$1 to $100

I am making a daring and direct suggestion: I am urging everyone everywhere to join me in giving between $1 and $100 *extra* this year to meet our budget needs. Certainly few would be unable to find ways to give an extra dollar. Many can give $10 or $25. Quite a number certainly can invest $50 to $100 *extra* during the next weeks.

In the institutions of the world, vigorous action is taken to meet needs and opportunities. Certainly in our work we ought to find ways to accept our challenges. Can we, as ministers, church boards, and members everywhere find ways to undergird this need *now*?

Thanksgiving — Christmas

What a wonderful season to do something *extra*. Let ministers and churches everywhere make provision for special giving. If need be, let's sacrifice by adjustments in eating and general living. In fact, the Gospel will mean more to us if we do. Let's shower the Newton office and our Institutions with our checks. Many certainly will want to send in a special loyalty and love offering and ask the Newton office to divide it among the budget needs. "The King's business requireth haste" (I Sam. 21:8).

Another suggestion, many who will read these lines live away from a Mennonite church or community. I am sure many of you will want to sit down and send a check to 722 Main St., Newton, Kansas, toward this need.

Twenty Per Cent

Our Government has made a gracious provision this year, we are allowed up to 20 per cent charitable deductions. Certainly many of our people will want to take advantage of this opportunity to reduce their taxes by giving more to the work of the church. Of course, I am not saying that the voice of the Government is the voice of God. Regardless of deductions, some can and will go beyond, however, certainly we prefer to give direct to the work of the Lord than pay extra taxes.

Conclusion

"Lord, grant us a vision of our mission!" "Yes, do, Lord! Show us the great work Thou hast given us to do. Grant us a vision of the need of money to meet the needs. We thank Thee that we can invest our money in eternal things. Bless Thou, Lord, our far-flung mission fields. Bless our ministry of the printed page. Bless our schools. Yes, Lord, bless our witness in Christian service and all we seek to do under Thy direction. And, Lord, grant, oh, grant, us the willingness to give *now* to meet these opportunities. In Jesus' name. Amen."

Earthquake Experience

Mr. and Mrs. Peter Voran of Kobe, Japan, write their friends as follows:

"The beginning of July found us all struggling with our final examinations in language school. We must praise the Lord for His faithfulness during the school term and for what we have been able to learn. By the end of another term we hope to be speaking quite a bit of this language. After school Verney and I went to Miyazaki to help the Voths and try to secure property for the different mission stations. We were present for the first baptism service and experienced a real blessing and challenge as the baptized gave their testimonies. Proprty was purchased in Miyakonojo for the Unruhs, but nothing else opened at that time. We still wait the Lord's leading.

"Back in Kobe we had a shocking experience as our house, or I should say the entire southern area of Honshu and Shikoku, suffered a severe earthquake. According to the records it was listed as No. 7 on a scale of 10. Small tremors excited us before but to be jolted right out of bed is a different story. They need not come any stronger because we are convinced that we have been in an earthquake. Our house lost a bit of plaster but all of us were safe after the shaking stopped. We praise the Lord for His divine protection."

SWEETER THAN HONEY

(Continued from page 709)

and started her own reservoir.

I wish I could say that through these seven years I've memorized a verse every day, but that isnt' true. Several times I've convinced myself that I was too busy to keep it up any longer, that other problems must occupy my mind instead. I know now that those excuses were Satan's tricks. Soon I felt a loss in my spiritual life. Somehow I lost that sense of the Lord's constant presence. After each lapse, I've come humbly back to memorizing with a new appreciation of its worth.

My memorizing New Testament looks battered and frayed. Often I prop it on the wringer of the wash machine and review Ephesians during the weekly laundry. Sometimes it tumbles into the water and must be rescued and dried. But drudgery disappears from my work. Physically I'm still in the basement laundry room. But spiritually I'm sitting in heavenly places in Christ Jesus.

If you havent' tried this way of enjoying the Lord's presence, why don't you start today? Begin with a familiar passage like the Sermon on the Mount. The fifth to seventh chapters of Matthew contain one hundred and eleven verses. You can know it from memory before Easter. Learn the first verse **today**.

Light and Shade in Our American Indian Church

"Safely through another *year* God has brought us on our way." The Seed has been sown in many places and diverse ways. May the Lord grant that there shall be sheaves at the time of harvest.

A mother and two daughters were baptized last spring. Twenty children, of whom either one or both parents were church members, were consecrated. Two church members passed away. Baptismal instructions were given to a number of adults who requested them, however, so far they have not been ready for baptism. The majority of the Christians remain indifferent. We are badly in need of a revival. However, we thank the Lord for such that endeavor to live a consistent Christian life and are concerned about the salvation of others. A young girl who had fallen made an open confession and seems happy in the Lord.

—*Agnes and Alfred Wiebe.*

AFRICA SEEN FROM MISSIONARY'S VERANDA

(Continued from page 711)

getically that they won't play on the lawn. —A young fellow comes declaring that his girl friend has already been in the girls compound long enough. What are we waiting on to marry them?

The garden boy comes because the hoe handle is broken; (of course he doesn't mention that he'd been trying to hoe out a stump with it.) The wash jack says that he needs a new set of irons right away; the cook says that the wood is wet and the table boy has torn his apron. Word comes from an outstation that the latest rainstorm has flattened their village chapel and that the village chief is slow about seeing that it gets rebuilt. Another outstation teacher asks for a new blackboard; another for chalk. Another sends a list of people who have recently accepted Christ as Savior, which means new cards and new entries in the register.

The assistant pastor comes sometimes with news and problems. This or that person has been seen with a gourd of palm wine. Another believer hasn't been seen in church for several months. People are asking for baptism; when do we have our next communion service? And could he possibly have a new grass roof on his kitchen? Then from time to time, there are those who come with downcast eyes and say, "I have a heavy heart; I have something I want to confess," and it is with joy that other things are laid aside for a little while and time is given to talking to and dealing with a seeking heart.

Many and varied are the visitors at the missionary's veranda. Some come with trivials; some come with problems that involve the most basic principles of a missionary program. All need attention; all take time; all involve the needs and interests of a black person. That is how much of our time goes. That's why we are here.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Champions Don't Drink

ROBERT E. HOUFF

Four years ago this past June, I sat in Dyche Stadium in Evanston, Illinois, watching the American trials for the 1948 London Olympics. After the meet was over, I went on the field to talk with my college classmate, Bob Richards, who had that day successfully won a trip to the London Olympics. While we were talking he was called to the officials' table to receive his credentials for the trip to London. After he received his papers, a man offered him a bottle wrapped in brown paper. Bob Richards promptly refused his offer. Then the man asked him if he would take one of the packages into the dressing room and give it to his pole vaulting teammate "Boo" Morcom. Bob immediately replied, "If you want him to have it, give it to him yourself. After all," he said; "how do I know he wants it?" As we walked away Richards said, "They constantly try to get good athletes to take that stuff and thus place their approval on it; and some are weak enough to fall for their scheme."

Here was a brewery representative, sent to the greatest track meet in America in order that he might get champions to sell their names and characters for advertising purposes. These know full well that athletes never touch it while they are becoming champions. If they had used alcoholic beverages, they would never have reached the goals which they attained.

To prove that champions do not drink, let us look at what some of them say about the use of intoxicants. To be a champion, or what America calls an "all American," one must be fast, a quick thinker, and in perfect physical condition. Charlie "Cho Cho" Justice of North Carolina University, an all American in 1948 and 1949, said, "I have never taken a drink of beer, liquor or wine. I have never played under a coach who tolerated drink on a squad. I have never met a great athlete in any sport who cared to drink during the season or at any other time. You just can't succeed in any sport unless your mind and body react perfectly for the quick decisions you must make." Ed Modzelewski, "The Mighty Mo," an "all American" last year from the University of Maryland said, "I can see no reason for any growing youth to drink, much less an athlete. Young people usually don't realize the great harm they can do to themselves by drinking."

Football is not the only sport that demands perfect condition. Track demands top physical endurance. In the summer of 1947 I went to the hotel at Oslo Norway, with Bob Richards to meet his roommate, Harrison Dillard, the greatest 110 meter high hurdler in the world. After leaving the room, Bob said to me, "There is a boy who works constantly, trains hard, abstains from intoxicant drinks, to cut just one-tenth of a second from his previous record. He doesn't run to win, but to beat his own record, which is the making of a real champion." Because of his abstinence, as well as following other training rules, he was the Olympic winner in his event, setting a new Olympic record in Helsinki, Finland, this past July 1952.

Gundar Hagg of Sweden and Gil Dodds of America are among the greatest milers that have ever lived. Gundar Hagg made this statement through an interpreter, "I do not smoke or drink. I don't believe in alcoholic beverages. They have no place in athletics." A short time before this, Gil Dodds had said, "To me it is the easiest thing in the world to be an athlete and a Christian: If you have high ideals and great ambitions as an athlete, you will remember at all times that your body is the temple of the Holy Spirit and therefore treat it as such. All great athletes know that loose living and success do not go hand in hand. The use of intoxicants is injurious to all youth, not athletes alone. The satisfactions are not worth the cost." Thus two champion athletes, speaking different languages united in condemning beverage alcohol. Millions of young people and adults, athletes and nonathletes have found that alcohol-free living brings no regrets and offers the best chance for achievements.

But then there comes the reply from the alcoholic interests: What about Joe Louis and his authorized support, with the use of his name on a famous brand of an alcoholic beverage? I do not deny that many great champions, and Joe Louis was the greatest boxing champ of all, have thus supported the intoxicant interests of our society. However, I firmly believe that if you would pin down such a man as Joe Louis in a conversation on the subject, you would find that his support has been for the financial gain on his part and not for the principle involved in the making of a real champion. He could not have been the champion that he was and at the same time partaken of the bitter fruit. Gene Tunney, another great boxing champion, would back this statement. Gene, who has been an outstanding leader in training youth and others, has been outspoken on the harmful effects of alcohol in athletics as well as in life.

In every sport in our nation, champions have been outspoken in saying that athletics and alcohol do not mix. Some of them have had bitter experience of finding it out when it was too late, and others found it out in time to save themselves. We are told that Bob Feller, the great baseball

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CHAMPIONS DON'T DRINK

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pitcher, fell victim to intoxicants a few years ago. As a result, his effectiveness declined. However with the help of a Methodist minister, a friend of his, he overcame his difficulty and made a great comeback in his pitching the next year. Richie Ashburn, the Philadelphia Phillies great outfielder, recently led in the abstinence pledge in his church. First, he urged everyone in the congregation to follow the "Abstinence Pledge" of Mr. Lincoln, the champion president. Then he said, "Liquor plays no favorites. It cuts down high school boys, college boys, professional athletes. The only safety is in playing safe, and that means leaving alcoholic beverages absolutely alone." Helen Wills Moody, one time world tennis champion, backs up this idea of total abstinence by saying, "The precision tennis demands makes necessary total abstinence, even from beer."

One could go on and on with positive proof that champions do not drink. That is the reason one questions why the great sports news broadcasts of practically all our radio stations are supported by the beer and liquor interests. For those who have become champions, this doesn't make sense, because athletics are in direct opposition to the intoxicants they advertise. We can safely say that thousands of athletes have proven that drinking and athletics do not mix. Listen to this great statement by the immortal Glenn Cunningham, "My experience in competition against those athletes who use alcoholic beverages, even in small amounts, has convinced me that they lack the intestinal fortitude to keep giving when the going really gets tough. They are erratic and undependable. When their best is needed most, they fail to come through. Real champions don't drink; drinkers are not real champions. There must be complete abstinence. There can be no compromise."

There are many boys who could have been champions if they would have followed the abstinence rule of the champs. A coach once said to me, "That boy could have been an all-American football player; he could have won a full college education and had the promise of a good position in athletics later on, if only he had left the bottle alone." Such has been the story of many great would-be athletes. Such has been the story of many who would have been great in labor, business or professional life. Clayton Tonnemaker of Minnesota University football fame said, "An athlete must be mentally and physically alert, therefore it is imperative that he abstain from intoxicants. So should non-athletes, since alert and healthy youth constitute the backbone of our nation." Let us who cannot be athletic champions apply the same discipline and thus become champions in our chosen fields of life. —Gospel Messenger

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Intelligence is like a river—the deeper it is the less noise it makes.

Smoking Linked to Rise in Lung Cancer

Alarming increase in lung cancer mortality plus significant rise in cigarette consumption prompt medical authorities to examine smoking as a major "suspect."

A startling correlation between the staggering increase in lung cancer and the ever-rising consumption of cigarettes is made in an article entitled "Smokers Are Getting Scared!" in the October issue of **Christian Herald.**

Ray Norr, author of the article, cites a recent study published in the Journal of the American Medical Association which reveals that in 1914 only 442 men and 166 women died from cancer of the larynx and lung. Now, however, the same disease kills 19,000 men and 5,000 women each year. During the same period the use of cigarettes has risen steadily to the present rate of 400 billion units annually.

Norr points out that "no one questions" the effect of tobacco as an irritant to the mucous lining of the mouth, nose and throat, that it aggravates hoarseness, coughing, chronic bronchitis and tonsilitis, that it may be suicidal in cases of gastric and duodenal ulcers, that it interfers with normal digestion, contracts the blood vessels, increases the heart rate, raises the blood pressure. He adds: "In many involvements of heart disease—the greatest killer of modern times—the first order from the doctor is to cut out smoking immediately."

Recently, he continues, the role of cigarette smoking as a direct cause of cancer of the respiratory tract is getting more and more professional attention. An investigation by the Medical Research Council of England and Wales concludes that "above the age of 45, the risk of developing the disease (lung cancer) increases in simple proportion with the amount smoked, and may be 50 times as great among those who smoked 25 or more cigarettes daily as among non-smokers."

Cancer of the stomach, Norr points out, had been the largest cause of cancer mortality for many years, but in 1949 over twice as many patients with cancer of the lung as with gastric cancer were admitted to the Memorial Hospital in New York. He quotes Dr. Alton Ochsner, former president of the American Cancer Society and director of the famous Ochsner Clinic in New Orleans as saying: "It is frightening to speculate on the possible number of bronchogenic (lung and larynx) cancers that might develop as the result of the tremendous number of cigarettes consumed in the two decades from 1930 to 1950."

After noting that other authorities make similar correlation between smoking and lung cancer, Norr proposes a four-point Prevent Cancer Campaign that will dramatize the perilous threat of tobacco. He would: Alert the public to the danger; stop the

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Check Chart for Teachers

LOUIS WILSON*

( ) Do I attend church?

( ) Do I read my Bible every day?

( ) Do I talk with God every day?

( ) Do I gladly give to the needs of my church and neighbors?

( ) Do I make an effort to follow the Sermon on the Mount?

( ) Do I visit my pupils' homes?

( ) Do I keep in touch with my pupils' school life?

( ) Do I give help to any pupils? Remember a birthday? Contribute to a hobby? Share a social good time?

( ) Do I study my lesson early in the week? Use outside helps?

( ) Do I ensure a complete lesson treatment by going through the lesson session beforehand, clocking each section as to time required?

( ) Do I assign special tasks to pupils, encourage shy ones?

( ) Do I avoid disciplinary problems by maintaining interest, and settle those that arise by appealing to the whole group's judgment and the individual's sense of fair play, rather than by scolding?

Rules for Checking Your TQ

How do you rate as a teacher? Suppose that each Sunday this quarter you test yourself to find your TQ (Teacher Quotient) for the week that is just passed.

Rule a sheet of paper, marking and numbering twelve lines (number of questions) across and thirteen lines (number of Sundays) up and down. To every question that you can answer yes make a check mark. A weekly score of ten to twelve checks means a very high TQ; eight or nine checks high; five to seven medium. Study your weak points. Improve your score, and in doing so you will be a better teacher. —S. S. Digest

Into The Beyond

MISS RACHEL GAEDDERT, member of the First Mennonite Church, Reedley, California, was born March 20, 1888, and died October 18, 1952, following a long illness.

JOHN P. BARTEL of Halstead, Kansas, was born February 7, 1877, and passed away September 7, 1952.

RUDOLPH K. LOWENBERG of Zion Mennonite Church, Donnellson, Iowa, was born February 7, 1873, and passed into the beyond, October 17, 1952.

Congo Contrasts

In Congo, one often sees much in contrasts. For instance, it is the hour of the regular midweek prayer service for the Africans. After the reading of a Scripture passage and a brief commentary by the person in charge, the group goes to prayer. In Congo, there is no lost time in a prayer service. The Africans are quick to be on their feet; brisk in their manner; earnest in their attitude; direct in their approach, and above all, practical in their praise and requests. Frequently someone somewhere in the chapel softly starts a chorus or verse of a hymn and immediately there is a swell of music as others quickly join. As the last of the verse or chorus fades away, there is another who quickly lifts his voice in prayer.

Gradually we are becoming aware of a foreign sound. From the distance there is coming the dull, muffled, rhythmic throb of a Congo drum. Tonight the moon will be nearly full and already in a nearby village an African has brought out his drum and is beginning to advertise to all those interested that this evening there will be a dance in the village. As we continue to listen, we become increasingly aware that we are hearing an eloquent twofold witness to the validity of the cause of missions. On the one hand, the sound of born-again Congo Christians "talking" with their Father; on the other hand, that muffled yet strangely compelling call of an ancient and heathen way of life. On the one hand, an evidence of God's blessing on the efforts of past years; on the other, an evidence of the gigantic task which yet remains to be undertaken. On the one hand, redeemed souls exercising the privilege of the redeemed; on the other, the unredeemed beckoning others to join them in their fruitless, unending, blinded search for something satisfying and durable in life. It *is* a contrast, isn't it?

But now, the period of prayer is nearly terminated. And as a very fitting conclusion to the service, the group joins in lifting that old hymn of challenge, "All Hail the Power of Jesus' Name, Let Angels Prostrate Fall." The group warms to the beauty of the hymn and as the last triumphal phrase is reached—"And Crown Him Lord of All"—the volume has swelled to the point where one can hear nothing else. God grant that this may be symbolic of the Congo of tomorrow.

SMOKING LINKED TO LUNG CANCER

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fake testimonials which help instill the habit in adolescents; rip off the mask from cigarette claims by publicizing, among other facts, that cigarettes contain chemicals both harmful and deadly; and fourth, "break the stranglehold of the tobacco hucksters" on television and radio.

He concludes: "To continue to ignore the major suspected cause of lung cancer—excessive use of cigarettes—would be one of the blackest social crimes of our days." —The Gem

Our Schools

CANADIAN MENNONITE BIBLE COLLEGE

The formal opening of the C.M.B.C. was held in Winnipeg in the First Mennonite Church on the corner of Notre Dame and Alverstone. Fair weather permitted a large audience to attend. The guest speaker was J. J. Thiessen of Saskatoon. Other speakers were I. I. Friesen, President of the College, H. Wall and two students. The College choir served with several appropriate numbers under the direction of Mr. J. Konrad.

President Friesen, in his address, drew attention to the growth of the College during the five years of its existence, by comparing the number of fourteen students who attended the first term with the forty-eight who have enrolled for this fall term, and drawing attention to the fine building which is now College property.

J. J. Thiessen based his message on Psalms 27:1-7. He drew attention to the need of perfect confidence in our mighty God when we seek to witness for Christ and when we struggle against sin. He concluded: Christ is our foundation—on this rock we will continue to build our College. Prayerfully and hopefully we enter into this year of study and service.

Dedication of The C.M.B.C. Surburban

October 23 was a great day in C.M.B.C. history. The eight passenger maroon-colored suburban, for the first time, drew up on our campus: the gift of the Canadian Mennonite Youth Organization to the Canadian Mennonite Bible College.

At 7:30 p.m. the whole College family and several guests gathered in the chapel of the College for the purpose of dedicating this gift. Mr. Gerhard Enns of Gretna, the President of the Canadian Mennonite Youth Organization, addressed the group. In a solemn moment during the meeting Mr. Enns formally handed over the keys of the suburban to I. I. Friesen, president of the College. President Friesen thereupon voiced the deep-felt thanks of the College family to the Youth organization for this very valuable gift. J. J. Thiessen added a short address based on James 1:17—"Every good and every perfect gift is from above and cometh down from the Father of lights." The octette of the College, which will make large use of this car for deputation work throughout Canada, sang several songs during the service. At the conclusion a gift of $100 from the yearbook committee of the College was given to the Youth organization to help in paying for this new addition to our College.

BLUFFTON COLLEGE

A greeting was received by cable from the father of Fred Bakker, a Bluffton College student from Holland. The greeting came as a response to a communication concerning Parents' Day and read, "Many greetings and best wishes for Parents' Day." This greeting from across the seas is appreciated.

The social action committee of the SCA cooperated with the Women's Missionary Society of the First Mennonite Church in a clothing for relief drive. Donated clothing was collected by college students November 1. Materials were then sorted and packed by church and college people and sent to the Mennonite Central Committee for overseas shipment.

Robert Kreider's class in government conducted a "Gallup Poll" type of inquiry in the village of Bluffton October 24. A sampling of Bluffton citizens were questioned concerning the way in which they would vote for president, governor, and senator. These results were then featured in the Bluffton News October 29, to be checked for accuracy against the actual voting on election day.

President Ramseyer spoke in the Sugarcreek and Dalton Mennonite churches October 26 and did solicitation work in those communities during the week following.

OUR PLEA

Give to our homes fathers who recognize the responsibilities of precept and example in their divinely authorized leadership; mothers who are guided by the hallowed impulses of maternal love; children who, like the youthful Christ, are obedient to their parents and grow *"in wisdom and stature and in favor with God and man."* Endow their homes with the abiding presence of Christ and His unfailing counsel, invoked in family prayer, strengthed in family Scripture reading, glorified in the hymns of family praise,—and homes that enjoy these benedictions, though they may make little appeal to the eye and in their modest dimensions attract only humble, unassuming souls, will be rich in radiant happiness.

May the Lord of the eternal mansions endow us with the faith that repeats Joshua's resolution, with the fervor that puts this high resolve into daily practice, and with the blessings that fill our homes with heavenly radiance, the foregleam of the eternal homeland!

MCC News Notes

Thirteen Volunteers Leave for Assignments

The Twenty-first MCC Voluntary Service School of thirteen members left for their assignments at the end of October after spending three weeks in Akron for orientation. They are: Paul Buckhart, Orrville, Ohio, David Miller, Kent, Ohio, Richard Good, Harrisonburg, Virginia, and Dale Jantzen, Beatrice, Nebraska, to Central Area Hospital construction; Anita Purugganan, Paoli, Pennsylvania, and Evelyn Strausz, Moundridge, Kansas, to Kings View Homes; Melvin Voran, Halstead, Kansas, Thomas Yoder, Wooster, Ohio, and Gustav Regehr, Inman, Kansas to Gulfport, Mississippi, and Howard Zehr, Minonk, Illinois, to Wiltwyck School for Boys. Elmer B. Friesen, Meade, Kansas, Kenneth Voth, Newton, Kansas, and Donald Harder, Mt. Lake, Minnesota, have not been definitely assigned because of the lack of complete clearance from Selective Service.

Marion Kliewer Coming to Akron

Marion Kliewer of Hillsboro, Kansas, will be working full-time in the publicity department at MCC Headquarters in Akron, beginning November 1. He received his M.A. degree in journalism from the William Allen White School of Journalism at Kansas University, Lawrence, Kansas, last spring and since then has been with the Mennonite Brethren Publishing House in Hillsboro. This fall he accepted a part-time teaching position at Tabor College. He has been assigned to Akron by his local draft board and plans to give his two years of alternative service here.

This is an editorial taken from the **Friends Intelligencer,** October 4, 1952, Volume 109, Number 40. We thought you might be interested.

The Incompatible Bearing of Arms

At the 57th convention of the Protestant Episcopal Church the House of Deputies received a resolution from the House of Bishops which stated that it is "incompatible" vocationally for a clergyman to bear arms as a line officer in the armed forces. Reserve officers and enlisted men who are clergymen are to "resign immediately." The bearing of arms is regarded to be in conflict with the "duty, position,, and sacred calling" of the clergy. The clergyman's "appropriate" contribution is his service as chaplain to the armed forces.

This development interests us naturally. It may indicate a first but growing awareness within the leading circles of that great church that modern warfare is **in toto** inconsistent with our Christian vocation. We are, of course, aware of the distinction between the office of the cleric and the station of the laymen that characterizes this church, but we fail to see how such differences can apply also to a principle as basic for Christian morals as that of bearing arms. If the bearing of arms is irreconcilable with the "sacred calling" of a cleric, it should be equally discordant with the Christian task of any layman who is to love his neighbor—and enemy! The clergyman is to be an example to his flock; his high conduct should be emulated by the ones he is shepherding. We find no such distinctions between leaders and laymen in the life and teachings of Jesus. Nevertheless, we are still inclined to consider this decree a small step forward in the direction of seeing all warfare recognized as incompatible with the vocation of all Christians, an advance long overdue within the larger body of organized Christianity.

Jottings

—**First Church, Pretty Prairie, Kansas:** Harvest Mission Festival was held October 5. Miss Eva Pauls, home on furlough from India, Mrs. P. W. Penner and their adopted daughter, Nellie, a native of India, spoke during the three meetings. The offering was $8,175.70. The sewing society elected officers for the coming year. Twenty-five members were present. Miss Betty Albright is slowly recovering from rheumatic fever. A prayer meeting for rain was held October 22. Wheat has been planted into dry ground. Evangelistic meetings will be held November 2-16, with William Detweiler from Ohio as speaker.—Mrs. H. A. Krehbiel, Corr.

—**Salem-Zion Church, Freeman, South Dakota:** A short consecration service was held Sunday morning, October 19, for the newly elected Sunday school teachers and officers. Sunday, October 12, Mr. and Mrs. Rein Mesdag who recently came from Holland to make their home here, were received into the church fellowship. Three other members were also received by letter. Mrs. Pete Albrecht is a patient in the Yankton hospital. The Women's Missionary Society held a drive for funds for sheets and blankets at the MCC center at Jericho. Total contributions amounted to $200.25.—Corr.

First Church, Reedley, California: Installation services for Aaron Epp and reception of nine new church members was held September 7. John Bartel of Schafter was in charge of the services. Midweek services for the family began October 1 with the following groups: kindergarten group; grades 1-4; grades 5-8; young peoples' choir rehearsal and devotions; adult Bible study and prayer; and men's chorus rehearsal. Open house was held at the church parsonage on October 12.—Corr.

Garden Township Church, Hesston, Kansas: Harry Hager, Chicago, Illinois, guest speaker, and John Landis, soloist and song leader conducted meetings through the Moundridge Ministerial Alliance in September at the Moundridge high school auditorium. Funeral services for John P. Bartel were conducted in our church September 9, with our pastor officiating. One daughter and son-in-law, Mr. and Mrs. Walter Klein of Michigan, survive. September 19, Rodney Lee was born to Rev. and Mrs. Victor Graber. Ronald, 9, and Cheryl, 7, are very happy about their little brother's arrival. New sewing circle officers are Mrs. Paul E. Vogt, president, and Mrs. Fred Neufeld, secretary-treasurer.—Mrs. Albert Ewy, Corr.

—**Friedensfeld Church, Turpin, Oklahoma:** Last spring our church underwent some remodeling and was redecorated. A Sunday school room was also completed by our young people. On October 19, our mission festival was held with Mr. and Mrs. Arthur Friesen, missionaries to the American Indians at Clinton, Oklahoma, as speakers. Offering for General Conference mission work totaled $871.00. H. D. Burkholder held our Fall evangelistic meetings.—Corr.

—**Onecho Church, Colfax, Washington:** Recently our young people went on a retreat to Liberty Lake in company with Pastor and Mrs. P. D. Unruh. H. N. Harder, minister of Aberdeen, Idaho, showed pictures of his trip to Europe at the church recently. It was very interesting and touching concerning the hardships of our brethren over there. Our missionary society has been active making quilts, and we sent quite a few Christmas bundles. We are planning a course from the Bible in November.—Vera Rogers, Corr.

—**First Church, Aberdeen, Idaho:** The men's brotherhood sponsored installation of public address speaker in the Fred Heer home, the third home of shut-ins now connected with the church public address system. The first of two major operations is scheduled for October 31, for Mrs. H. N. Harder, our pastor's wife, at the State Tuberculosis Hospital, Gooding, Idaho. Young People's Bible Conference is planned for November 23-30, with John J. Esau as speaker. Miss Nellie Penner of India spoke and showed pictures of her work in a mission school there, as also did Mr. and Mrs. Harold L. Wedel of this church regarding their two-years' work under the MCC in Berlin. Miss Ruth Hege spoke of her mission work in Venezuela. During Pastor Harder's absence in Europe and since that time we were served by P. A. Wedel, Rudolph Schmidt, Mr. Landes, O. P. Stadler, Ben-

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JOTTINGS

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jamin Sawatzky, and Willard W. Wiebe. Karl Klassen, exchange agricultural worker from Germany, returned to his home after six months with the Willie Harders.—I. J. Wenger, Corr.

—First Mennonite Church, Geary, Oklahoma: On Sunday, October 5, we dismissed our services and quite a number attended the Golden Jubilee of the Oklahoma Convention held in the municipal auditorium in Cordell. Sunday evening, October 19, we had reception of members and installation services, conducted by Waldo Kaufman, pastor of the Bethel church of Hydro, Oklahoma. Mr. and Mrs. Henry Hege and their daughters, Donna Lee and Marjorie Sue were received as members, after which Mr. Hege and his daughters sang the song "Under His Wings." Reverend Kaufman then gave the installation service for Henry Hege. In accepting the charge as our pastor, he remarked that some forty years ago he arrived in Geary, a strange boy in a strange land, having been born in Germany. He soon found a home—father and mother, brothers and sisters, and although he has been away for a number of years, he said he would always call Geary his home.—E. J. Lehman, Corr.

—**Bethel Mennonite Church, Marion, South Dakota:** A house has been purchased by our congregation which will soon be moved to Marion. It will be redecorated and used as our church parsonage. Men from the congregation have dug a basement and laid a concrete block foundation in readiness for the house. The ladies of the Mission Society have again rolled bandages and have sewn infant clothing for our missions. A film entitled "Beyond our Horizon," was recently shown in our church under the sponsorship of the C. E. Joseph Hofer has been in charge of the worship services in our church the past Sundays.—Corr.

—**Bethel Church, Waka, Texas:** September 28-30, W. F. Unruh was in our midst for a Sunday school training program. October 5, our congregation dismissed regular church services to attend the Harvest and Mission Festival of the M. B. Church, Hooker, Oklahoma. Our church is again happy to have a pastor, namely J. W. Harder from Omaha, Nebraska, formerly from Meade, Kansas. On Sunday, October 12, following the regular morning worship, a short special service was held to welcome the Harder family. This was followed by a basket dinner at noon. Attendance at Sunday school was 49. Our Sunday school has enrolled eight new members in the past two months; six in the Harder family, a daughter born to Mr. and Mrs. Herman Wiebe in August, and a daughter born to Mr. and Mrs. Eli Unruh in September. Brother Harder and Herman Wiebe attended the Conference at Newton, October 15-17.—Corr.

—**Lehigh Church, Lehigh, Kansas:** Funeral services for Mr. Pete Ewy were conducted in our church September 20. On September 22, Mrs. Mary E. Aukerheimer passed away. Funeral services were held on the 25th. Walter H. Dyck of Whitewater was guest speaker at the Men's Fellowship meeting, October 6. He told and showed pictures of his experiences in Europe and at the Mennonite World Conference. Delegates and others attended the Western District Conference at North Newton, Kansas, October 15-17.—Mrs. Alvin Goertz, Corr.

—**Greenfield Church, Carnegie, Oklahoma:** The installation of Ben Friesen was held October 12. Richard Tschetter had charge of the installing. The other neighboring churches all took part. Brother Friesen and some others attended all three days of the Sunday school convention at the Herold Church of Cordell. Several of our young folks have left for school. Henry Dalke is still in the east, slowly improving. The Friesens attended the Conference at Newton. A son was born to Mr. and Mrs. Alvin Thomas in Miami, August 31. —Corr.

—Hoffnungsau Church, Inman, Kansas: On Sunday, October 5, our church helped the Jacob Adrians celebrate their golden wedding anniversary. A nice program and meal were enjoyed by the family and many friends. Many good wishes go to the Adrians. The First Church C. E. of Hutchinson gave a program in our church Sunday evening, September 28. Our C. E. is sponsoring Rosa Kim who will show pictures and relate experiences on her recent trip to Switzerland to visit relatives and attend the Mennonite World Conference. Our annual mission sale was held Wednesday, October 29.—Mrs. Dan E. Nachtigal, Corr.

—**Bethesda Church, Henderson, Nebraska:** Fall communion services were observed on October 5, during the morning worship service. The Christian Youth Fellowship presented the peace play "Here I Stand," (written by Maynard Kauffman of Freeman South Dakota,) in the High School Gym on October 9 and 10. Our Fall services were held October 19-23; Olin Krehbiel and wife of Berne, Indiana, were with us. He is president of the General Conference and pastor of the First Church at Berne. Mrs. Krehbiel is well known for her work with children. Arthur Isaak attended the MCC Peace Section meeting in Chicago.—Mrs. Pete L. Wall, Corr.

—**Bethany Church, near Kingman, Kansas:** Like many other churches, our congregation observed the month of October with three weeks of special prayer meetings. Revival meetings were held during the last week of October with Jacob B. Hofer from Dolton, South Dakota as the evangelist. Our midweek Bible study and prayer meetings were begun a few weeks ago. There are three children's classes and one adult class. Sunday school teachers' meetings are held on the same evening with our minister in charge. Plans are under way to have our Harvest Thanksgiving and Mission Day on November 2. Guest speakers will be invited for the day and the children will present the evening program.

Blessed Are My Enemies

Blessed are my enemies, for they prevent all men speaking well of me. Luke 6:26

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for the provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for their biting sarcasm and scathing rebukes reveal me to myself.

Blessed are my enemies, for they provide an they do not like in me, rather than the things they do like.

Blessed are my enemies for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for they, like the true physician, will dare expose my inward shortcomings long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they ruthlessly drag out to the noonday light my many weaknesses so long covered by my deceptive and deceiving friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life, and thus lead me if I am wise, to cleanse the impure corners of my scorn and inferiority.

Blessed are my enemies when they revile me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceeding glad, for such will make a strong man out of me, if I am wise in understanding the philosophy of One who said: "Love your enemies."

Bethel Beacon

THE *Mennonite*

Other foundation can no man lay than that is laid **which is Jesus Christ.**

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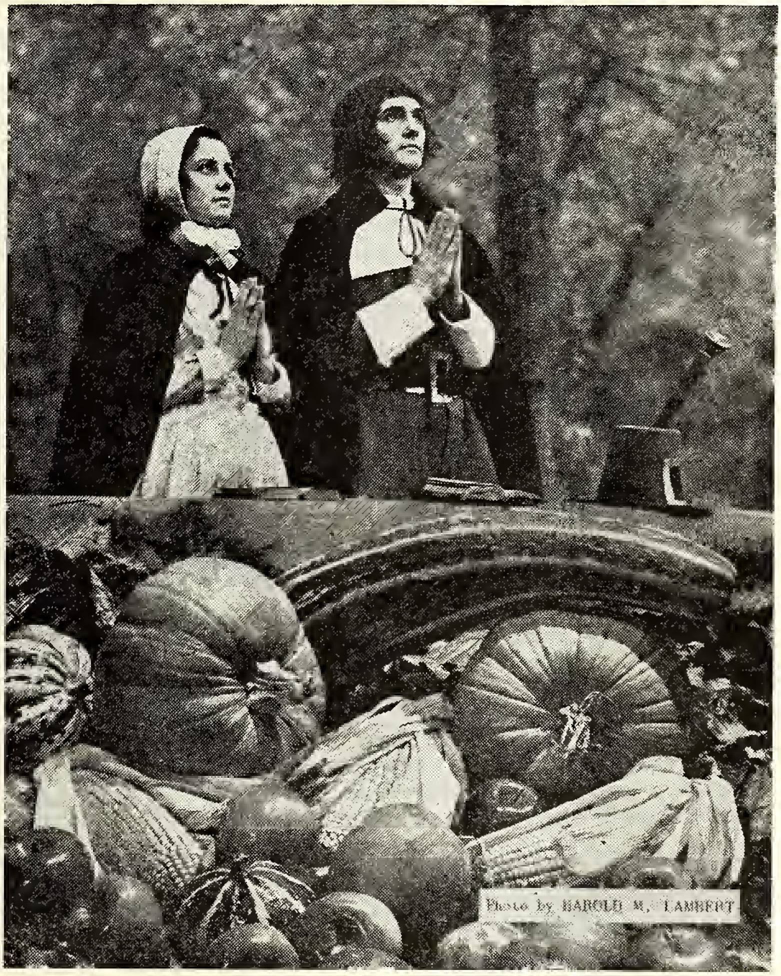

Photo by HAROLD M. LAMBERT

Thank the Lord! With bounteous measure
He doth fill our fruitful land!
All we own and all we treasure
Is the gift of His good hand.

Thank the Lord, Thy loving Father!
Ne'er forget, O soul, His grace!
Grow more like Him, and His mercy
Make thy theme of constant praise.

Volume 67 **Number 46** **November 18, 1952**

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O that I had a thousand voices
And with a thousand tongues could tell
Of Him in whom the earth rejoices
Who all things wisely does and well!
My grateful heart would then be free
To tell what God has done for me.

The Mennonite

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From the Nation's Capital

HUTTERITE TRIED TWICE FOR REFUSING ARMY

For the second time since November 30, 1950, Hutterite Andrew Wurtz, member of the Miller Ranch Colony near Choteau, Montana, has refused induction into the Armed Forces and experienced second prosecution, trial, and finally second acquittal, this latter by the US District Court on October 14.

At the time of registration and original classification in the fall of 1950, Andrew was somewhat prodigal from his colony and received 1-A classification and orders to report for induction on November 30. Reporting at the induction station, Wurtz refused the step forward signifying entrance into the Armed Forces. He was immediately arrested, and was held in jail for 19 days before release pending court action.

On February 16, 1951, Wurtz was indicted by the Grand Jury charging that he had knowingly and wilfully refused to perform a duty required of him under the Selective Service Act Following indictment Andrew was again arrested, and this time remained imprisoned from February 19 to April 30, 1951. On the latter date, after heated and extended court proceedings, the court found Andrew "not guilty" on the basis that his local board acted illegally by classifying him in 1-A before receiving his Form 150 (the Special Form for COs), when he had clearly indicated his conscientious objection and requested such form. (It was during this period of Andrew's imprisonment that the Montana Legislature passed a bill making it a felony for anyone to claim exemption as a conscientious objector.)

By the action of the court Wurtz was again thrown into the hopper of the Selective Service mill, and again consistently denied I-O classification as a conscientious objector by the local board and the Montana Appeal Board, in spite of the fact that his earlier absence from the colony had been followed by repentance, forgiveness and baptism. Appeal to the Presidential Board was taken by General Hershey, but this too resulted in 1-A classification, with an Induction Order for September 24 closely on its heels.

Again came arrest, indictment and trial. On the second day of trial, October 14, 1952, motion for dismissal was made "on the ground that the indictment was insufficient in law in that facts were not shown which could constitute an offense." The motion was granted and Andrew was dismissed.

—Elmer Neufeld

Of Things to Come

Nov. 16-21 Bible Lectures, Bluffton College, by Rev. Jitsuo Morikawa of Chicago.
Nov. 19-20 Ministers' and Women's Conferences, Bluffton College
Nov. 27—Thanksgiving.
Nov. 30—Advent Sunday.
Dec. 3-8—Council of Boards meeting, Newton, Kansas
Dec. 14—Universal Bible Sunday.
1953
April 5—Easter Sunday
August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon
August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.

World Wide Bible Reading

THANKSGIVING TO CHRISTMAS 1952

American Bible Society

"THE WORD OF LIFE"

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

Thanksgiving, Nov. 27	Psalms 103
28	Psalms 91
29	Psalms 121
30 Sunday	Psalms 1
December 1	Psalms 27
2	Psalms 46
3	Psalms 90
4	Isaiah 40
5	Isaiah 55
6	Matthew 5:1—26
Sunday, Dec. 7	Matthew 5:27—48
8	Matthew 6:1—18
9	Matthew 6:19—34
10	Matthew 7
11	John 14
12	John 15
13	John 17
Universal Bible Sunday, Dec. 14	Psalms 23
15	Luke 15
16	Romans 8
17	Romans 12
18	Ephesians 6
19	Philippians 4
20	Revelation 21
Sunday, 21	John 1:1—18
22	Isaiah 53
23	Hebrews 11
24	I. Corinthians 13
Christmas, Dec. 25	Luke 2:1 20

Editorials

GUEST WRITER—DON. E. SMUCKER*

OUR MOST BESETTING SIN

A few years ago Clarence McCartney preached a sermon called, "America's Most Besetting Sin." It was a message with a surprising turn. Our most characteristic sin was not liquor, or materialism or corruption—real as they may be. Our most common sin, according to the Pittsburgh preacher, was and is lack of thankful gratitude. Even if this is overstating the case the truth of it is so real as to quicken our consciences.

Of course, it is understandable that Americans would tend not to be grateful. On the whole, we have had a success story unmatched by any other modern nation. We have stressed self-sufficiency, self-reliance and enlightened selfishness. It was Ben Franklin who said that honesty is the best policy. He did **not** say that honesty is taught in the Ten Commandments or that a real Christian is honest through regeneration. No, he said that it pays to be honest. It is to your self-interest to be honest.

Meanwhile, we have forgotten the depression days and have seen our debts wiped out, our savings grow, our comforts increase. Our own church institutions have prospered—at least in statistics and equipment; and America as a nation is rich, terribly rich.

Alas, in the midst of this it is difficult to give thanks to the Living God who is the Lord of history. Yet the Word of God warns of those who do not acknowledge God in all their ways. It warns of those who reject stewardship **from** God for self-centeredness of man. The New Testament begins to sing with the joy of the early church. The thankful joy of Christians who could praise God from whom all blessings flow. The church of Smyrna was pronounced rich, truly rich in spiritual riches.

This is not to say that the disciple of Christ ceases to work and labor to create the need for the grace of God. Rigorous, creative, imaginative Christian living is still good. But it does mean that the person who receives gifts during this life will be thankful to the Giver of them and that he will be a steward who has temporary responsibility for many talents, possessions and privileges.

SEMINARY AND THE MINISTRY

Mennonite Biblical Seminary continues to grow in its influence in our conference. An unusually representative number of students are coming from all parts of the conference, and all parts of the world. One by one the graduates move forward as solid Christian servants.

Yet, many congregations and many families ought to search their hearts about a very crucial matter. Why is it that year after year, generation after generation, some congregations and some families do not send any of their young people into the Christian ministry? Why is it that most congregations have been willing to receive ministers from other congregations but have never sent out any into the life of the church as a whole?

Let these questions be faced in deep sobriety—under the eyes of Almighty God. When they are asked in deep sincerity in a penitent mood the result can be only this: many more young people will answer the call. And they will be willing to accept the discipline of a thorough training and preparation.

BALANCED CHRISTIANS

Often it seems that the church swings from one extreme to another. Now it pays no attention to the peace witness and tomorrow it thinks of almost nothing else. Now it rejects education and tomorrow it is obsessed with it. Now it rejects missionary work and tomorrow only the missionary is a genuine Christian. The late C. Henry Smith likened history to a pendulum, swinging back and forth between these extremes.

Hasn't the time come for our generation of Christians to seek the whole counsel of Christ, the full teaching of the Holy Scriptures, and the program of both faith and works? The fulfillment of the Great Commission calls for preaching, baptizing and teaching **all** things commanded by the Lord Jesus Christ.

Certainly some of us have special callings and functions and talents—this is the clear teaching of I Corinthians twelve. Certainly none of us can do all the Christian jobs equally well. Concede all this. But, in Christian love let us see that the Body of Christ is fully operative through the diversified but unified program of the whole Gospel for the whole world through the work of a fully functioning, blessedly balanced Christian brotherhood.

DECISIONS

Decisions are crucial. Decisions have to be made. Some years ago a son of a "plain" family in Kansas decided to leave the church of the love feast, feet washing, prayer covering and nonresistance and go to West Point and a military career. Today he is President-elect of the United States.

Life has three big decisions: a life faith, a life vocation, and a life mate. Along with these there are many smaller ones of schools, friends, hobbies and place of residence. Much rides on every decision. The implications of each choice are very, very great. Multitudes are always in the valley of decision said Joel long ago.

Let us seek Divine guidance, the counsel of Christian friends and loved ones as we seek to live in His will, walk in His way and serve His Kingdom.

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*Associate Professor of Biblical Theology and Christian Ethics, Mennonite Biblical Seminary, Chicago.

Into The Beyond

DANIEL J. BASINGER, of Bluffton, Ohio, member of the Ebenezer Church, was born July 22, 1869, and died October 22, 1952. He had been a Sunday school teacher for fifty years.

MRS. MARY SCHMIDT of Newton, Kansas, member of the Gnadenberg Church, was born July 23, 1866, and died July 27, 1952.

HERMAN E. EWERT of Whitewater, Kansas, member of the Gnadenberg Church, was born July 30, 1883, and died October 12, 1952.

To Make Thanksgiving Christian

Humility

In the tragic and needy world in which we live a Christian observance of Thanksgiving includes an acknowledgement of deep humility. There is danger that we become thoughtless and haughty. We can fall readily into the sinful error of the Pharisee. Easily, if we are not cautious, we can pat ourselves on the back and say within: "I thank thee, O God, that I am an American, that I am white, and not as other men—hungry, homeless, colored, war-minded, or as the socialists and Communists. I am respectable. I go to church. I give five dollars now and then to relief and to missions."

Unless we are humble we may get the idea that we receive our blessings because we are the people we are, bcause we are good and deserve them, while the other people of the world are hungry, cold, homeless and ignorant because they are evil and do not really deserve anything better. Obsession with the fallacy that we are God's chosen people because we live in this part of the world and our skin is colored just right is prevalent.

This Phariseeism also gives us an attitude of superiority toward those whose prosperity is less. A sensitive soul who saw what was happening as he rode around in luxury, prayed, "Father, forgive me for making the man who walks along the street envy me as I ride by."

Commander Joshua's reminder to his people in his farewell address also pictures most of us this Thanksgiving season and stresses our unworthiness to receive our rich blessings. "I have given you a land for which you did not labor, and cities which you built not," he said, speaking for Jehovah, "and you dwelt therein; of the vineyards and olive yards which you planted not, do you eat."

Humility faces us with the truth that God has no special pets. "God so loved the world"—the world of people, the people of the world, "the red and the yellow, the black and the white" as the children's song goes—"that he gave his only begotten Son, that whosoever" in the world, regardless of color, nationality, position, or wealth, "believeth in him should not perish but have everlasting life." As Jesus explained, "He makes the sun to rise on the evil and on the good, and sends rain on the just and the unjust.

Honesty

Not only humility makes Thanksgiving Christian and acceptable to God. Moral honesty and consistency also are requisites. We must be on the alert lest we ascribe thanks to God for things he did not give and which are inconsistent with his nature.

A man might go to a Thanksgiving Day service and thank God for his success and prosperity. Yet most of his business associates know that dishonesty, cutting moral corners, jumping ethical fences and compromising the elements of good character, rather than the Lord, are the real reasons for his material gain. Instead of the lusty hymn of Thanks Be to God, the more appropriate expression would be to kneel before the altar and confess that his prosperity has accrued due to his allegiance to the devil and to beg, "God be merciful to me a sinner."

Likewise one who is consistent in his Thanksgiving expression insists that the blessings for which he expresses his appreciation be granted to all other citizens and children of God. Loving my neighbor as myself, which the Master said was necessary for discipleship, means helping him to secure every good blessing for himself which I cherish for myself.

How much do we care that multitudes of people have insufficient food; that thousands live in rat-infested, foul slums; that much of our comfort and prosperity are based upon a war economy; and that those "whose ancestors were brought to this country in chains by our ancestors" are not really free citizens and are not welcome to worship and thank their and our common heavenly Father in many a Thanksgiving service in our country?

Personal Responsibility

A Christian Thanksgiving will include a sense of personal responsibility. Surely no Christian can be so calloused with selfishness and thoughtlessness that he would honestly pray, "I thank thee, O Lord, for food—for me and mine; for a home—for me and mine; for freedom—for me and mine; for the church—for me and mine" and not feel a disturbing sense of responsibility for those less privileged. The tragic and desperate needs of our modern world —at home and abroad—almost break the heart of a sensitive soul.

Many times I have asked myself why God has been good to me and to so many other people I know. When millions of people have never had an adequate meal we are well fed. When others are victims of wars, hurricanes, earthquakes and floods, our lives are sheltered.

Why? I do not know. But that is not the question. The question is, How do we use our blessings? We are God's stewards. He has blessed us. Ours is not to question why, but to assume the responsibility to be Good Samaritans—to feed the hungry, bind up the wounded, clothe the naked, visit the sick, educate the ignorant, and send the gospel. "To whom much is given," said our ord, "of him much will be required."

This means more than giving a few dollars occasionally to missions or to relief to anesthetize our consciences. It means a personal responsibility to do all we can even though the cost may be high. "We do not thank God honestly," said Robert E. Speer wisely, "unless we rise to our responsibility and share what God has given to us."

If our Thanksgiving is not to be hypocrisy or selfishness and greed masquerading in the clothes of respectability and gratitude, we will observe the occasion this year with humility in our hearts, with honesty and consistency in our lives, and with a sense of personal responsibility to try to answer the prayers of mulitudes who cry for the essentials of life. We will endeavor to make Thanksgiving Christian!

—Harold Z. Bomberger in Gospel Messenger

A New Sanctuary: Without, Within

CARL J. LANDES*

Text: John 3:3; Psalms 51:10

(The following is an abbreviated copy of the first sermon preached in the new Deer Creek, Oklahoma, church by the pastor, Carl J. Landes.—Ed.)

Many of you have said in the past several weeks, "I just never dreamed that our new sanctuary could be so beautiful." This is a beautiful sanctuary. This morning, however, I should like to center our minds upon a more sacred, and a potentially more beautiful sanctuary than human hands can build—the Sanctuary of the Human Heart.

Let this new, clean, beautiful sanctuary of wood and stone be a symbol of a *new, clean, beautiful,* inner sanctuary of your soul and mine. May there truly be "A NEW SANCTUARY: WITHOUT, WITHIN!

I. Born Again, From Above!

The scribes and Pharisees were bitterly opposed to this young Carpenter who upset "The Law" and in general turned formal religion upside down. Yet many were strangely drawn to Him, in spite of themselves

Among these was one, Nicodemus. In the night he sought out Jesus to see for himself. "We know Thou art a Teacher come from God. Your life and ministry testify to that."

Without even acknowledging the "compliment," Jesus turns His piercing eyes deep into Nicodemus' heart, "Except a man be born again from above, he cannot even *see* the Kingdom of God, much less *embrace* it."

Books have been written, trying to explain the "Second Birth," "Regeneration," etc. I do not presume to know its full meaning. But I am very certain that there are at least three elements in the process: (1) A conscious desire on our part to let God "cleanse" and "renew" and "possess" our lives; (2) A conscious acceptance of Christ and His Way of Life; (3) A complete commitment of our lives to Him in Faith, in Hope, in Love—especially in Love.

So this morning as we worship for the first time in this new sanctuary built with our own hands, let us make it a symbol of a "New Sanctuary Within," cleansed by the power of the Living Christ. "Except a man be born again from above, he cannot see the Kingdom."

II. The Outside and Inside of the Cup

The Pharisees insisted that everything must be "just so" in outward form in the Temple, in the home and in social relationships. They "stuck to the Law," the *letter* of the Law.

But in the inner Sanctuary of the Heart, they permitted pride at "being seen of men," they permitted graft and dishonesty in the temple, they harbored jealousy and ill will, were unforgiving toward their neighbors.

Jesus held His sharpest words for nominally religious folk who tried to cover up "inward sins" by polishing the outward acts. "Woe to you scribes, Pharisees, hypocrites, who make clean the outside of the cup, but . . ."

"Woe to you—who don't really love your parents, but bury them in expensive coffins, that 'men may see'—; or perhaps that 'men may *not* see' the real condition of your heart."

"Woe to you—who build a beautiful new church, with an even more beautiful sanctuary of wood and stone, but will not permit Me to clean up that more sacred Inner Sanctuary of your Heart."

I am certain this morning that God welcomes, approves beautiful sanctuaries for worship. A boy and his father were riding along the highway, and came to a building with weeds grown tall, the lawn unmowed, the building unpainted. "Whose house is that?" inquired the lad. "That is God's house," replied the father piously. The child mused a bit, then said thoughtfully, "God surely doesn't care how His house looks, does He, daddy?" Yes, I am certain God approves beautiful, well-kept houses of worship.

But I am even *more* certain that God is far more interested in the cleanliness of the sanctuary of your heart and of mine. So this morning, as we worship for the first time in this new sanctuary, let us pray humbly, penitently, sincerely with the Psalmist, "Create within me a clean heart, O God; and renew a right spirit within me."

III. A New Sanctuary: Without, Within!

The building of this church with our own hands, has been a great experience. Perhaps the hands of "experts" would have eliminated some of the flaws we shall have with us as long as the building stands. Then, too, we would have been spared many long, hard hours of labor over the past two years. But we would also have missed the sacred experience of creative work well done, and the satisfaction which comes to all who "build for the future."

As we enter these walls for our Fellowship of Worship, let us so open our hearts to the Spirit of the Living Christ that these walls of wood and stone become a fitting symbol of a renewed Inner Sanctuary of the Heart.

"Have mercy upon me, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Create within me a clean heart, O God; and renew a right spirit within me."

There, my friends, is the new, beautiful inner "Sanctuary" of the Heart to which I would guide our minds and spirits this morning, as we worship for the first time in this beautiful sanctuary of wood and stone.

"Except a man be born again from above, he cannot see the Kingdom of God."

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*Pastor, Deer Creek Church, Deer Creek, Oklahoma.

Some Deaconess Questions Answered

SISTER LENA MAE SMITH*

In *The Mennonite* of September 9, several questions were asked concerning the Deaconess in our church today. These may be representative questions, so I shall attempt to answer them. The questions were: Why should the young women who enter such fields of service be set apart in a special order as they are, not only by garb but also socially? What are the psychologic effects of this on the basic reasons that would prompt a young woman to seek to be set apart from her peers and their plans for marriage and motherhood?

Young women need to be set apart in this service because theirs is a work that has much in common, like interests, just as missionaries, teachers, doctors, nurses and all the professions. They are united and yet set apart to improve their services and to strengthen their cause.

But why wear a garb? The reasons given for the garb are: The garb cuts off all luxury in attire, it saves much money, time and thought which other women spend in order to keep their clothing in fashion. It makes the Sisters outwardly alike and in this way becomes a symbol of the spiritual relation of the Sisterhood. The garb also serves as a protection in identifying the Deaconess as a Christian worker. It makes the deaconess known at once and is to her a constant reminder to walk worthy of her vocation. It can be a confession that she serves the Lord. It is true that some feel it is quite a disadvantage to have many look at the deaconess —and wonder about the garb. On the other hand the garb has been the means of introducing us to some wonderful people who have become the best of friends—and also because of the garb a door of service among strangers has been opened to us. It seems the garb inspires confidence when one is in need among strangers.

And why should we be set apart socially? It is our privilege to attend church services, colleges, conferences, conventions, concerts, lectures, dinners, picnics and vacation tours. We enjoy our worship, our home, our work and our play. There are some places that we do not attend—just as all people choose to participate in such functions as seem consistent with their way of life. That is not a hardship, however. It seems to us, to be set apart as deaconesses is not too great a price to pay for the privileges that are ours in this calling. Miss Janet Geister—a present-day national leader in the nursing profession—says sacrifice of the right kind is as essential to life as oxygen, food, and water.

What are psychologic effects on those who enter it, and what are the basic reasons that would prompt a young woman to be set apart from her peers and their plans for marriage and motherhood?

I may not understand this question, but concerning the psychologic effects I am not aware of any conflicts either inferior or superior above the conflicts of the average woman in any position in life. For myself, I have found peace of mind, joy and satisfaction, as well as a real challenge to live the most and serve the best in this calling. Probably the last part of this question causes more concern: Why should young women sacrifice their plans for marriage, motherhood?

Anyone who is sincere in her desire to know and to do the will of God may experience God's leading in choosing a life work. One has talents or gifts for one thing and someone else has an entirely different gift. It would not be for us to say who should choose any field, but we know there are rich opportunities for deaconess service within our church and its institutions—and we believe that there are those who would be happiest in this service. The New Testament gives us the record of the Diaconate and also the reasons for anyone wanting to follow it. The Weymouth translation of Matt. 19:12 reads: "There are men who from their birth have been disabled from marriage, others who have been so disabled by men, and others who have disabled themselves for the Kingdom of the Heavens." May we not say we are Deaconesses for the sake of the Gospel—because we believe it is God's call to us?

Many young women aren't married—and many never will be married— but we think there still is a large field open to them. Wouldn't it be desirable if some, yes many of these would dedicate their lives to God for service? The Deaconess work is one such service. As Deaconesses they share a home which is theirs as long as they live or until they decide to leave that field; they are assured of work which may vary according to their qualifications, abilities or desires, and they have opportunity to fellowship with others in the same field and have the promise of the blessing of God and the church. That doesn't take us out of a normal life's situation. Sister Frieda has given us this answer in "Inasmuch as I am a Deaconess."

There is in the heart of every woman touched by the Spirit of God the desire to give herself to others in sacrifice and love. This desire can find full expression in the life of a wife and mother. But a woman can also mother the children of another, she can mother the sick and aged, the poor, and helpless. The Deaconess service does not ask too great a sacrifice of the Sisters. Anyone seeking to save his own life can lose it also in the Deaconess work, but whosoever shall lose his life for the Master's sake shall truly find it.

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*Deaconess, Bethel Deaconess Home and Hospital.

WE THANK THEE

We thank Thee, Lord, for shower and for sun;
For warmth of home; for fellowship of friends;
For strength to do the year's work we have done;
For faith, and for the joy and peace it lends.
We thank Thee, too, for sorrow, loss, and pain;
Accepted as Thy will, all has been gain.

Saskatchewan Ministers' Conference

Motto: Romans 12:1

On October 16 and 17 the Saskatchewan Ministers' Conference convened at the Eigenheim Church at Rosthern. Present were about fifty ministers and deacons from the various conference churches in Saskatchewan.

J. J. Nickel based his Conference sermon on II Cor. 3:18. We were told not to push this portion of Scripture into the future but to accept this as something that is to be here and now. As we walk with the Lord we will naturally grow to be more like Him, our lives being more glorious from day to day.

"The Service Acceptable to God, in Church and Home" was the topic of the paper given by J. Shellenberg, Hanley The five things needful to be a successful servant to God and man are: 1. A humble spirit; 2. Faithfulness in every small task; 3. Earnest love of the brethren; 4. Filled with the Holy Spirit; 5. Implicit trust in God.

Home Missions

G. G. Epp centered his Home Mission report around "Preach ye first in Jerusalem." At present there are five workers fully supported by the board and six are partly supported. Much good work has been done in the northland by I. Enns at Lake Four. Jake Reimer is serving in the far north, at Pierceland, where they are building a new church.

Mennonite Youth Society

Henry Friesen gave a very interesting report on the successful operations of the Mennonite Youth Society. The Youth Farm at Rosthern has had a very prosperous year again. The Youth Farm gives one tenth of its gross income to various mission efforts, e.g., the Invalid Home, Children's Home, and Missions.

The Invalid Home has fifty-five beds. The old Town hospital has been purchased and will be moved to the farm next spring to be used as a home for the mentally ill.

Another invalid home operated by the Youth Society is at Herbert, Sask. It has ten patients.

The complete staff at Rosthern is thirty-two for the Invalid Home, the Children's Home, the Farm, and the Dairy.

Radio Program

The radio program, *Wings of the Morning,* has had another successful year. During the past year twenty-six different young people's groups participated in the making up of the programs. The two mission programs, one from Japan and the other made by Eva Pauls, India, were very successful. Through appeals made on these two programs, $666.00 was received for missions. The conference requested that H. T. Klassen should continue in this good work.

The Need for Biblical Tithing

Christ emphasized that we consecrate ourselves entirely which does not mean the tithe only but our all. God blesses the thither who gives it in love and pours out a greater blessing upon the obedient.

The question arose whether the Conference should take a stand on the New Standard Revised Version of the Bible. We should consider the new translation as a means to a better understanding of the Holy Scriptures and use it as each pastor sees fit.

The Conference was closed in prayer.

—Herbert D. Peters

Conference Committees Meet for Further Planning

In accordance with actions taken by the Middle and Central District conferences in accepting the report of previous meetings of the executive committees of the two bodies with the proposals contained therein, the commitees again met in joint session at Goshen, Indiana, on October 6, for further consideration of the possibilities of merging the two conferences.

One of the proposals in that report was that members of the committees at that time with terms expiring, should be retained as members of whatever continuing committee the conference might set up, so as to secure the benefit of their previous experience and study in this matter. The group assembled at this meeting accordingly consisted of Harry Yoder, Melvin Funk, Esko Loewen, Lotus Troyer and R. L. Hartzler of Central Conference; and Irvin Richert, Sylvan Lehman, G. T. Soldner and E. A. Albrecht of the Middle District.

A considerable portion of the time was spent in discussing and planning for the joint inspirational conference for the two groups sometime in 1953, as also proposed in the joint committee report. As the discussion progressed, favor seemed to incline to use of the time of year used by the Middle District in recent years, viz: the last week end in April. Possible desirable or practical locations for holding such conference were mentioned, but no decision reached pending contacts with the places concerned.

The plan is that kindred interests of the two conferences shall jointly plan for their respective programs during the two-day inspirational conference. Business sessions of the two conferences will be held separately but simultaneously. The committees will meet again at Bluffton College during Bible lecture week to allot the time among the various interests and canvass with representatives of those interests their respective parts in the two days' sessions. A later meeting was tentatively planned for some time in February at which time plans for the inspirational conference will be completed and further study given to ways by which the movement toward unification of the two bodies may best be carried forward.

The continuing committee consists of Harry Yoder, chairman; Irvin Richert, vice-chairman; Esko Loewen, secretary; and Sylvan Lehman, assistant secretary. **—R. L. Hartzler**

Thanks Be To God

BY ELMER M. ED

How easily we tend to forget the immeasurable value of the ways, the "handles" we have to serve our fellow men for Christ! There was a time when we would read in the newspapers of great suffering in India and China—yet nothing we could do but sigh, and perhaps breathe a prayer that somehow the grace of God might apply to such. Contrast that with today when you and I can stretch the hand of Christ to take this dollar, this pair of shoes and give it to those in need through hands we know are His, and with a Spirit we know is His. There was a time when we preached consecration, love and service yet provided no "handles" by which to go forth to witness and to serve. Contrast that today with the opportunities old and young have to volunteer a week, a summer, a year, two years to help in the Indian Missions, in the war-torn area of Germany, in the Jordan area of need and hatred, in institutions right around us which formerly were "untouchable" to us.

When flood waters struck Topeka, Kansas, the public and newspapers were for a short time aroused to help evacuate, to send clothes. But how much more help was needed to repair those homes, but even those concerned had no way to take hold. It was not human goodness nor intelligence that enabled Mennonites to take hold and in an orderly way put "need and consecration" together. Thank God for the grace, the guidance that provided us the "vehicle" to serve in a simple and efficient way.

Not only do we tend to forget the value of such "handles" that can release the constraining love of Christ, but once in a while we actually feel a "pressure" and somehow wish we were not surrounded by all these "opportunities" to serve through clothing, meat, wheat, Christmas bundles, summer service, voluntary service, relief offerings, and PAX. How pitiable would be our condition if in a world with all these needs we were chained with helplessness, frustrated by a *lack* of handles. "Truly the harvest is great but the laborers are few." Thank God for these "opportunities" which make us a little uncomfortable at times—because there is pressure to give more time and money, more than we have in our overflow.—*EME.*

FOR CHRIST TO THE SORE SPOTS

Can the church, the body of Christ, have a way, a "vehicle" to move to whatever part of the world seems most pressed with suffering and there minister in His name? For centuries all Christian groups felt tied down to spots to which they moved even in a missionary sense—while the children of this world were wise and developed mobile armies for wars, ships and inventions for business. In deep gratitude we must thank God that He has led our people to develop a flexible vehicle of service through the Mennonite Central Committee!

Old "Palestine" is perhaps the neediest spot of the world to which we have access. Can we imagine 800,000, almost a million, people of this country suddenly being pushed to a small area in the Arizona desert? We can only imagine what five years of such life for the Arabs pushed out of their homes has brought in poverty and despair. This is one of the greatest open doors we have ever had to witness to Mohammedans!

Berlin alone receives more than a 1000 refugees from the East Zone every day. By now our Mennonite church in Berlin has a flock of more than a thousand to whom they seek to minister with MCC and Home Mission help. Thank God for the "handles" of service we have at our finger tips for such a need. This is a necessary part of our total gospel work.

Other *sore spots* such as Korea are opening to us. May we thank God for the channels we will have to supply the hand of Christ in that place of hatred and slaughter.—*EME.*

WHY CONTINUE IN GERMANY?

"Lord, use these material things to help not only the body but also the souls of men." Countless times that prayer has been offered as we gave to relief. Today we are witnesses that God answered these prayers. Our gifts '"in the name of Christ" brought food and clothing for the body and hope and courage to the soul. God did not stop there. He used that witness of consecrated workers to pry open doors that had seemed hopelessly barred. The spiritual need of the German people was laid bare and there came strong invitations for MCC to help meet these deeper needs. This was none other than a direct answer to the prayers of MCC donors and the consecrated testimony of workers sent out "in the name of Christ." This coming winter men will be hungry and cold with lack of food and clothing, but these, together with many well provided for, will be starving for the "true bread" that satisfies their deepest need.

Knowledge Without the Savior

The two major religious bodies, Lutheran and Catholic, have for four centuries baptized the children of their families placing every name on the church role. Church life became progressively more formal and impersonal. Religious instruction was taught as another academic subject in the public school. The inevitable catechetical instruction raised a generation that knew many of the stories and facts in the Bible but had failed to meet the Savior. Secularism, materialism and militarism entered the church. The voice of Church and State became for many the voice of God. When defeat came, faith and hope crumbled with it and the love for God grew cold. This sad picture of spiritual poverty came into full view as God pushed open the barred doors of traditional, conventional Christianity.

Handles" of Service

JACOB FRIESEN

Our Continuing Mission—A Spiritual Ministry

Relief "in the name of Christ" cannot end with hunger satisfied and clothes fitted. But where does it go from here? The concern of MCC in recent years has been to find an acceptable answer. We speak of it as "a spiritual ministry." Is this identical with missions? Yes and No! Missions in the minds of most of us may be of two types: foreign (*Heiden*, to pagans), and home missions (within our own brotherhood). The door God opened in answer to our prayers reached into a third area, a vast multitude of nominal, church-role Christians who would resent being called pagans, but had never had a personal experience with Christ. Without searching for service opportunities God confronted the MCC with the challenge of a three-fold spiritual ministry to non-Christians, to nominal Christians and to members of our own brotherhood.

The means God chose was not the familiar mapping out of a geographical area and establishment of mission stations. God knew that the three-fold ministry demanded a new dimension. He used the ministry of relief to give meaning and authority to the call of Christ upon people who had grown indifferent through traditionalism and formalism. Gifts "in the name of Christ" became a symbol of a living faith that found expression in consistent living and helping the needy. *A disillusioned people would have no mere pious words.* They are themselves examples of the fact that "Faith without works is dead." The eternal truth that salvation is by faith alone was a heritage which the Lutheran church owed to its founder, Martin Luther. Succeeding generations however failed to realize that Christ-like character is also essential to a living faith. MCC, "faith in action," was used of God to give sight to the spiritually blind, to give hearing to the spiritually deaf, to give life to the spiritually dead, and strength to the weak. To God be all praise and honor.

Our Mennonite brotherhood in Germany also learned to know us through the witness of workers accompanying our gifts "in the name of Christ." They too have opened their church doors and their hearts to us as understood through the work and witness of MCC. God has given us a work to do. *The challenge will not be withdrawn by God.* The challenge comes to the Mennonite Brotherhood of North America as represented through our MCC and cannot be carried out by our individual groups. We face a common task of "spiritual assistance" that God has given in answer to a common prayer. We are challenged to do this work unitedly.—*JTF.*

(A later article by Rev. Friesen will continue by answering how the "spiritual assistance" is being given.)

For Pioneering Mennonites in South America

Victims of war, penniless, wandering and homeless for years, spiritually endangered through crippled home and church life, these our blood and spiritual brethren were resettled by our churches in the desert-like Chaco. Thanks be to God that these we have in our church, and in a land and communities where they have a chance! These thousands of converts to Christ we need not win laboriously. They could readily have been lost. These we have helped to save! Our task now is that of helping in whatever way it takes to build up their church and the making of their livelihood. We can help with schools, churches, hospitals, industries to establish this phase of His Church.

Not only in Paraguay, but also in Uruguay, and Brazil we have a long range responsibility and we trust, God has a long-range plan for these Protestant Mennonite Christians planted in a degenerate Roman Catholic dominated land. Already they are reaching out to the Indians and most recently to the Paraguans through the leper project. Thanks be to God!—*EME.*

Only God Can Remove the Challenge

Hearts of Christ-filled love have understood the need, responded with continued prayers, workers, food, clothing and the cash to do the work. Let us thank God for these "handles" for helping Christ and for what our people have given. Below we show General Conference giving to the main aspects (two thirds) of the Board of Christian Service support of MCC, *relief and refugee aid.* (1952 figures are for twelve months with the two months estimate based on the present trend)

1948	1949	1950	1951	1952
$194,767.68	$114,115.21	$98,590.65	$108,875.82	$65,000

These figures are given in gratitude to our heavenly Father and to clearly note where we stand today in our response. Only God can remove the challenge!

$1-100

In last week's MENNONITE there was a daring suggestion that between Thanksgiving and Christmas we join in each giving between $1 and $100 *extra* to meet our mission, service, and education budgets. I join Brother Andrew Shelly in this specific challenge! Will you?

Board of Christian Service

This is the General Conference board for relief, peace, volunteer service, mutual aid, and represents conference interests in MCC. Giving to 722 Main, Newton, Kansas, can be to the Board as a whole with two-thirds going to relief, or giving can be to the separate causes listed. With clear faith in Christ our Savior and a clear call that loving disciples do not wish to evade, we look to our constituency for a new measure of joyful support.

—*EME.*

Colombia News

(From the South American Field)

New Church Building Completed

The last three months have seen some more "rapid action." Under the energetic leadership of Arthur Keiser, cement blocks were made, foundations dug, walls and roof erected, and the finishing touches were put on. Now the church that seats 80 to 100 people is a finished reality.

The Keiser Family to Go on Furlough

Rev. and Mrs. Arthur Keiser and their daughters Eunice, age 4, and Mary Beth, age 2, left for the United States October 24.

During this, their first term of service (four years), they spent the first year in Modollin studying the Spanish language, and subsequent years in Cachipay and Anolaima.

Arthur has used much of his time in the extension work of the mission and has been a friendly and persistent evangelist. The work in Cachipay has flowered under his leadership and many souls were brought into His Kingdom.

Helen (Mrs. Keiser) has contributed freely of her time to the well-being of the home and school for healthy children of leper parents.

We wish them God-speed as they go to a well-earned furlough. They can be reached in the States by addressing your letters either to Quakertown, Penn., or to Modesto, California.

The Gospel Receives Opposition in San Javier

Mr. Rutschman went over one day to give a message for a public service, but people had been warned not to attend. After he had gone a woman in a temper tried to tell them off after they had started to explain the way of salvation. She said that to accept the Protestant religion is unpardonable for a Colombian, and that she knew that Protestants did not believe in the virgin or the pope who has received the sacred oracles of God, and so has power over all; even God takes second place.

The priest was given details enough to begin plenty of juicy gossip, and the following day his sermon was an "all out" on the evangelicals. He willingly gave all the energy and hatred he could muster, for a whole hour assuring his followers that within a week the town would be rid of the intruders.

Since then many of them have been afraid to go to the missionary's house. Her patients were advised to turn away from her. Some did while others watched for their opportunity to enter. More and more time was taken to pray against the powers of darkness and finally the threatenings for stoning, etc., passed over into smoke and ashes.

The believers and sympathizers suffered most, since they had never received such terrible treatment before in their own little home town. But the enemy has definitely overstepped himself so that the majority of thinking people are doing plenty of thinking in favor of the Gospel and Christian principles.

And, the people in darkness will see a great light.

Blind Believer Makes Candles (see *The Mennonite* of Sept. 9, 1952, for the life story of this Christian.)

In Anolaima one of the first converts to the Lord was Tulio Pedraza. Tulio is the blind father of six children. Until his conversion he had a fine business in the selling of coffins.

In 1950 a wave of persecution was incited by the Roman Catholic priest and government officials who sustain the Catholic cause.

The priest apparently forbade the people to buy coffins from Tulio, and they obeyed probably for fear of punishment in purgatory.

The lives of his family and his property have been continually menaced. People who were his friends now refuse to speak to him on the street; stores may refuse to sell to him; he has become an outcast for the cause of Christ.

In order to keep body and soul together he had been forced to receive charity. But he is not content to do nothing. Recently through the help of friends he and his wife have begun making candles —a primitive business indeed, but one that is bringing light to those in darkness.

Tulio is a living witness, however, to the Greater Light. He has remained firm in his faith and is a testimony to the power of the Gospel to overcome evil with good.

Prayer Requests

1. Thank the Lord for the new and recent converts in Cachipay.
2. Praise the Lord that we have been enabled to erect the new church without opposition.
3. Pray that the Christians in Colombia may remain firm in this trying time of persecution.
4. Pray that the children in the school that accept Christ as their Savior may also be a witness to their families and may remain faithful when leaving the school.
5. Pray that the Lord may continue to bless in the opening of the new work in San Javier.
6. Pray that the Lord may bless the Keisers during their furlough.
7. Pray that your missionaries may be deepened spiritually and may be more effective in witnessing for Christ to the salvation of souls.

When we spend as much on missionaries as we spend on brave Marines; when you and I give as much for brotherhood as for battleships; when we spend as much on Bibles as on bombs; when we are as alive to spread the Gospel of Christ as the Communist is to spread his cause; when we put first things first, then God will relieve us of this burden, and we will be on our way.

Louis H. Evans in
The Kingdom Is Yours (Revell)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Youth Serve at Leprosarium

MRS. JOHN R. SCHMIDT

Paraguay is a poor, tiny, inland country in the heart of South America. Its roughly estimated population of one to two million people can easily be divided into the rich and the poor. The rich live largely in the city of Asuncion, though some can be found in the several other larger cities of the land. They live in big houses, have many maids, and make much of their five- to six-course meals and their wine. The bulk of the population are the poor class of working people living in huts and hovels in cities, villages, and scattered over the land. These are mostly a mixture of Indian and Spanish, dark-complexioned, often very beautiful when young before the wear and tear of poverty takes the beauty from them.

I wish you could take a glimpse with me at the market where these people come and go. Even on a cold morning many are barefoot. Most of the women selling the fruits and vegetables have brown-stained tooth stumps from smoking their cigars. Many are caring for a baby while selling their wares. And ever so many of those that are buying are carrying babies on their arms, often nursing them while walking along and buying their needs.

As you pass along the road where they live, you are amazed to see them idle—men, women, and children—most of the time. One is also amazed at how little of the land is under cultivation, though growth is luxuriant wherever a garden can be found. They, however, are content to live ever so plain, depending on mandioka (their potato) for their chief food (which doesn't take much work to grow or prepare), and live on the most primitive level. Maybe this is because their government and country is so insecure and undependable. In the few months that we have been here the value of the guarani, their exchange currency, has dropped from 30 to 43 G to our dollar and everything is constantly going up in price, making it almost impossible for the poor to buy their direst needs. We love these folk and enjoy the contact we have had with them, though so far it has been limited. We are busy trying to master the Spanish language, very interesting, but it takes time and patience. We are more eager for the time when we can start with the work we came to do—help those afflicted with leprosy to begin again a life that has been darkened and all hope nearly extinguished.

For these people Paraguay is not a land of beginning again, as it is for our Mennonite pioneers in the different Mennonite colonies of Paraguay. In all of the six colonies it has become a home for homeless, or a home for those dissatisfied where they had been living. Here they have found a place where freedoms are unexcelled, yes, unheard of elsewhere in the world of today. They have complete religious and educational freedom as well as freedom from military service. The first colonies were established twenty-four years ago, the latter ones five years ago. Though they have great freedom, they remain very poor, and without help from the outside could not sustain themselves. Because of this unstable economic situation in this poor little country, as well as other drawbacks, it is very hard to become self-sustaining.

From the beginning the part that our Mennonites here should have in this project was important to us. In December, 1951, a conference of delegates from all colonies met in Filadelfia, Fernheim, and adopted the project as theirs to support it with workers, prayer and funds as they were able. The workers were to come to us on a voluntary service basis with only travel and maintenance supplied for a period from three to six months. We were very thankful for the enthusiasm with which they took hold of this project and to begin with we had as many volunteer workers as we had housing for. Now we need to increase our working staff as well as have replacements for those whose time is up. Slow response has caused us some concern, though slowly more workers are coming. Voluntary service is a new idea to them and has to take root. Because it is an entirely new project, its sincerity and usefulness of purpose must also prove itself and is bound to have trying moments where its barest existence is threatened. Not least, Satan is busy also where a work of the Lord is being begun.

As a challenge to our Mennonite young people we present this opportunity to help in the mission as an opportunity to (1) give a short-time missionary service as gratitude to their heavenly Father to whom we as Christians owe our all, (2) to give a service to the country which has given them a home and an opportunity to begin again, (3) to have an opportunity to live and work together with like-minded youth of the different colonies, (4) and to come apart from their everyday existence to this place where all emphasis is mission and Christian, to deepen their spiritual lives.

The work really started January 1 when our first workers arrived. Before this one Mennonite family had been on the tract of land since it has been bought. On this land were several very run-down buildings which have been repaired and which have been housing the eight young people and the four couples who serve as house parents and heads of the different branches of work. So far land has been cleared, a workshop built, shower house and

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YOUTH SERVE AT LEPROSARIUM

(Continued from page 731)

toilets built, and a house for one family almost completed. Some crops have been put in and a large vegetable garden planted which is already yielding food for their table. The next project will be the building of our home, for which we are anxiously waiting.

Driving out the fifty miles to the place once or twice a week is time and strength consuming. Raw bricks and the woodwork for the buildings are made by our workers. Burnt bricks and lumber are hauled from a near-by town. Though the work is hard and the living conditions most primitive, especially in the beginning, our workers have been courageous and in wonderful spirits. They have been an almost constant source of inspiration to us in trying times, though problems arising among them have also had to be solved.

Plans are on blueprint for about a ten-year building program, progressing as time and experience will allow. After our home a dispensary which will also serve as a temporary hospital shall be built, after which our real medical work can begin. We plan a mobile clinic, setting up a clinic in different villages for maybe a day a week. Since our land is on the road leading from Asuncion to Villa Rica, two of the largest cities in Paraguay in which 40 per cent of Paraguay's people are said to be living, location for this work seems very ideal.

The leprous area of our land is to have, besides the hospital and dispensary, the hospital kitchen and dining room, a building for chronic men and one for women, a building each for leprous men and women up and around, a storeroom, and workshops for men and women besides cottages for families as the need arises. A 200-meter strip of neutral area removes the non-leprous building site from the sick. There, besides the buildings already mentioned, are to be built four or five other houses for workers, administration buildings, garages, nurses' home and other buildings as needs arise. A church which will serve both leprous and healthy people will be built in the neutral area. The remainder of the vast tract of rich rolling land is to be used for grazing, agriculture, etc., as help and time permit.

As you see, this is a vast program, and now at first how slow the progress seems! We hope and pray that what is being done is according to His will, that He can prosper the work. We also pray that when the time comes when it will be our privilege to start with medical treatment, that the Christian spirit may permeate many hearts and new souls will find the true Way. We like to envision offering some of this land to some of the patients who have been healed in body and soul. They will form a village of Paraguayan Christians, who in turn can tell others. What a big responsibility is ours who know the only Way of life! May we here and you there join hearts and hands as we work for Him in that place where He has sent us. It matters not what or where our task is, it matters only that we be faithful. When our time of work is over, what a blessed hope we have of reunion forever with the hosts of those of all nations who own Jesus as their Savior.

Notes On Youth

(Each church has been asked to provide a Youth Correspondent who is to send in on a post card brief items about their youth group or youth groups. They are to tell what activities the youth have undertaken, and any other brief item about young people. If your youth correspondent has not been assigned, do so immediately and have a note about your youth group sent to: Rev. Esko Loewen, Topeka, Indiana.)

The Niagara-on-the-Lake Church was the site of an all-Ontario song festival on Sunday, October 26. Approximately 450 singers from eight congregations participated. . . . The young people of the Meadows, Illinois, church enjoyed a full day of car washing on September 27. This work was carried out along with recreation and a barbecue on the eighth of October. The money received is to be used to buy a tape recorder for the church. . . . The Zion Mennonite Youth Fellowship of Souderton, Pennsylvania, is now meeting regularly each Sunday evening following the evening service. The practice will be tried for a three-month period. With evening services beginning at 7:00 p.m. it allows ample time for a program which is followed by an informal discussion and a social hour. . . . The youth of the Bethel Mission Mennonite Church, Winnipeg, Manitoba, have organized a Bible Readers' Group. Many of the young people have gotten the Revised Standard Version for this reading. They have divided the Bible into daily reading portions so that they will complete the Bible in six months. The reading is done privately at home or by family groups. Some seventy-five are now participating. They used the publication of the new version to stimulate this campaign. It is proving to be a real blessing. . . . The youth of the Burrton Mennonite Church, Burrton, Kansas, installed a public address system in the church during the last year. With this the church amplifies recorded music to the community every Sunday morning. . . . The Young People's Christian Endeavor of the First Mennonite Church, Newton, Kansas, gave a program at the Union Gospel Mission in Wichita on October 8. A program is given at this mission by the youth every second Wednesday of the month.

REJOICE WITH US

We hear that the India Government has decided not to change the existing policy regarding visas.

Brother Lubin Jantzen comments: "That is good NEWS. There has been a lot of pressure on the Government to continue their old policy, and even more PRAYER than pressure. GOD ANSWERS PRAYER... In great haste but very joyful."

Building a Church in Austria

RICHARD RUSH

On April 4 I left Espelkamp and PAX Services after having been in PAX exactly one year. Referring to my diary, I see that we arrived in Espelkamp on April 6, 1951. It has been a year in which we have had to make many adjustments and put in many days of hard labor, but it was also a year in which we received the blessings which come when you serve others in the name of Christ.

My first assignment in Voluntary Service was at Zeilsheim. I had been there in January and February, while I was still in PAX Services, helping Voluntary Service to start to build a large part of a Gemeindehaus (church). The leaders in the community were so well pleased with the spirit and type of work done that they are going to make it possible for more Mennonite families to move into the community. They also asked to have four or five fellows came back and continue work on the building. We spent four weeks there, working on the building itself and also on the landscaping. We certainly appreciated the way the people took us into their homes and made us feel at home.

On May 15 I left Zeilsheim and went with the VS Caravan to Windischgarsten, Austria, where we worked on a church and Pfarrerhaus. This building had been started by a summer camp of the Brethren last summer. MVS had made this contact through the Brethren and when Pastor Schneider, who is the local pastor, heard we were coming, he wrote back that we were coming in answer to prayer.

Our work consisted of digging out a cellar, putting up inside walls and all kinds of inside work which needs to be done when putting up a building.

We were impressed with the difficulties the Protestants experience in Austria. These people have had to hold their worship services in cellars of Gasthauses or in homes since they could not use the public schools for their worship. However, when the American occupation forces came, they made it possible for them to use the schools. They have also had a struggle to acquire land on which to build a church. They have been wanting to build for the last 50 years and have not been able to. Several years ago when they tried to buy a building site, they had a man who was willing to sell but then the priest told him if he sold the ground to the Protestants he would be punished by fire in purgatory throughout eternity. The man changed his mind and didn't sell. However, they finally did find a seller and even then the town officials kept telling them they couldn't build there because a street was to go through their tract of land. In spite of all this the building is now nearing completion and we pray that our service there may have been an encouragement to the congregation.

The camp at Windischgarsten closed June 23 and then I spent some time working at Backnang and also helping Junior Lehman repair our jeep. July 5 Hugo Friesen and I took the jeep and trailer and picked up tents and camping equipment at Frankfurt and then headed north to Kiel and Salzgitter. Hugo remained at Salzgitter where he assisted in a Mennonite youth retreat and I continued on to Hamburg where Hans Wiehler joined me and we went to Kiel where we put up tents and got everything in readiness for the tent camp. The camp lasted from June 11 to 16. Brother Wall was with us and had charge of all lessons and discussions. We feel it was well worth while for everyone who was there. What they heard from Brother Wall was very practical in connection with youth and Christian living.

MCC News Notes

Voluntary Service Orientation School

Fifteen men from various parts of the United States have been invited to attend the 22nd Voluntary Service orientation school to be held at MCC headquarters in Akron, beginning Friday, Nov. 21, and running through Friday, Dec. 19.

This school is of particular significance to I-O men. Most of those attending will be assigned to I-W projects administered by MCC. They will be performing their two years of government service.

Emphasis at the school will enable the men to perform their I-W service in a way which will be more beneficial to the Church and to themselves. Because they will be assigned to MCC-administered I-W projects, they will be contributing to significant work projects benefiting both the nation and the Church. They will have the value of unit life and also gain training and preparation for church service.

Although this orientation school will benefit I-W men particularly, it is not necessarily geared exclusively for them. Young women are now urgently needed in most of the V.S. units.

I-O men who will be going to I-W projects will be paid transportation charges to their destination via Akron. It is expected that they will be able to go home for Christmas before taking up their assignments.

The next V.S. school is planned for early January. Others will be announced soon. I-O men attending may be assigned to one of these projects: Gulfport, Miss.; National Training school, Washington, D.C.; Junior village, Washington, D.C.; Wiltwyck School for Boys, Esopus, N. Y.; and Boys village, Smithville, Ohio.

These V.S. schools emphasize the deepening of one's Christian faith, an understanding of love and nonresistance for daily life and emergencies, service as a personal task and total task of the Church, and experiencing and developing fellowship with like-minded Christians.

The school schedule includes a Bible course, a Mennonite history course, a course to acquaint the volunteer with MCC and its service program, and other courses to aid in unit group life and personal adjustment.

As a result of the orientation school a volunteer is expected to understand what it means to be a Christian and to be able to state and describe clearly: "why I am a conscientious objector" and "who are the Mennonites?"

He is expected to discuss the five areas of MCC service, master at least one phase of craft work and administer first aid.

(Continued on page 736)

School News

BETHEL COLLEGE

The Bethel College faculty is now engaged in a self-study for admission to the American Association of Colleges for Teacher Education. The work of making self-study has been assigned to seven faculty committees who will examine various phases of the Bethel College plant and program as they apply to the task of teacher education.

More Bethel graduates and undergraduates have gone into teaching than in any other single vocation. For this reason it is felt that admission to the AACTE will be most advantageous. Students from other states, especially, will have the assurance that teaching certificates earned will be recognized by their home state. Membership will also enhance Bethel's status with high school and county superintendents and others who are instrumental in the placement of teachers.

BLUFFTON COLLEGE

The annual fall "clean-up" was held Wednesday afternoon, October 29. Classes were dismissed and faculty and students joined in cleaning up the campus. The chief work was the raking of leaves. With so many trees on the campus this is a major operation.

The faculty entertained the faculties of Ohio Northern University and Findlay College on the evening of November 3. There was a dinner in Ropp Hall after which a meeting was held in the Stauffer Social Room of Founders Hall. A panel composed of representatives from the three schools discussed the political situation. Robert Kreider was chairman of the panel. This tri-college meeting is held annually, with the location rotating among the schools.

Chapel speakers during the week ending October 31, were Drs. Harvey and Ella Bauman, both graduates of the school; Rev. M. A. McCune, who was holding meetings at the Ebenezer Church; Rev. R. C. Strubar, who was holding meetings at the local Missionary church; and Congressman McCulloch, representative from the district in which Bluffton is located. Mr. McCulloch spoke of his trip to Japan, Korea, and the Philippines as a member of a congressional committee.

CANADIAN MENNONITE BIBLE COLLEGE

Decision Week at C.M.B.C

The week following the formal opening of the College, October 19, was set aside for "Decision Week." Rev. Thiessen stayed with us during this time, so that we had the opportunity for a personal interview with him in the presence of God, in the seclusion of our prayer room. Rev. Thiessen's addresses at the morning chapel periods on Lev. 19:2 and Phil. 1:27, placed a high challenge before us.

The Deputational Committee has launched out on an extensive program. On October 26, the first groups of students went out to serve at the Grace Hospital, the Maryland Old Folks Home and at the St. Vital Mission Church. At the Hospital an opportunity was given to render a half hour radio program over its public address system. Several students took part in the "Christ for Everyone" campaign and visited many homes in various parts of the city.

On October 26, the new C.M.B.C. suburban made its first official trips by taking students to their deputation work in the city and others to attend the Manitoba Youth Conference meeting at Lowe Farm.

The Social Committee is seeking to meet the physical needs of the students by organizing them into teams for the playing of volley ball. The first games were played with happy enthusiasm.

We greatly appreciate the visit of Pres. R. von Riesen of Freeman Junior College, Freeman, South Dakota, who served us at our chapel periods this week. His practical messages will certainly reach deeply into our everyday life.

MENNONITE BIBLICAL SEMINARY

President Pannabecker, in his report to the Seminary Board of Trustees, which met here Thursday, October 30, reported that 151 students have been enrolled in the Seminary and Bible School since its beginning in Chicago. He stated further that "all our graduates, with probably three exceptions, are engaged in full-time church service in some capacity, 18 of these being in the ministry, 5 on General Conference mission fields, and 13 in educational and relief work. Apart from graduates many former students, perhaps 25 are also serving the church. It is worthy of note that already there is a very creditable number of workers in church service who have received part of their preparation at Mennonite Bibical Seminary. It should be our constant prayer that these men and women, as well as those who are following them in training, should be thoroughly grounded in the word of God and fully devoted to His will."

The Board of Trustees has decided to designate the church sanctuary as the WARKENTIN CHAPEL in memory of the first president of Mennonite Bibical Seminary. Dr. Warkentin was highly respected throughout the church and was an inspiration to all who knew him. He made an important contribution at a critical time.

"Motives for Service" was the topic of a chapel address by Peter Dyck on Tuesday, November 4. Some serve, he said, because they know it is rewarding; they know they will receive a blessing from their serving. The motive behind such service is basically selfish. Others serve from humanitarian motives—they can not stand seeing people suffer. Such humaneness is good, but it lacks a certain plus. It breaks down when the going gets tough. The real basis for a Christian's service is his response to God's gift of salvation. Because we are saved, we respond in service. This should be the motive for all Christian service.

Jottings

—**Second Church, Paso Robles, California:** Little Joan Diane was born to Mr. and Mrs. Robert Thimm on September 21. D. Osborne brought the evening message and showed pictures of their work in Africa, on October 5. The services in the San Louis Obispo jail and hospital continue. Every first Sunday of the month various groups conduct these services. Twice a year the Christian Endeavor of the First Church of Paso Robles and our own Christian Endeavor have joint programs. On October 19, such a program was held in the First Church. October 12, Mr. and Mrs. Peter Friesen, also missionaries from Africa, brought the evening message in word and by pictures.—Mrs. Frank Hamm, Corr

—**Bethel Church, Hydro, Oklahoma:** The church gave a basket dinner honoring Lee Entz, son of Mr. and Mrs. G. B. Entz, who will be leaving for overseas duty. Pastor Kaufman conducted installation services for Ben Friessen, new pastor at Carnegie Church, on October 12, and again in Geary for the installation of Henry Hege, pastor of the First Church, October 19.—Wilfred Ewy, Corr.

—**Hebron Church, Buhler, Kansas:** Our minister, Elbert Koontz, is back from the World Conference and has given us good and interesting reports, and also shown a number of pictures—some of them historical. Mrs. A. M. Lohrentz has also returned, having traveled to different places, including Palestine. She spoke to the Sunday school class and especially to the children about some of her experiences with the Arab refugees. Our annual Mission Festival was held October 19. The guest speakers were; Mrs. Virgil Flickinger, who spoke to the children about their relief work; Cornelius Dyck brought a message, "When Christ Calls." In the afternoon the missionaries Eva Pauls and Wilhelmina Kuyf each brought a message, while in the evening Virgil Flickinger gave a message and showed pictures of their relief work. Special music was given by the Junior Choir and the Men's Chorus. The day's fellowship was rich in spiritual blessings for all. The total offering for missions, voluntary service, and relief was $944.15. The meat canning project is next in line. November 18 will be our mission sale at the church. The church and community was shocked and grieved at the accidental death of both Mr. and Mrs. D. A. Martens recently.—Corr.

—**Bethel (Lustre) Church, Frazer, Montana:** Seven young people were baptized upon confession of their faith on September 21. J. J. Regier, field representative of Grace Bible Institute, was the special speaker at our Harvest-Mission Festival, October 12. Ken Cummings, who has traveled and ministered in Europe under "Youth for Christ" also spoke. J. J. Regier also conducted a week of evangelistic meetings October 12-19. We have had a number of visiting speakers this summer: D. D. Eitzen, who came to visit his brother, Alvin; Edward Duerksen; missionary Helen Nickel; Dan Toews of Omaha, Nebraska; missionary Alvin Fasts, who are laboring in Cuba, and his brother, missionary Sam Fasts, who are looking forward to going to India soon. The Ladies' Mission Society has been helping several out-going missionaries get some of the supplies for their outfit, also several money projects have been taken up such as Japan, India Mission stations, mobile unit for India, etc. Our annual church business meeting is to be held November 18. John Kliewer was called into the service of our country the latter part of October. Richart Olfert is teaching in the Salem Bible Academy in Oregon.—Corr.

—**Calvary Church, Barlow, Oregon:** The Oregon churches had a family retreat September 12-14, in Jennings Lodge. It was quite well attended, this being the first such retreat. Cecil Conrad and Phyllis Slope were married September 2. Cleon Emery left for California to be with his daughter Wayne Camp. Mel Burch was in the Portland Hospital for four weeks for a tumor operation. He is at home now but in critical condition. Mr. and Mrs. Rollen Hostetler announce the marriage of their daughter Betty Rose to William C. Charles. Henry Hays from Canby, passed away on Thursday, October 23, at the age of 83.—Mrs. George A. Fast, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** The Western District Christian Endeavor convention was held in our church October 5. An evening meal was served to those attending. Andrew Shelly was in our midst in the interests of the Mennonite Biblical Seminary. H. B. Schmidt of the Tabor Church, was with us Sunday, October 19. In the evening service he spoke on alternative service. The Mission Workers held their annual election on October 1. Mrs. John Dirks, president, and Mrs. Jesse Franklin, treasurer, were elected. —Corr.

—**Topeka Church, Topeka, Indiana:** A highlight for this congregation was the entertaining of the Central District Conference, September 12-15. We were pleased to have J. Herbert Fretz of the Deep Run congregation in Pennsylvania conduct a special series of meetings, October 12-17. Holy Communion was observed October 19; Harvest Home Festival, October 12, with the canned goods and produce brought being divided between Bluffton College and Mennonite Biblical Seminary. Mr. and Mrs. Herman Tan of Java, now at Goshen College, spoke and showed pictures Sunday evening, October 26. Jacob Friesen, a Paraguayan student, who has been in this country the past six years studying and also taking a technician's course in a Chicago hospital, was speaker at the morning service November 2. He is soon leaving for Paraguay hoping to become a doctor among his fellow Mennonites. Recent weddings solemnized in this church were: Glenda Kent and James Stephen, Royann Hartzler and Orland Sprunger, Julia Moserman and James Hoke. Rose Stoltz and Ralph Troyer were married in Mississippi recently. A number of ladies attended the Indiana Women's Missionary meeting at the Silverstreet Church near Goshen, October 23. Mrs. Garth Stoltz of this congregation was chairman of the meeting. Mrs. Vesta Slagel gave a report of her trip to Europe where she also attended the Mennonite World Conference, at a recent Sunday evening service. Ten high school seniors of the past two years have been given Bibles of the Revised Standard Version.—Corr.

—**Emmanuel Church, Pratum, Oregon:** Mr. and Mrs. Will Roth made a trip to Whitewater, Kansas, and returned the first part of October. Miss Lillian Bentler, our missionary to the Jews in New York, and her co-worker, Miss Carmon Lyons, were with us in September. They were an inspiration to us all. Miss Bentler is the daughter of Mr. and Mrs. Otto Bentler. Alfred Zweiacher had a car accident October 16, and died the following day. His widow, who is 91 years old, is going to live with the Harvey Wests of Hubbard, Oregon. This has been a very dry Fall. There has been very little seeding done so far.—Hulda Gerig, Corr.

—**Eden Church, Inola, Oklahoma:** Sunday morning, October 26, missionary Applegate opened our Sunday service, and brother Marvin Eck brought the message, while our pastor G. B. Regier went to Wichita, Kansas, to visit his son, William. Brother Ediger visited us and brought the Sunday morning message. The weather is very dry here. We are hoping and wishing and praying for rain.—Jacob Froese, Corr.

—**The First Church, Madrid, Nebraska:** We held our annual Mission and Thanksgiving festival Sunday, October 19. It was an all day session for which the M. B. Church of Paxton, Nebraska, and the general public was invited. Our guest speakers for the day were Rev. and Mrs. Arthur Isaac from Henderson, Nebraska, and Missionary Helen Nickel, from the Mennonite Biblical Seminary of Chicago. We had a full house and a day full of blessings. Noon and evening meals were served in the church basement. Create in me a clean heart O God, and renew within me a right spirit, were the opening words of Rev. Isaac's message. The offerings for Home and Foreign Missions and Relief were $1,095.49. October 24, Rev. and Mrs. J. F. Sawatzky, came to Madrid to visit with old friends and acquaintances and to fellowship with them for a few days. Sunday morning, Mr. Sawatzky taught the adult Sunday school class and gave the message in the morning service. In the evening P. A. Regier gave a brief report of his trip to Europe and of the Mennonite World Conference, and showed pictures of Palestine. After the pictures Mr. Sawatzky made some remarks and comments on the historic pictures of Palestine. The congregation has done considerable repair work and improvement on the church. They have replaced the old wooden porch with a new cement porch and have given the church a double coat of paint, also stuccoed the chimney, and have connected the church and the parsonage up with the village sewer system.—Corr.

MCC NEWS NOTES

(Continued from page 733)

The amount of $25 per month is pledged for each volunteer by his respective church group. This covers the administrative cost of the program.

I-O men anticipating I-W service or other young people interested in Voluntary Service will get more information by writing to: Voluntary Service, Mennonite Central Committee, Akron, Penn. Constituent Mennonite groups also operate Volunteer Service projects. Young people will get information concerning these opportunities by writing conference headquarters.

Messiah College Given I-W Status

Messiah Bible college of Grantham, Penn., has been approved by Pennsylvania Selective Service headquarters as a I-W project for eligible I-O men. Local boards reserve the right, however, to determine whether men in their jurisdiction may be assigned to Messiah to serve their two years of I-W service. This is the first MCC constituency college approved by a state Selective Service system, although schools of other peace churches have been approved earlier. Such approval is made on a state-by-state basis. Other states have been rather reluctant to approve educational institutions.

Secretary Assigned to Newton Hospital

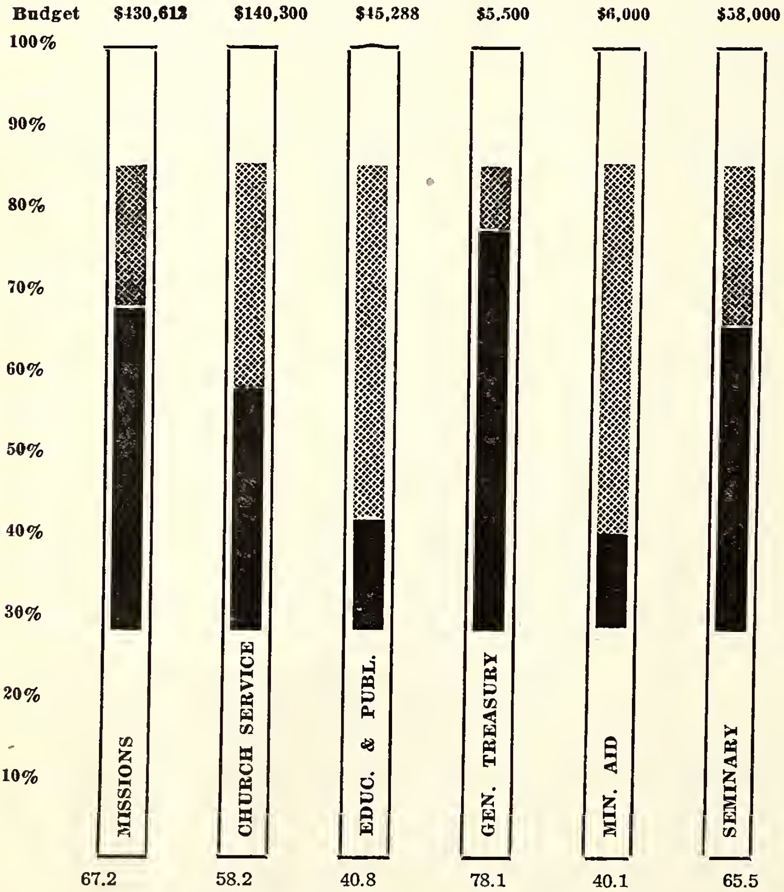
Howard Bauman of North Lima, Ohio, who is doing his I-W assignment under MCC, has been transferred to central area hospital at Newton. He will be secretary to Myron Ebersole, hospital administrator. He had been doing secretarial work at MCC headquarters in Akron during the past five weeks. Dorothea Kasper of Hillsboro, Kan., who arrived in Akron Nov. 4 for a one-year term of Voluntary Service, will be doing some of the secretarial work done by Bauman.

Colorado to Accept Out-State I-W Men

Colorado Selective Service is now prepared to accept out-of-state draftees for I-W work. I-O men will be working in Colorado general and mental hospitals. It is expected that Kansas I-O's will be assigned and accepted for I-W work in Colorado.

Conference Stewardship Chart

September 31, 1952



(Percentage of budgets met as of October 31, 1952)

■■ Receipts to October 31: ▥ Short of budget

☐☐ Remaining 2 Months of Year (fiscal year ends Dec. 31)

"Now thank we all our God
With heart and hands and
voices."

Your generous thank offerings during October helped to make this a good month. The Mission treasury, in particular, received a real boost. Total budget receipts for all boards and committees for the month amounted to $74,814.32.

However, in spite of the above encouraging figure the gap between receipts to-date and the goals to be reached within the next two months is alarmingly large in most instances. October closed with Missions receipts being some $69,000 (16%) in the arears, Christian Service $35,000 (25%), and Education and Publication $19,000 (42%).

Can we make up these deficits during these last two months of the year—in addition to the amount needed each month to make a normal gain toward the budget?

Very sincerely,

Edna Ruth Mueller, Office Sec.
Gen. Conf. Headquarters

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

Packing and checking Christmas bundles "In the name of Christ."

The work is Thine, O Christ our Lord,
The cause for which we stand;
And being Thine, 'twill overcome
Its foes on every hand.

Send messengers o'er land and sea
To bring Thy children all to Thee;
Thy name can save, Thy name makes free;
We consecrate ourselves to Thee
As servants true,
As warriors brave and true.

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CONCERNING AUDIO-VISUAL AIDS

The slide library at Bluffton College, owned by the General Conference, has a set of slides, with worship service on Christ in the Fine Arts that is particularly appropriate to the Christmas or Easter season.

A number of churches are considering buying tape recorders. There is a new publication listing all such recorders with a description of each. It may be obtained from Audio Devices, Inc., 444 Madison Avenue New York 22, New York. Vol. 8, No.6. I believe that it can be obtained free.

—**Lloyd L. Ramseyer**

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.

The Reader Says

Dear Editor:

I am one of those veterans of the last war who has had enough of war. With some other veterans I have seen firsthand the waste, undemocratic methods, and unchristian practices of the military. Truly the violence and bloodshed of war has given birth to hate, bitterness, and misery which makes for conditions on which communism and atheism thrive.

Some readers of **The Mennonite** will be interested to know that a national organization has been formed called VETERANS AGAINST WAR. It is made up of a group of nonresistant veterans who want to be a part of a positive peace witness. Although we have recently organized already a number of General Conference Mennonites are members of this group. I am one of these.

Membership is open to men and women who are veterans of World Wars I or II as well as the Korean war. We welcome as associate members others who have had some experience under a military organization such as R. O. T. C., the reserves, the National Guard, military schools, and the like.

Those interested in a Christian peace witness and in learning more about the V. A. W., its purpose, organization and program should write to me at 50 Franklin Ave., Souderton, Pennsylvania. I shall be happy to see that information is sent.

—**Frank A. Keller**

ANNOUNCEMENT

"The Congregation of The Deer Creek Mennonite Church, Deer Creek, Oklahoma, extends a hearty invitation to all members, former members, and friends throughout the conference to attend our dedication services, planned for Sunday, November 30, 1952, at Deer Creek, Oklahoma. There will be services at 11:00 a.m., the Dedication Services at 2:30 p.m., and evening services at 7:30 p.m. Rev. Richard Ratzlaff, a former pastor, will deliver the dedication message. Come and spend the day with us."

—**Carl L. Landes, Pastor**

Of Things to Come

Nov. 27—Thanksgiving.

Nov. 30—Advent Sunday.

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

1953

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.

World Wide Bible Reading

THANKSGIVING TO CHRISTMAS 1952

American Bible Society

"THE WORD OF LIFE"

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

Thanksgiving, Nov. 27	Psalms	103
28	Psalms	91
29	Psalms	121
30 Sunday	Psalms	1
December 1	Psalms	27
2	Psalms	46
3	Psalms	90
4	Isaiah	40
5	Isaiah	55
6	Matthew	5:1—26
Sunday, Dec. 7	Matthew	5:27—48
8	Matthew	6:1—18
9	Matthew	6:19—34
10	Matthew	7
11	John	14
12	John	15
13	John	17
Universal Bible Sunday, Dec. 14	Psalms	23
15	Luke	15
16	Romans	8
17	Romans	12
18	Ephesians	6
19	Philippians	4
20	Revelation	21
Sunday, 21	John	1:1—18
22	Isaiah	53
23	Hebrews	11
24	I. Corinthians	13
Christmas, Dec 25	Luke	2:1 20

Editorials

THIS "GIMME AGE."

Too often the favorite expression of children is not "Thank you" but "Gimme." This childish habit is often not outgrown and adults still continue to demand "give me."

During this Thanksgiving season may we all become more thoughtful and thankful, and may genuine gratitude flow forth from our hearts for all the many blessings we have received. May we bow our heads and say humbly and gratefully, "Thank you, God."

For the grace of gratitude does so enrich life. It affects our attitude toward God. We look upon Him as the giver of every good and perfect gift instead of one from whom we demand more things. Gratitude is a response to God's goodness and love and forgiveness. This sense of gratitude develops in us thoughtfulness, appreciation, and deeper love.

The art of gratitude also greatly affects our attitude toward others. We become aware of how much we are indebted to others and of their patience and goodness to us. We become less critical and more understanding; less suspicious and more kindly; less jealous and more generous. What a difference it makes when we try to see how much we can do for others instead of demanding all we can get for ourselves.

A sense of gratitude also makes a difference in our attitude toward the circumstances of life. We accept the hardships, the difficulties, and even the tragedies, knowing that if we have an appreciative heart even these stern teachers can tell us much of patience and trust and can contribute to our spiritual growth. We may not be glad to see these difficulties come, but we can be glad that it is possible to keep on top in partnership with God.

How may we attain such a grateful spirit? For one thing, as we ponder the goodness of God and count our many blessings, we are made to realize how much has been done for us. Then we can open wide the door of our hearts and invite God in to rule and reign without a rival there. Then, too, it is necessary that we give expression to our feeling of gratitude. This is important, for gratitude expressed makes us glad and more thankful, but repressed and unexpressed, it dies within us. "Let the redeemed of the Lord, SAY SO."

A NEW CREW FOR THE SHIP

Beginning next January, the American Ship of State will have a new crew. The ship is in troubled waters and needs the very best crew possible to hold it steady and to steer it on the right course. The new captain and his helpers will have a difficult task.

Since those of us in the States are also sailing in this ship we are naturally deeply concerned as to where the crew will take us and whether they are qualified to manage the ship. It is a critical time and we are all involved. Is there something we can do to have the proper crew chosen and to have the captain possess a clear notion of where we should go and how to get there?

Perhaps we can do more than we realize. If all Christians were in sincere and earnest prayer for the new captain and mate and for their wisdom in selecting their crew; if we were in real prayer that those chosen and responsible were willing to submit to God and His guidance, there would be bound to be great results. This we can do. This we should do, for the whole world will be affected by what happens and who is chosen and how they take orders from the great Captain of the universe.

SRETCH FORTH THINE HAND

As in Jesus' day, there are still palsied hands that need healing. Our spiritual arms and hands may be crippled with sin and selfishness and inactivity. We have caused the work of the Lord to suffer because we have not put our hands to the task. Much of His work is dependent on our efforts.

The great cause of missions, the cause of Christian education, of Christian publication, of service "in the Name of Christ"; all these areas need many hands stretched out in full support. These tasks can be carried on to the glory of God if we have the paralysis of our hands cured by having our hearts made right with God.

May Christ heal our indifference that the work of His kingdom may be strengthened because unitedly we stretch forth our hands.

"LET US READ IN UNISON . . . "

Every year the American Bible Society publishes a list of Bible readings for the period between Thanksgiving and Christmas. These readings are found on the inside cover of **The Mennonite.** The selections this year were chosen from lists submitted by over a thousand ministers on the theme "The Word of Life."

Why not take this opportunity to unite our hearts and thoughts with thousands of others in reading these selections as outlined day by day. There would be some united power in thinking together on the same great truths of God. These lists are widely distributed and we can well profit by joining the invisible host in meditation upon "The Word of Life."

We find time for what we consider most important. It would be an excellent plan to start the day with these words of Holy Scripture and keep them before us in the day's duties. These words of life could give us comfort and hope and direction. They would serve as a guage to measure up the events of the day. They could be a blueprint to follow in building our lives. At the close of the day we could read them again that they be stored in heart and mind and worked into our inner life. Why not all try this together. We cannot lose, but can gain much.

World Con

SAMUEL

(Delegates and visitors to the Mennonite World Conference were much impressed by the Conference sermon delivered by the President of the Swiss Mennonite Conference. We are glad to share this sermon with our readers. This translation is taken from the booklet "Mennonite World Conference" published by the Herald Press, and reprinted by permission. Editor)

TEXT: I Corinthians 3:11-15

INTRODUCTION: Today we are meeting as Mennonites in a world conference. The origin of the name "Mennonite" is known to all of us. This name reminds us of the life work of Menno Simons, who is regarded as an important spiritual leader in the history of our church. From this man we have acquired our international name as a Mennonite brotherhood.

We therefore want to recall that Menno Simon's motto in his work for God and the brotherhood was: "Other ground can no man lay than is laid, which is Jesus Christ." This verse ought to preserve us from any dangerous one-sidedness today. We are meeting not primarily as a Mennonite group, but rather as a small component part of the Church of Jesus Christ. We confess with gratitude, but also with humility: we know and we want no other foundation upon which to build our congregations than this foundation given us by God. On this foundation our fathers stood and on it they built the brotherhood. Let us ask the serious question: Do we still have this foundation, and have we built upon it? How are we approaching the day of trial and judgment?

Paul here compares the church with a building. In order to erect a lasting edifice, a good foundation is essential. Paul therefore also speaks of building material. Every building must be proved by use, by weathering storm and wind. Thus Paul speaks of trial by fire; indeed, I should like to say: of *the* great trial or testing of the church.

We therefore wish to speak on three topics:

1. Of the Foundation of the Church of Jesus Christ.
2. Of the Building of the Church of Jesus Christ.
3. Of the Trying or Testing of the Church of Christ.

I. THE FOUNDATION OF THE CHURCH OF JESUS CHRIST

The impression made upon me several years ago, when I entered New York harbor, I shall never forget. My first thought was: these mighty buildings towering to the sky must indeed have a solid foundation; otherwise there would be a grand collapse. I was later informed that the foundation is dug very deep, down to the granite known as the "granite core." Upon this granite these gigantic skyscrapers are then built. But we, the church of Jesus Christ, want to erect a building that towers not only to the sky, but into heaven itself. For that we indeed need a solid foundation. We need a solid granite core, and this granite core for humanity is God Himself in His Son Jesus Christ. God Himself has laid the foundation upon which we as the church can stand, and even the gates of hell will not shake this eternal, divine core granite, Jesus Christ.

What did it cost God to lay this foundation? In truth, no trifle! Peter writes in the first chapter of his first epistle, verses 18 and 19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." It has cost the life, the blood, of the Son of God to lay this foundation rock on the church. Thanks be to God that this foundation has been laid.

The serious question that we must ask ourselves is this: Do we as Mennonites still stand on this foundation of the church of Jesus Christ? Two dangers are particularly threatening. On the one hand, we may be Mennonites by tradition. We have received from our fathers our norms of life. We call ourselves Mennonites and therefore apparently have the Mennonite characteristics, but it is possible that we may nevertheless no longer have the firm foundation of redemption through the blood of Christ! In that case we are no longer on the core granite.

On the other hand we are in danger of converting our theology into a social theology or a moral theology. As Mennonites we are not free of the liberal theology that dethrones Christ as the Son of God and fails to acknowledge Him as Redeemer. What remains of the core granite if Jesus is merely a great religious teacher such as all religions have, or if He is merely an example, but no longer the Son of God who has brought life by His death and resurrection? In both cases we still bear the name of the church, but have in reality ceased to be a church because we have abandoned the foundation. Then only one course is left to us: Back to Christ, to the granite core of the church!

Let us now in the light of the Bible consider the question: How do we reach this divinely laid foundation? Not by our birth nor by a sacrament of any kind or form. Christ the Master Himself told Nicodemus clearly and plainly in John 3, how a human being, even a religious human being, enters the kingdom of God: "Verily, verily, I say unto thee, except a man be born again, he cannot enter the kingdom of God!" The man Nicodemus comes to Jesus with his knowledge and in the course of the conversation when the Lord confronts him with the question of life he is quite helpless: "How can these things be?" Then Jesus asks him, "Art thou a master of Israel, and knowest not these things?" Now the Lord Himself reveals to him how one reaches the foundation of the church and becomes a citizen of heaven. The glorious Gospel is born of the Gospel: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14-16).

ce Sermon

GERBER

Therewith Jesus pointed out the way once for all time: Believe on the crucified and risen Son of God; then you are standing on the foundation of rebirth, hence also of the church of Jesus Christ. We are faced by the question: Have we clearly and distinctly proclaimed this message, so that men have had the opportunity of experiencing this great salvation as a new creation through faith? If not, then back to a biblical proclamation of the Word of God!

But not only the foundation is important; the upbuilding and structure of the church are also of significance.

II. The Building of the Church of Jesus Christ

Paul says (I Cor. 3:10), "As a wise masterbuilder, I have laid the foundation." He means to say: I have proclaimed to you the crucified and risen Lord. Let every man take heed how he builds thereupon. Paul writes to the Ephesians (Eph. 2:20-22), "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

Our fathers also built upon this foundation. We too are in the process of building. What have we built? What are we building today? Two kinds of building material are mentioned here: (1) fireproof material, e.g., gold, silver, precious stones; (2) inflammable material, e.g., wood, hay stubble. What are these inflammable materials? Paul names three in order of decreasing value and more rapid burning. Wood needs a certain time to be consumed. It is a very commonly used building material. Hay has less value and is quickly consumed, stubble disappears in a moment. Let me refer to three verses in this same Pauline letter to the Corinthians, in which these combustible materials are meant:

In the first chapter and also in the third Paul warns of a party spirit. One says: I am of Paul, another of Cephas, etc. Is Christ then divided, Paul asks. Are we truly rid of partisanship? As has already been said, we are meeting as Mennonites in a world conference. In what spirit have we gathered? If there is a spark of pride in our hearts concerning our Mennonitism to make us think that we are better than other churches and brotherhoods, if we do not see ourselves as simply a component part of the church of Christ, we already are guilty of this party spirit which Paul attacks in view of the whole. Let us call it wood; it burns up.

In chapters five and six Paul continues to warn of carnal sins. Christians who stand on Jesus Christ as the foundation but do not earnestly strive for sanctification, but have been guilty of all kinds of carnal sins, and are thus in a real sense carnal Christians, may be building with hay, which is not fireproof, but burns rapidly.

In chapters 14 and 15 Paul speaks of purity of doctrine. There were some in Corinth who had become immoderate in the use of spiritual gifts, and unclear, even erroneous in regard to the teaching of the resurrection of the dead. What is the situation in our whole world today? Is our teaching biased, distorted, with overemphasis on one biblical truth, or perhaps even false? Have we perhaps spoken too much of baptism or nonresistance as the center of our message? All of this could someday be destroyed as inflammable, indeed highly inflammable material if it is not always Christ-centered.

What may the fireproof building material be? In chapter 13 of the same epistle, where the apostle pictures the most glorious of all gifts, namely love, he says (v. 13), "Now abideth faith, hope, and charity, these three; but the greatest of these is charity." Fireproof building material, faith, hope, and love! Faith which has seized in Christ—as Jesus said, he who believes on me has eternal life—faith which has proved itself in all the trials of life, faith which has withstood the fiery darts of the evil one, faith that continues firm to the end—this is fireproof, this is fine gold, this is built on the foundation of Jesus Christ. Hope which is not defeated by the hopelessness of our time, by sin, not even by death, because it is based on the living God—this is fireproof material. Love that bears all things, believes all things, hopes all things, and endures all things, love that blesses in the midst of curses, which does not halt before the foe, that is boundless and unfathomable because it draws from the sea of divine love—this is of the finest jewel and is fireproof.

Brethren, sisters, have we used that building material, are we willing to use it today? What are we going to build in this conference? Are we really concerned that faith, hope, and love be increased?

But if we lack this costly building material—gold, silver, and precious stones—where shall we get it, where can be buy it? To a Laodicean church (Rev. 3:18), which apparently owned no precious metals or jewels, the Lord gives the advice, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." The Prophet Isaiah had said long before (Isa. 55:1, 2), "Come, buy . . . without money and without price. Wherefore do ye spend money?" If ye lack building material, let us go to Him, who has it in abundance! Jesus had faith—He gives faith. Jesus had hope—He gives a living hope. Jesus loved as no other has loved—He gives aboundant divine love.

Jesus is thus not only the foundation; He *is* also and *gives* the material, fireproof material to build His church. Therefore, whatever is not of His or furnished by Him, whatever does not contribute to His glory, is of no value before Him and is unfit for the structure of His church.

III. The Trying of the Church of Jesus Christ

Every building must endure a testing. Then it becomes evident whether the foundation and the material used in it are good. We have even in Switzerland often seen buildings that were made of in-

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Be Not Afraid

AN ADVENT MESSAGE BY HELMUTH DYCK*

"And the angel of the Lord said, Be not afraid."

If an angel should appear to any of us today we too would be frightened. Perhaps someone would say that such a visitation would not be possible in our enlightened age, but more likely we would not recognize it because we are too far removed from spiritual things.

But still God speaks to us in ways not far different than this—could the angel voices be our subconscious speaking to us in dreams or visions?

At this time we are interested in the message of the angels at the various appearances in the Nativity. Zachariah the elderly priest suddenly found himself confronted by an angel of the Lord while performing his duties in the temple. Mary, the lovely young bride of Joseph was visited by the angel Gabriel. Joseph heard the voice of an angel in a dream, and as the shepherds were watching their flocks by night "an angel of the Lord appeared to them, and the glory of the Lord shone around them."

In every case mentioned, the reaction of each one to these various visions was the same—they were afraid. You and I would probably react the same if an angel suddenly visited us. We react in similar manner when we are confronted with a sudden crisis in life. These angels were understanding and made their appearances with the words of assurance, "Be not afraid."

To Zachariah the angel said, "Do not be afraid, Zachariah for your prayer is heard." To Mary: "Do not be afraid, Mary, for you have found favor with God." To Joseph: "Joseph, son of David, do not fear to take Mary your wife." And to the shepherds: "Be not afraid, for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord."

It was natural for these persons to be concerned or afraid as these messages were given to them. These were situations of immediate personal importance. Zachariah learned in his old age that his wife Elizabeth would bear him the son for which he had longed. Mary, suddenly realized as all young mothers, the fullness of the meaning of her conception of a child. Joseph was confronted with his responsibility in taking upon himself the dignity of marriage. Shepherds were aroused at midnight to go to the neighboring inn to see the wonder of newborn human life.

These are tender and poignant situations. Our reaction to such is likely to be that of fear. In life, as we face the unfamiliar, the new, the problematic and the uncertain, until we gain a balanced perspective, we are afraid.

Christmas meant much to these personalities of the New Testament, they heard and recognized the voice of God speaking to them personally. In this voice they heard words of cheer and comfort. What gift could mean more to us today, than the realization that God is speaking to us of Christ, "Be not afraid, for behold, I bring you good news of a great joy which will come to all the people, for to you is born this day in the city of David, a Savior, who is Christ the Lord."

"Glory to God in the highest and on earth peace among men with whom he is pleased."

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*Acting Minister, Fairfield Mennonite Church, near Gettysburg, Pennsylvania.

WORLD CONFERENCE SERMON

(Continued from page 741)

ferior materials and therefore did not last. The church of Jesus Christ must also prove itself. Of this test of endurance the Apostle Paul speaks in this passage of Corinthians.

The fact that we as a Mennonite brotherhood are permitted to assemble in a world conference, the fact that St. Chrischona exists today, the fact that in the twentieth century the church of Jesus Christ is still here—these are evidence that in spite of human failure the church has endured through God's grace and faithfulness; but they are above all, evidence that the Lord of glory is perfecting His church, to which we are permitted to belong through the mercy of God.

Thus in a sense the church must endure a testing even now. It may well be said that one of the greatest testings the early church endured consisted in the great persecutions of the first three centuries after Christ. Our Anabaptist-Mennonite church weathered the storms that passed over it. It is a miracle before our eyes. We do not attribute this steadfastness to ourselves, but to the fact that our fathers stood on the immovable foundation, Jesus Christ, because they had received faith, hope, and love from Him who alone could give it. For this reason we are here as Mennonites today from all parts of the globe. Let us thank God for this grace.

But this should lead us today to self-examination and repentance; we want to ask ourselves: Have we any evidence of this testing to present? What persecution did not bring about, the so-called quiet time has unfortunately accomplished. Conformity to the world, shallowness of spiritual life, inactivity, deviation from the biblical principles of our brotherhood are in many places the order of the day. How much there is that could not withstand the testing eye of our Lord! Therefore, brethren, let us repent and seriously consider the words, "Remember therefore from whence thou art fallen, and repent"!

But our text speaks of the testing on a definite day. This cannot be anything but the day of Jesus Christ, of which Paul speaks (II Cor. 5:10): "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Of this day Paul says that it

(Continued on page 743)

SUNDAY SCHOOL AND THE CHURCH

If the church of Jesus Christ in America is to rise to meet the challenge of a materialistic age it must revive its Sunday schools. The Sunday school is the great evangelistic arm of the church. Its work is not marked by great evangelistic campaigns, yet the fact is that the overwhelming majority of those who enter the church upon confession of faith in the Lord Jesus Christ come via the Sunday school. As Senator Robert S. Kerr of Oklahoma once said, "The most fertile field of evangelism is within the homes of professing Christians, and the Sunday school is the evangelist."

The Sunday school is also the great recruiting agency of the church for its future ministers and missionaries. Most of us who are in the ministry today are the products of Sunday school, and the great majority of us come from small Sunday schools. Our teachers may not have known the latest phrases of pedagogy, but they knew how to impart the love of Christ to us and how to awaken in us a love for our Savior. Common people in an uncommon task, with an open Bible in their hands and a sympathy for children in their hearts, they were the recruiting agency of the Lord for His service. If we truly want to see the church of Jesus Christ rise in the power of the Lord, let's roll up our sleeves and go to work to revive our Sunday school.

The Sunday school of today will determine the character of the church of tomorrow. Do you want to see the church standing again on the Word of God, true to the historic Christian faith? Get a Sunday school class and indoctrinate tomorrow's church in the whole counsel of God. Do you want to see the Church of tomorrow rise up to its missionary purpose, and cover the world with the knowledge of the gospel of Jesus Christ? Get a Sunday school class and plant the love of missions in the heart of tomorrow's church. Do you want to see the church of tomorrow break the shackles of materialism and unbelief? Get a Sunday school class and establish tomorrow's church in the living reality of the Christian faith. Do you want to see the church of tomorrow powerful enough to awaken the conscience of America? Get a Sunday school class and instill the morality of the Word of God into the conscience of tomorrow's church. Remember the Sunday school of today is the church of tomorrow. Let us rise up and make it great!

—Abridged from an article by Dr. Archer E. Anderson of Duluth, Minnesota.

Has someone seen Christ in you today?
Christian, look into your life, I pray;
The little things you've done or said,
Did they accord with what you prayed?
Have your thoughts been pure, your words been kind?
Have you sought to have the Savior's mind?
The world has watched with a criticizing view,
But did it really see Christ in you?

—SELECTED

WORLD CONFERENCE SERMON

(Continued from page 742)

will reveal and make clear. For wood, hay, stubble there is nothing more dangerous than fire. For all three it is destruction. On the other hand, for gold, silver, and precious stones, fire is a purifying process. They come from the fire more precious, purer, and more valuable than before. This should encourage us today to an earnest examination of the total work of our brotherhood, also our work in St. Chrischona with the question: What have we built, what are we building in our brotherhood? Will we as a Mennonite church have to suffer on the day of Jesus Christ, or will we receive our reward at the hand of our Master?

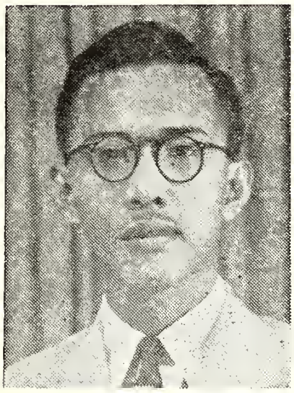
Now in the conclusion another earnest, but also a glorious question: Who will this fire be? We know, of course, that it will be our Lord! In other words, He will be the judge of His church. On the last day we shall be in the hands of Him whose hands and feet bore for us the nailprints of the cross.

In short, Christ is thus the foundation of the church; Christ is the building material with which we may build His faith, His hope, and His love in and through us. Christ is thus the judge, in whose sight our lifework will be revealed on His day.

May the Lord grant us grace, that we may in truth confess: Naught have I to bring; All in all art Thou! Amen.

(Translated from the German).

Javanese Leader Visits



To acquaint American Mennonites with the activities and services of the Mennonite church in Java, the Mennonite Central Committee has arranged a month's speaking itinerary for Soehadiweko Djojodihardjo, leader of the Javanese Mennonite church.

Immediately after his arrival in New York City Wednesday, Nov. 12, he began a speaking tour which will take him to Mennonite churches in Virginia, Pennsylvania, Indiana, Ontario, Ohio, Illinois, Manitoba, Minnesota, South Dakota, Nebraska, Kansas and California.

Mr. Djojodihardjo attended the Mennonite world conference in Basel and has since visited Mennonite churches in Holland. In this country he will be presenting gospel messages and describing conditions of the Javanese church.

He has a good command of the English language. He is pastor of the Pati congregation and president of the Javanese Mennonite Bible school and part-time teacher in the Christian day school.

Teaching Them

WILL

The first part of the Great Commission means missions; the second part is a directive for Christian education. Actually, the two parts are closely interwoven. The missionary shoulld evangelize and teach; Christian education should reach out for the lost as well as to provide nurture for Christians. By our Lord's own definition, evangelism covers more than bringing the lost to Christ. It certainly means that, but also more. It means that we must teach converts to observe all things whatsoever Christ has commanded us. Paul laid the emphasis where Jesus did when he wrote to the Colossians, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6-7).

Periodicals

Publishing is a three billion dollar business! Today, only 10% of the material read is religious in nature! Against this background consider the importance of having our own Christian publications.

The Mennonite, under the Every Home Plan, has a circulation of 14,200 at present. It has a coverage of approximately 95% of our homes. This small magazine has tremendous possibilities for spiritual uplift. A prominent business man in one of our Mennonite Communities said within my hearing recently, "How shall our people know about the work of our Conference, if we have no way of telling them about it?" Here we may gain a vision of the need and greater possibilities for our Conference. Through these pages we describe the work of our boards. In these columns we have the challenging opportunity to present Christ in inspirational and devotional material with an invitation for the redemption of the lost and the spiritual nuture of Christians. Our editor, J. N. Smucker, is working hard to make this paper an effective witness for Christ.

Der Bote, edited by D. H. Epp at Rosthern, Sask., has a circulation of 5,000 and carries the same type of message in the German language through Canada, the States, Mexico and South America. C. Krahn serves as editor in the States for this paper. It is a means of bringing together our scattered people.

Along with the above periodicals, we publish weekly the **Junior Messenger,** edited by Katherine Funk, and **Der Kinder Bote,** edited by John G. Rempel. These papers carry helpful and inspirational articles for our children.

Sunday School and Vacation Bible School Literature

The Sunday school literature published by our board presents a real challenge when one thinks of the possibilities for spiritual awakening and growth. The General Conference Uniform Series now includes; (1) Herald Primary Bible Lessons age 6-8; (2) Junior Quarterly, ages 9-11; (3) Herald Intermediate Quarterly, ages 12-14; (4) Young People's Quarterly, ages 15-22; (5) Adult Quarterly, ages 22 and up. Teacher's Quarterlies include: (1) The Herald Primary Teacher; (2) The Junior Teacher's Handbook: (3) General Conference edition of the Herald Teacher which covers Intermediates, Young People and Adults. Our Daily Vacation Bible School Material includes grades III-X.

Paul Shelly, chairman of the Editorial Committee (a sub-committee of the Board of Education which has the responsibility for the production of Sunday school materials), has suggested 6 standards for evaulating Sunday school matedials. 1. Do the materials you use regard the Bible as the inspired Word of God and interpret it according to the life, death, and teachings of Jesus Christ? There are many materials on the market today that take other views toward the Bible than this. This approach to the Bible is one that Mennonites have always followed. 2. Do the materials you use stress the total gospel, that is, both the personal and social aspects of it? Some materials stress the personal element of the gospel almost entirely. Other materials stress the social part of the gospel almost exclusively. Materials we use in our Sunday schools should emphasize both of these elements. 3. Do the materials you use accent the basic Christian doctrines without emphasizing any particular fads? Mennonites throughout most of our history have accepted the basic Christian doctrines without reservation, but have not stressed the many tangents that have been a part of the outlook of some groups. 4. Do the materials you use emphasize the distinctive Mennonite beliefs? The answer to this question suggests one of the weakest points of many matrials being published today. This is especially true of materials printed by publishing houses with no denominational affiliation. Since these materials are not produced to perpetuate the beliefs of any one denomination, these publishers attempt to put out materials that will have the widest possible sale. 5. Do the materials you use adapt the biblical material to the everyday lives of the people who are being taught? Certainly we want people in our Sunday schools to learn to use the Bible, but we want them also to learn the meaning of the Bible for their lives so that they will become new creatures and be transformed and "grow in grace and in the knowledge of the Lord Jesus Christ." 6. Do the materials you use fit the age group for which they are intended?

Recent books

Another part of the work of the Board of Education and Publication is the publishing of new books. Recent new books include: Handbook to the Catechism by Walter Gering; Religious Education and Mennonite Piety among the Mennonites of Southeastern Pennsylvania 1870-1943, a doctoral dis-

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***Executive Secretary, Board of Education and Publication.**

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sertation, by Paul Shelly; Plokhoy from Zurik-zee, a master's thesis, by Leland and Marvin Harder; Gesangbuch mit Anhang und Anhang; In the Name of Christ (a history of the MCC) by John D. Unruh (published by Mennonite Publishing House, Scottdale with commitments toward its publication by General Conference.) There are of course many others; we have mentioned only the most recent.

New Ventures

The Editorial Committee is launching forth into the production of graded materials for our Sunday schools. It is already in the process of setting up objectives for various age levels. We will need properly qualified writers and the initial publication will be costly, but we believe that this will fill a great spiritual need. This committee will need your prayers and your support for this great task.

Another event to which we look forward is the publication of a Youth Hymnal from the well-used pen of Lester Hostetler. This book will be ready for the typesetting by February 1. No effort has been spared to make this a very useful and spiritually uplifting hymn book for our children. We have reason to believe there will be interest in this book among other denominations.

It is also planned to have the first volume of of the Mennonite Encyclopedia make its appearance sometime in 1953. Obviously this book will be useful to all Mennonite groups.

Importance of Christian Education

One of the new sub-committees of this board is the Committee on Church, Home, and Community. This committee is charged with the responsibility of providing devotional literature for the home, suitable materials for children's meetings (Junior Endeavor and Midweek.) It directs our important program of youth work. We already feel the influence of this committee's work in our churches.

In a very real sense we have already discussed important aspects of Christian education. Our church paper is a tool for Christian education. The Sunday school is a Christian education plant. The publication of Christian books and pamphlets is essential to adequate Christian education. What would education be without books?

Besides this, there is the tremendous challenge that faces teachers in the classroom as they personally mould the lives of students in our academies, high schools, Bible schools, colleges and our seminary.

What we have not always appreciated as we should is the fact that the Christian training of our future leaders pays back rich dividends—provided of course that the training is thoroughly Christian. I had the privilege of working in a community where there was located one of our academies and colleges. I observed the blessings which in so many ways come back to the church through the school, and how much each is dependent upon the other. In these days of inflation we must support our schools with our prayers and our gifts. We in turn expect our schools to return to us consecrated, well-trained, spiritual leadership for the Church.

Alexander Fleming was the son of a caretaker of an English estate. One day he heard the owner's young son, who was swimming in a lake, call for help as he tried to fight off muscle cramp. The youth found a boat, hastily rowed out to the struggling swimmer and towed him to shore.

When the owner of the estate heard of his son's rescue, he tried to give Alexander a sum of money, but the boy's father refused to let him take it. Instead, a fund was set aside to insure his education.

Years later, in the dark days of the last war, Winston Churchill contracted pneumonia. None, but those closely associated with the government, knew how ill he was. In desperation the doctors turned to a physician in Scotland who had discovered a new drug called penicillin. It was Alexander Fleming who was flown to London to administer his drug and save the life of the prime minister.

As Mr. Churchill said goodbye to the Scotch doctor he was heard to say, "Well, Alexander, this is the second time you have saved my life."

A good Christian education is one of the precious gifts we give our young people. Fleming's father was wise in providing for his son's education. It is impossible to tell how many lives will be saved through his discovery. We should not merely be concerned about the saving of physical lives, as important as that is. We need also all the preparation we can get and all the grace of God to make us more effective in the saving of men's souls unto eternal life, and channeling lives into paths of Christian usefulness.

Obviously, missions cannot be carried on without financial support, neither can relief work, nor Christian education and publication! Regular monthly or quarterly offerings from the churches for the Board of Education and Publication greatly strengthen this important phase of the work of Christ among us.

Into the Beyond

ALFRED ZWEIACHER, of Salem, Oregon, died as a result of an automobile accident, October 17, 1952.

MRS. AMELIA VOGT, of Wichita, Kansas, member of the Lorraine Avenue Church, was born in Moundridge, Kansas, November 16, 1880, and died October 29, 1952.

JULIA KAUFMAN NIEHAGE, of Moundridge, Kansas, and member of the First Mennonite Church of Christian, was born May 18, 1881, and died November 5, 1952.

Theological Schools in Brazil

Dear Friends, Brethren and Sisters:

We want to thank you all for the loving support which we are kindly receiving through the Home Mission Board. Another thing worth mentioning, which makes it easier for us, is the fact that our dear wives are with us, for they are helping us very industriously, and facilitate study.

Very briefly we want to report to you the following concerning this school: It is an evangelical theological school, which, as far as possible, has been made similar to the theological schools in Germany. Out of it come part of the pastors of the Evangelical Synod in Brazil.

The instruction is in the German language, and the program is arranged for eight terms. Since for the time being it has been planned that we are to study here for four terms, in order to be active in the churches again after that, we are trying to confine ourselves more to the main subjects. For instance, of the ancient languages we have chosen Greek. Introduction to the Old Testament, which is being offered only during the later terms, we took during the first term, in order to be more free later on for dogmatics and homiletics.

Our esteemed Mr. Präses (former fellow-student of Pastor Händiges) and our professors assist us a great deal. May thanks be rendered to them in this place.

Should people be interested regarding the school or the studies, we will gladly be of assistance. We would be especially happy to communicate with our Mennonite theological students in Canada.

Our address: Sao Leopoldo, c.p. 14, Rio Grande do Sul, Brazil.

Commissioned,
—H. T.

Indiana Women's Missionary Rally

The annual meeting of the Indiana Mennonite Women's Missionary Rally was held October 23, at the Silver Street Church, Goshen.

The first speaker was Miss Mabel Sauder whose subject was "Congo, Yesterday, and Today." The doors of opportunity are still open in the Congo.

Mrs. Curt Klassen spoke on "Christian Women Move Forward in India." There, the work will be carried on by the Christian natives as visas for new missionaries are being denied.

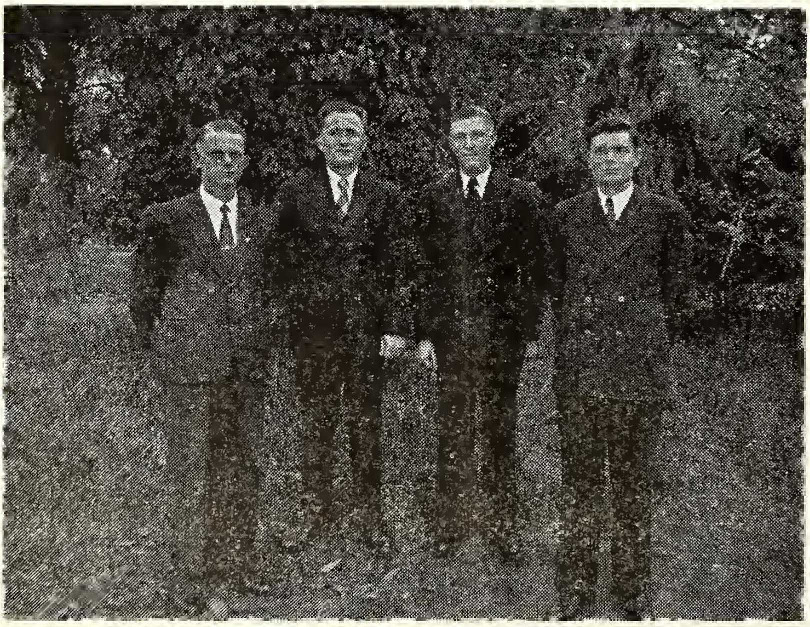
Miss Vernelle Yoder of Berne gave a ringing testimony of a person who is fully dedicated to God and who is willing to wait upon the Lord until the doors open in Colombia if the Lord wants her there.

Mr. Herman Tan of Java presented the life and background of his people there. He told of the 6,000 Mennonites in Java and of the first church started in that area in 1928 by his grandfather. He also told of the work done by the MCC.

The evening message was given by Mrs. Mabel Duncan Kemp of New Castle, Indiana. Her outline was being steadfast in prayer, faith, and works.

The day was one of great blessing.

Officers were elected as follows: Chairman, Mrs. G. M. Stoltz; V. Chairman, Mrs. Olin Krehbiel; Recording Secretary, Mrs. F. M. Fisher; Corrseponding Secretary, Mrs. Mahlon Hartzler; Treasurer, Mrs. Aaron Haifley.



The four theological students from the Mennontie churches of South America. From left to right: Abraham Dyck, Krauel settlement, Brazil, born in the Crimea, attends the theological school since 1951. Hans (Isaak) Thieszen, Neuland, Paraguay, born in Neuendorf. Attended the teacher training school in Fernheim, was then employed as a teacher for one year, and during the last year (1951) he served the Mennonite church as itinerant minister. Hans Nieszen, Paraguay, born in Neuland, graduated from the teacher training school in Fernheim (1951). Employed as minister in Neuland. Hans Huebert, Volendam, Paraguay, born in Reinfeld, Sagradaowka. Attended the Bible School in Friesland, was active as ministerial candidate in the Volendam Church.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Christian in Industry

by a factory worker

When Christians seek employment in a factory today, no doubt they will have given thought to the trials and temptations which will confront them as followers of Christ. It is important that we are deeply rooted in Christ so that we may be sober and vigilant to resist Satan, that he may flee from us (James 4:7). I believe that not only is the Christian able to overcome these trials, with God's help, but he is also able to let his light shine before him, that others may see Christ in him.

The greatest test in factory work today, in my opinion, is to keep one's mind and soul free from unclean thoughts and deeds. After working all day with men who continually curse and misuse the name of Christ and who can relate 'dirty' and 'spicy' jokes or stories on end without much hesitation, one needs God's grace and strength to help oneself to stay undefiled, so that we may return to our homes without carrying any of the uncleanliness with us which does so easily cling to our souls. A person once told me, shortly after I had started work in the factory, that "You'll soon get used to the swearing about you." I prayerfully hope, however, that we as Christians may never become accustomed to hearing Christ's name taken in vain because I believe that when this does no longer affect us, we have drifted farther away from Christ. Our fellow workers will soon know whether we are an appreciative audience to their unclean conversation or not, and although we may be ridiculed by some for not appreciating their form of humor, others will admire us for our stand.

Another test which the Christian may have to face are the various "stag parties," factory socials, etc., which he may be asked to attend as a fellowworker. When asked to attend several of these, I simply stated that since I didn't dance, play cards, or drink, I saw little reason for me to attend them and no more reason for them to need me at such a function. However, there are, no doubt, some socials which are permissable for Christians to attend and still not mar their testimony for Christ.

Another trial to overcome is, when one is asked to work on Sundays. What is our reaction to this appeal? When first asked by my foreman to work on a Sunday, I told him, I would appreciate it if I could be excused, because I would like to attend church services with my family. Although he remarked that my religion must mean a lot to me to pass up double pay he granted me my wish and has not asked me again since. Perhaps it is not always possible to refuse Sunday work, but I believe a Christian should let his employer know that if there is a choice—our day of worship means more to us than double pay.

Still another way we will be observed as Christians is in our manner of work. Do we work only with special effort when our foreman is watching us, or are we obedient unto our masters as unto the Lord?

Some are perhaps tempted to take some small article or tools home from the factory which they say the factory will never miss. May we be able to give a true account before the all-seeing eye of God. Factory work presents many temptations. But the temptations are not sin; the yielding to temptation is sin. Temptations can never come in such a form as to make it safe, sensible, or profitable to yield.

So we who work in factories, let our daily prayer be: "Lord, give us strength and courage to withstand these daily temptations and let us also be ready to give an answer to every man that asketh us a reason of the hope that is in us."

—**Der Bote**

News from Japan

Two weeks ago today Esther and I arrived here in Miyazaki. Even though the carpenters work oriental style yet we are completely unpacked and quite settled—thanks to the Voths. We are still eating with them but soon our kitchen will be complete and then we can move in. Please drop in for a bite sometime. We would love to have you.

We had been looking forward to your stop over here in Japan this fall. May the Lord give you health and strength. We do appreciate your part in making us comfortable here and so promptly taking care of business.

Beginning Monday we again resume our studies. The Sunday school work has been turned over to us as well as the week-day children's meetings. The Voths have also asked us to begin Sunday evening services. We had the first service this last Sunday evening with eleven Japanese present. Of course these were largely from the contacts that the Voths have made.

One of the first mornings after arriving I was reading in Joel. These verses just fit and made little ripples go up and down my spine. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." 3:13-14. Wonderful, not so? This is the Lord's work.

Sincerely yours in Christ,
Leonore Friesen

Where Shall I Work?

This is a question which Mennonite young people face more squarely each year. In pioneer days young people had only a few choices. Someone recently said there are now 20,000 different kinds of work from which to choose. How can young people make the wise and correct choice? With so many possibilities it is out of the question to discuss the rightness or wrongness of each kind of work. Here are a few guiding principles that have been offered for young people to consider:

1. Is the work I consider doing a real benefit to God and man? Which would give me the better feeling: To build a drive on a wealthy man's estate or to build a good road for families who are far away from a highway?
2. Will the work I do bring me enough to support a family and to supply my own needs? Is it true that I am looking for a high standard of living and so I must look at the salary I earn rather than the service I can render? Is there not a challenge to simplify my life?
3. Will the job I choose keep me in touch with my church or will it make church fellowship harder to keep alive? Perhaps years ago this was not a problem but today it is. The Christian faith is not only personal salvation. It is also the fellowship of believers and workers. Our work should not sever us from Christian fellowship.
4. Have I considered the challenge of working for the church directly? The church's program of missions, relief, education, child welfare, publishing, and colonizing require talents of all kinds. May God speed the day when each Christian considers his work as a divine call, be it farming, clerking, carpentry, plastering, painting, teaching, or writing.

Many of us were taught this verse by Phoebe Cary in our childhood:

> "It matters not what you do:
> Make a nation or a shoe,
> But he who does an honest thing
> In God's pure sight is ranked a king."

—Mennonite Community

These facts relate to the 1951 calendar year.

Total Wages and Earnings in the United States ---------------------------- $254,075,000,000.

If this amount were equally divided between every man, woman, and child, it would represent $1,584 for each person. This is $145.00 above 1950.

Of the total amount of earnings there was spent for tobacco ------------------------ $4,703,000,000.

This is 7 per cent over 1950.

Liquor ----------------------- $9,150,,000,000.

This is the highest amount spent since 1947 and represents an increase over 1950 of 4.4 per cent.

Education (from kindergarten through college) ---------------------------------- $8,300,000,000.

This is $850,000,000 less than for alcoholic drinks.

Cosmetics ---------------------- $1,312,000,000.

Amusements (admissions to them only) -------------------------------- $1,604,000,000.

Automobiles and operating costs ------------------------------ $18,415,000,000.

Of the total amount of earnings received there was given to religious and welfare work ------------------------------ $2,000,000,000.

This is 5.3 per cent over what was given in 1950. But it actually represents only a total giving of each man, woman, and child of $26.14, or approximately 50¢ a week per person. Out of each dollar received, less than 2¢ is given for the Lord's work.

If each person tithed he would have given $158.40 for the Lord's work.

The present national debt is the enormous total of $257,357,000,000. This means that each man, woman, and child has a debt of $1,604.46, and has had nothing to say about it. Compare this with each person's yearly earnings, $1,584. Each of us is in the red by about $20.46!!!

The Golden Rule Foundation's compilation from information from the Department of Commerce, Washington, D. C.

Notes on Youth

(A request has been made with all churches to appoint a youth correspondent whose duty it would be to report on youth activity in his church. Reports are beginning to come in. Have you appointed your correspondent? If not, do so immediately and send in short post card reports to: Rev. Esko Loewen, Topeka, Indiana.)

On November 2, the Adult and Young Adult C. E. groups of the First Mennonite Church, Berne, Indiana, combined to show the importance of voting. Mack Ralston, Martha Gilliam, and Howard Baumgartner gave convincing talks on the following subjects: (1) What is one vote worth? (2) Should a Christian vote? (3) How do you know how to vote? . . . . Rev. Herbert Fretz of the Deep Run church in Pennsylvania just finished a week of Youth Bible Conference Meetings at the First Mennonite Church, Berne, Indiana. The messages were thought provoking and well appreciated by all. . . . On October 19, the young people of the Zion Mennonite Church, Donnellson, Iowa, divided into three teams and solicited the congregation for the church's annual relief drive. . . . The young people of the Bethel Mennonite Church, Fortuna, Missouri, sponsored an all Family Halloween Party at Providence Schoolhouse, October 30. The evening was enjoyed playing games. Refreshments of sandwiches, doughnuts, and cocoa were served. . . . The Salem Mennonite young people of the Dalton, Ohio, church, entertained the youth fellowship of the Oak Grove Church at Smithville. They went on a hayride several weeks ago. On November 1, the Salem youth group had a corn husking bee. There were about fifteen present for the bee.

Successes Who Failed

In 1923, a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were ten of the world's most successful financiers.

The president of the largest independent steel company.

The president of the National City Bank.

The president of the largest utility company.

The president of the largest gas company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

A member of the President's Cabinet.

The greatest "bear" in Wall Street.

Head of the world's greatest monopoly.

President of the Bank of International Settlements.

Certainly, we must admit that here were gathered a group of the world's most successful men. At least, men who had found the secret of "making money."

Twenty-five years later.

The president of the largest independent steel company—Charles Schwab—died a bankrupt and lived on borrowed money for five years before his death.

The president of the National City Bank—Charles E. Mitchel—is still alive.

The president of the greatest utility company—Samuel Insull—died a fugitive from justice and penniless in a foreign land.

The president of the largest gas company—Howard Hopson—is now insane.

The president of the New York Stock Exchange—Richard Whitney—was released from Sing Sing Penitentiary.

The member of the President's Cabinet—Albert Fall—was pardoned so he could die at home.

The greatest wheat speculator—Arthur Cutten—died abroad insolvent.

The greatest "bear" in Wall Street—Jesse Livermore—died a suicide.

The head of the great monopoly—Ivar Krueger—died a suicide.

The president of the Bank of International Settlements—Leo Frazer—died a suicide.

These men learned well the art of making money, but not one of them learned what to live for!

NOTICE

Job opening for man on beef cattle farm. Four room house plus salary. Contact Mark Brown, Coldwater, Kansas, or Rev. Curt Boese, Greensburg, Kansas.

Our Schools

MENNONITE BIBLICAL SEMINARY

Dr. Walter H. Hohmann, of Bethel College, spoke on "The Bethel College European Choir Tour" at the regular monthly Vesper service on Sunday, November 16.

Dr. Pannabecker brought the morning message at the Grace Mennonite Church on Sunday, November 16. That evening he reported on the Mennonite World Conference at the Brighton E. M. B. Church, Chicago.

"Meeting Militaristic Propaganda" was the topic of Don Smucker's address at a meeting of the "Crusaders for Peace," a group of ex-CPS men organized in the interest of furthering the cause of peace. The meeting was held at Goshen College.

Henry Poettcker has been accepted for graduate study in the field of New Testament by Princeton Theological Seminary, Princeton, New Jersey. Henry, who is finishing his Seminary course this quarter, passed a special entrance examination administered in Chicago.

Registration for the Winter quarter was scheduled for Monday, November 17. Thanksgiving vacation begins Wednesday, November 26, after Fall quarter examinations, and ends Tuesday, December 2.

BLUFFTON COLLEGE

Rev. Esko Loewen was a campus visitor November 5,6. He spoke at the Student Christian Association meeting on the 5th and was the chapel speaker the following morning.

President Ramseyer has been doing solicitation work for the Ohio Foundation of Independent Colleges. November 7 he called on a number of business men in Toledo and was in Dayton on a similiar mission November 11-13. This solicitation work is being carried on all over the state by the presidents of the twenty-two member institutions. Funds secured are used for the current operating expenses of the colleges.

Dr. J. S. Schultz represented the college at a meeting of the Council of Mennonite and Affiliated Colleges November 7 in Chicago.

A deputation group from the Student Christian Association assisted with the Sunday morning service at the Lima Mental Hospital November 9. This is a hospital for those who are mentally ill and have been committed to the institution for some crime. The deputation group was sponsored by the Student Christian Association.

CANADIAN MENNONITE BIBLE COLLEGE

On Sunday evening, November 2, some 40 Mennonite students from the Normal School, University, United College, and nurses from the various hospitals of the city of Winnipeg gathered in the C. M. B. C. chapel room to fellowship with our College

(Continued on page 750)

OUR SCHOOLS

(Continued from page 249)

family. The president of our Student Council welcomed them by expressing the aim of this meeting in Low German words, "Daut wie ennalich mea vebungi wori." (To strengthen that inner bond of fellowship.) Mr. P. Peters, student at the United College, and graduate of C. M. B. C. served as chairman and read a passage from Matt. 7. George Wieve led enthusiastically in the singing of hymns and some folk songs. Larry Klippentsein directed a few well planned games. The climax of the evening was an address by Rev. D. Janzen on the "Limitations of an Education." "Of all educational levels to be reached, the highest is that, when we follow the teachings of the Master Teacher of Nazareth, Jesus Christ," was the core thought of his message. As we drew our chairs into small social circles, we chatted over a cup of coffee and some doughnuts, and thus had an opportunity to become better acquainted with each other. The students of the Normal School are holding themselves responsibile for sponsoring another similiar social evening.

The Literary Society rendered its first program on Tuesday evening. Pres. I. I. Friesen showed his slides depicting the experiences of his trip to the World Mennonite Conference in Switzerland. The faith of our forefathers became more meaningful to us as we viewed the various places where they had lobored and died. The scenes of the home of Shakespeare also held deep meaning to the students of English Literature.

The Mission Band arranges for a fifteen minute prayer meeting every Tuesday and Thursday noon hour. This group is also responsible for a Saturday Prayer Meeting once a month. The great need for our intercession for our missionaries was set forth by Rev. B. Toews at the last meeting.

At th Studnt Council meeting on November 3, important questions were discussed and dates for various college events decided upon. The college program is to be rendered at the Bethel Mission Church on November 16; on December 12, the students plan to go out to bring Christmas cheer to needy families in the city, and on December 13, the Christmas banquet is to be held.

BETHEL COLLEGE

Dr. C. Krahn, editor of MENNONITE LIFE and director of the Historical Library, has returned to the campus after several months spent in Europe where he attended the Mennonite World Conference, gave illustrated lectures on Mennonite history and secured valuable Mennonitica for the Historical Library. Mrs. Krahn, who also attended the Conference returned earlier after visiting many friends and acquaintances of Dr. Krahn in western Europe.

En route to Basel Dr. Krahn served the M. C. C. as a tour conductor. Bethel College had granted him several months leave of absence, so he could continue in Europe on such missions as gathering materials for use in MENNONITE LIFE and assembling materials for the Historical Library. Through the generosity of friends in Europe and Mennonite libraries there, many donations of books were received. Secondhand bookstores in Holland, Germany, and Switzerland were also visited. Since Dr. Krahn has studied at Bonn and Heidelberg in Germany and in Amsterdam, he was able to visit with former teachers and fellow students. A more complete report on his work abroad is to follow.

The annual Bethel Teachers' Reunion Banquet was held Thursday November 6, at the Lorraine Avenue Mennonite Church in connection with the State Teachers' meeting held in Wichita. Some sixty teachers who were former Bethel students were gathered there for an evening of informal fellowship. As a part of the program two foreign students now at Bethel, Margaret Roessel of Holland and Rudolph Wiemann of Germany, spoke briefly concerning educational methods in their respective countries. Dr. Eldon Graber, Marjorie Ruth, and Dr. M. S. Harder shared recent developments at Bethel. The banquet and fellowship was sponsored by the Bethel Teachers' Placement Bureau of which Dr. M. S. Harder is director.

President D. C. Wedel attended the meeting of the Council of Mennonite and Affiliated Colleges which met Friday November 7, at the Atlantic Hotel in Chicago. Among the items of discussion were the student exhange program for next year and the European students tour for next summer. The student exchange program is to operate in Germany Holland, Formosa, Japan, and France. A study is being made of the problem of transportation to and from these countries. Members of the committee abroard helping in the selection of exchange students are Dr. H. A. Fast and Rev. Jacob Friesen in Europe and Rev. Verney Unruh in Japan.

The meeting also discussed the Foreign Student Conference to be held on the Bluffton College campus in the middle of April or early in May.

Special notice was also taken of the European student tour for next summer. At least twenty students, former students and alumni must indicate their interest in this tour to make it worthwhile. Bethel students and former students are invited to direct their inquiries to the office of the president at once so they may qualify for this tour to be conducted on a basis similiar to that of former years.

Invitations have gone out to churches and individuals calling attention to the annual Bethl College Corporation meeting on Friday November 28, beginning at 9:30 a.m.

The feature of the meeting is the presentation and adoption of the president's report on the state of the college and election of board members to the board of directors. Board members whose terms expire are Rev. P. A. Wedel, Goessel, a corporation representative, and Rev. A. J. Dyck. Inman, Western District Conference Representative.

Chester Flickinger, who was employed in the Public Relations office as counsellor to new students, has volunteered to serve in the University of Colorado Medical Center, Denver, under the present program of Alternate Service. Two other Bethel graduates, Paul Nachtigal and Gilbert Goering, are also serving in the medical center.

MCC News Notes

Newton Hospital Footings Poured

Excavation for the foundation and pouring of the footings have been completed for the construction of the central area mental hospital at Newton. Under consideration at the construction site is the building of a combination bridge and dam across a waterway near the hospital which would create an artificial lake. Appointment of a psychiatrist is also under consideration. He will be hired on a part-time basis and will also serve at some other institution in the Newton area. Psychiatrists at the other two MCC-operated mental hospitals are also working on a part-time basis.

Three South American Students Return

Three Mennonite students from South America whose years of study in American Mennonite colleges total 17 are returning to serve their people. They return prepared to serve as a teacher, a nurse, a medical laboratory technician.

Abram Dueck, who spent nearly six years studying at Tabor and Goshen colleges, plans to teach in the Mennonite academy at Curitiba, Brazil. He is also prepared to serve as a minister.

Jacob Friesen, who also spent six years in America, returns as a certified medical laboratory technician. He plans to enter the Paraguayan medical school at Asuncion. Friesen attended Freeman, Bluffton, and Bethel colleges. He received his laboratory training in a Chicago hospital.

Mary Wiens, who returns to Paraguay, received her nursing training at Bethel Deaconess hospital in Newton. Preparatory to that training she studied at Tabor and Bethel colleges. Besides nursing in the Fernheim hospital she will be instructing nurses' aides.

All three stopped in Akron to visit at MCC headquarters while on their way to New York City—the port from which they sailed. Arrangements for their voyage were made by Menno Travel Service.

California I-O's Urged to Volunteer

Two California state hospitals—one at Camarillo and the other at Mendocino—have been approved by that state's Selective Service as I-W projects. The state Selective Service director has encouraged all I-O Californians to volunteer. Instead of drafting I-O men the state is giving them the opportunity to volunteer.

Reedley Unit Center To Be Built

A one-story concrete structure will be erected in Reedley, Calif., as the MCC unit center there. It will house 12 single women and include kitchen and dining room facilities.

Publishing Paraguayan Farm Paper

A forward step in the operation of the agricultural experiment farm in the Chaco colonies in Paraguay is the introduction of the experimental farm paper entitled "Versuchsstation Schaufenster" ("Experimental Farm Show Window").

The first edition was issued in October. Plans are to publish it every two or three months. Its contents grow out of the experiments on the farm and are written so the Mennonite farmers have the advantage of the research and experiments being done.

The "Schaufenster" is edited by Robert G. Unruh, an MCC agricultural worker on the farm. The next edition will include a page on homemaking by Mrs. Unruh. Mr. Unruh is a native of Bloomfield, Montana, and Mrs. Unruh is the former Myrtle Goering of Moundridge, Kansas.

Mental Hospital Nurses Appointed

Miss Lydia Plett, nursing supervisor at Kings View Home at Reedley, California, is taking a postgraduate course in psychiatric nursing at the Langley-Porter clinic in San Francisco.

The three-month course will run until the end of December. Assuming the responsibilities of nursing supervisor during Miss Plett's absence is Miss Selma Bartel. She is assisted by Miss Justine Miller, a newly appointed nurse from Aberdeen, Idaho.

New appointments at Brook Lane farm at Hagerstown, Maryland, include Miss Ardis Brenneman of Kalona, Iowa, promoted to the position of supervising nurse, and Miss Gladys Swartz of Phoenixville, Pennsylvania, assisting nurse.

Pennsylvania Counselors Meet

About 40 Pennsylvania I-O counselors met in Harrisburg, November 12, to hear reports on the progress of drafting the state's I-O men and the opportunities they will have for I-W service.

About 400 of the state's 850 I-O's have been given physical examinations. No more men will be called for physicals until these have been placed in I-W projects. Pennsylvania's Selective Service director indicated that possibly no men will be called for physicals before early January.

Currently I-O men above 20 are being called. This does not exclude I-O men below that age from volunteering.

I-W projects in the state include tubercular sanatoriums, mental hospitals, state teachers colleges, such non-profit agencies as orphanages, homes for the aged, and children's homes, and the Dairy Herd Improvement association.

The D.H.I.A. project was one in which C.P.S. men participated. Men will be attending two-week school in preparation for their work of keeping records of the production of local dairy herds. The first school to admit I-O men will begin Monday, December 8, at Pennsylvania State College.

Pennsylvania's Selective Service director, Col. Harry Gross, has a constructive approach regarding the use of I-O men. He is a Bible teacher in a Harrisburg Presbyterian church and has a sympathetic understanding of the position of I-O men. He plans to visit the next Voluntary Service orientation school to begin at Akron November 21.

Presidential Board Emphasizes Appeal Procedures

The presidential appeal board gives special consideration to appeals submitted by a conscientious objector. In making his appeal, however, a C.O. should be sure to include all necessary information so his appeal will receive the necessary consideration.

These were observations made at a November 7 meeting in Washington, D. C., of the presidential appeal board with representatives of 20 of the groups composing the constituency of the National Service Board for Religious Objectors.

It was pointed out that C. O. cases are just part of the many appeals handled by the presidenital board. Particular emphasis is given to a consideration of appeals involving conscience.

Each case is considered individually. Members of the three-man appeal board represent the Catholic, Jewish, and Protestant faiths.

When a registrant is seeking a new classification, the appeal board takes into consideration all the factors included in his submitted folder. When there is insufficient information, the board will request such information before making its decision.

However, the importance of the registrants getting all possible evidence into his folder was stressed. Any new or additional material and factors having a bearing on a registrant's case should be included in his folder.

Jottings

—**Ebenezer Church, Bluffton, Ohio:** The Carl Wahlstead family, missionaries in Kentucky, were present for our Harvest Home Sunday. Many canned fruits and vegetables were donated for their work. In the evening service they spoke of their work and showed pictures. Mrs. Paul Wenger, returned missionary from India, spoke at a recent Women's Missionary Society meeting. Gifts of food were presented to missionary Wengers and Baumans by the Missionary Society. M. A. McCone was the speaker at a series of meetings in our church, October 26 to November 2.—M. Hilty, Corr.

—**Bethel Church, Inman, Kansas:** Our Mission Festival was held Sunday, October 26. The forenoon speakers were the brethren W. F. Unruh and Erland Waltner, both of North Newton, and Miss Nellie Penner, a native of India. The afternoon speakers were Mr. and Mrs. H. A. Toews, missionaries from Africa, Brother John Thiessen, Eva Pauls, and Mrs. P. W. Penner, all from India. The choir furnished music during the day. There were special services for the children. A noon meal and social hour was enjoyed by all. At the evening service Harold Buller of the Bethel College Church, a former relief worker, showed some pictures and told of their experiences in connection with relief work in Europe.—Corr.

—**United Church, Wolfpoint, Montana:** A consecration service was held on Sunday, August 31, in the morning service for three babies of our church; Rebecca Quiring, Dennis Dean Olfert, and Linda Jean Heidner. Our pastor, F. H. Ewert, gave a very fitting sermon. The Sunday school picnic dinner had to be given in the church instead of in the park because of bad weather, on the same Sunday with a program in the afternoon. September 7, Mr. and Mrs. Alvin Fast and family, missionaries from Cuba, showed pictures in the evening service. September 21, we held our Harvest Thanksgiving Festival, with guest speakers of the neighboring congregations—H. Wiens, Leo Wiens, Lustre, J. J. Unruh, Wolf Point, and Leonard Harder, Glendive, Montana. In the evening Betty Quiring of Frazer showed pictures of her trip to Europe and the World Conference, which were very beautiful. J. J. Regier conducted revival meetings during the week of October 20-26.—Mrs. W. E. Nickel, Corr.

—**Immanuel Church, Delft, Minnesota:** Our congregation will have its annual Harvest and Mission Festival on November 12, with a few evenings of services following with Carl E. DeVries, former professor of archeology at Wheaton College, as speaker. Magelene Friesen of Butterfield, who has been engaged in MCC work in Europe, will also be with us for that day. On October 12, a film was shown of the work of the Wycliffe translators with whom Norma Faust will be working in Mexico. Adeline Fast, our returned missionary of Africa, is taking some training at the Mankato Teachers College. Pastor McDowell is teaching a few subjects in the Bible department at the Mountain Lake Bible school during the winter months. Our young people held a joint fellowship meeting with the Gospel Church of Mountain Lake on October 19.—Mrs. Theo. W. Nickel, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Recent weddings in our church: Linda Friesen and T. J. Deasy were married October 9; Josephine Nikkel and Elmer Voth were married October 18. The following celebrated their twenty-fifth silver wedding anniversary: Mr. and Mrs. Henry O. Pankratz, September 29; Mr. and Mrs. George A. Duerksen, October 13; and Mr. and Mrs. P. J. Goertz, November 5. The W. D. Women's Mission Society meeting was held in our church October 14. Jake Friesen from South America spoke to the young people of this community on October 17, in our church. The young people enjoyed a musical program on October 19. The Senior C. E. and the Young People's C. E. had a joint program October 27. The funeral of Henry J. Rose was in our church October 30. A grave-side funeral for Michael Wayne Schmidt, infant son of Mr. and Mrs. Adolf L. Schmidt, took place October 8.—Ruth Banman, Corr.

—**Salem Church, Dalton, Ohio:** At a church business meeting on October 12, the congregation passed the following motion: "We recall our invitation to hold the Middle District Conference at the Salem Church in preference to uniting in a joint conference with the Central Conference at a location agreed upon as a suitable place by the executive committees of both organizations." Mr. and Mrs. H. A. Tan, exchange students from Java, spoke and showed slides of their homeland. They are now attending Goshen College. Pres. L. L. Ramseyer of Bluffton College was also a guest speaker and showed slides of Bluffton and the World Mennonite Conference at Basel. He also spent two days in the community soliciting for Bluffton College. Our students are: Curtis Sprunger at Bluffton; Hazel Gerber at nursing school in Canton, Ohio; Stanley Hofstetter at University of Chicago; and Arthur Moser at Ohio State University in Columbus.—Mrs. Merl Lehman. Corr,

—**Meadow Church, Colby, Kansas:** The series of weekly cottage prayer meetings are well underway and so far have proved a great blessing to those concerned. Our delegates attended the Western District Conference in North Newton and they have made their reports to the other members. The annual election of S. S. teachers and superintendent was held recently and the new teachers and officers have taken over their duties. Many from here enjoyed hearing the "Wings Over Jordan" choir when it made its appearance in Colby. "Youth For Christ" sponsored the film "Mr. Texas," that was shown in the Oakley school auditorium.—Mrs. Homer R. Goertzen, Corr.

—**Deep Run Church, Pennsylvania:** Robert and Myrtle Amstutz are continuing their second year of studies at Hartford Seminary. Our pastor preached at Topeka, Kansas, and Berne, Indiana, during October. Guest preachers were, Maynard Shelly, Allentown; LeRoy Albright, Salford; and A. S. Rosenberger, West Swamp. Bayard Rustin, a nationally known negro, spoke on the Christian and the World situation October 19. The wedding of Albert Tice and Jean Hunsicker took place at the Zwingle Reformed Church, Souderton, Pennsylvania, October 25. The Library sponsored a special program for the benefit of the library. The Orphanage Society Convention was held here, when Jean Wismer spoke on her work with county children. The Excelsior Men's Class sponsored a Pennsylvania Dutch meeting with sermon by Pastor W. E. Trexler of Perkasie, Sunday evening. A son Jacob Michael was born October 6, to Samuel and Pearl Derstine. Mrs. George Myers passed away October 13.—Corr.

—**New Hopedale Church, Meno, Oklahoma:** Our church makes regular contributions for the General Conference and the Western District treasuries. It has also made up quite a number of packages for relief. About sixteen young people took part in the retreat at Camp Hydro. The following were a blessing to our church: Homer Sperling was the guest speaker at the opening of the O. B. A. school, September 7. Elmer Ediger spoke on September 7, in behalf of the mental hospital. October 14, J. R. Barkman spoke about the Children's Home at Henderson, Nebraska. J. J. Gerbrand, superintendent of the O. B. A. attended the World Conference and related some of his experiences, also showing slides. The P. K. Dirksens from our mission station at Oraibi, Arizona, gave illustrated talks October 26. Miss Elsie Winsinger and Miss Siebert also gave testimonies of the work they have taken up in the mission field. Quite a number of our young people have been sick; among them Vernon Becker, with a bone infection and Stanley Johnson with polio. He will have to use leg supports. Mrs. Eva Thomas Wedel, wife of the late T. P. Wedel, who was one of our ministers, died June 30. Benjamin J. Boese of Enid, who was a member of our church in previous years, died October 10. A daughter, Skyla Lynn, was born to Mr. and Mrs. Arnold Ratzlaff, July 9. A daughter, Jean Ann, was born to Mr. and Mrs. Earl Jantzen, August 31. A daughter, Sherry Ann, was born to Mr. and Mrs. Jack Wedel, October 14. A daughter, Sharon Faye, was born February 27, 1949, and was adopted by Rev. and Mrs. Ratzlaff Koehn, July 9. A son, Timothy Jay, was born to Mr. and Mrs. Dan Ensz, September 15. Mrs. Anna Schmidt was married to H. G. Ratzlaff of Fairview, Oklahoma, August 25. Clayton Jants was married to Lara Pjesky of of Enid on July 25. Florence Unruh and Wentley Bergman of Tampa were married August 3. Our church is nearing completion and we are looking forward to its dedication.—Corr.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

Friends through the years

MENNONITE BIBLICAL SEMINARY

Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely cluster there.

Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

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CONTENTED WITH LIFE?

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.

—**Phillips Brooks**

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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THE BIBLE

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand object, our good its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened in judgment and be remembered forever. It involves the highest responsibility, will reward the greatest labor and will condemn all who make a mockery of its contents.—*Author unknown.*

PEDIATRICS NURSE

X-rays are done, reports are in,
There is no hope, physicians say,
There's nothing known in medicine
To help a child who's born this way.

Oh, God in Heaven, here we see
Fond parents' hearts thus crucified,
This is a stark, bleak Calvary
Where loving hopes and plans have died.

Remove the braces, step alone,
Without a helping hand to guide,
Two steps! now three! a victory won,
A new success to view with pride.

Oh, more than that. Let's breathe a prayer
Of thankfulness, to have a part
In that glad resurrection there
Of joy in grateful parents' hearts.

—**Nell Brown Friesen**

Of Things to Come

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

1953

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.

World Wide Bible Reading

THANKSGIVING TO CHRISTMAS 1952

American Bible Society

"THE WORD OF LIFE"

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

Thanksgiving, Nov. 27	Psalms 103
28	Psalms 91
29	Psalms 121
30 Sunday	Psalms 1
December 1	Psalms 27
2	Psalms 46
3	Psalms 90
4	Isaiah 40
5	Isaiah 55
6	Matthew 5:1—26
Sunday, Dec. 7	Matthew 5:27—48
8	Matthew 6:1—18
9	Matthew 6:19—34
10	Matthew 7
11	John 14
12	John 15
13	John 17
Universal Bible Sunday, Dec. 14	Psalms 23
15	Luke 15
16	Romans 8
17	Romans 12
18	Ephesians 6
19	Philippians 4
20	Revelation 21
Sunday, 21	John 1:1—18
22	Isaiah 53
23	Hebrews 11
24	I. Corinthians 13
Christmas, Dec 25	Luke 2:1 20

Editorials

BIBLE SUNDAY

This year, December 14 is designated as Bible Sunday. Of course, in a sense, every Sunday should be Bible Sunday. Yet it is very fitting to call special attention to the need of Bible reading and study.

Ministers should do more than simply admonish the people to read the Bible. Various plans and suggestions can be presented which will be a real guide to systematic Bible reading. Some ministers assign certain portions to be read each month with a report on what has been done. Some give out lists of special Bible readings or mimeographed outlines to be followed together. Others assign certain portions for the week ahead and from this assignment choose their text for the following Sunday's sermon. A list of general hints on Bible reading is given elsewhere in this issue.

Ministers can make Bible Sunday an outstanding event, not only with a strong sermon, but also with definite plans and suggestions for all to enter into a fuller study of God's Word. Whatever the plan, let it be something simple and concrete so people may know just how to take it up. How much more effective this would be than to simply scold the people for not reading the Bible more. Let the people be challenged to do it systematically and the response may be a happy surprise.

THE ADVENT SEASON

Advent, or the preparation for the coming of our Savior, begins four Sundays before Christmas. It is variously observed in different churches and countries. It marks the beginning of the Church Year.

What kind of preparation should one make for the Christmas season? We should begin with ourselves. It is a real task to prepare our own heart for the proper celebration of Christmas; the heart is too full of worldly things—cares and worries and fears. Advent is a good time to clean out of the heart all the things that would embarrass Christ; to have the heart made new by the forgiving love of Christ and to set it in order for the King.

Then there is the matter of gifts. While we are so engrossed in the selection of proper gifts for our friends let us not forget a suitable gift for our Best Friend. What could we do for Him? Of course we can give ourselves first of all—not just a part of ourselves but every part of us. That would solve many of our problems. But we also can give gifts to Him when we gladly give to His cause and to His needy children, both the physical and spiritual needy. We can gratefully give to the support of our various church activities "in the Name of Christ." Such gifts would be pleasing to Him.

We usually remember our friends with Christmas greetings. But these greetings can be so much more than a worldly Santa Claus jingle; they should be in proper keeping with the true spirit of Christmas. These can be more than just a commercial greeting with our name scrawled at the end. Some choice Scripture and suitable word of appreciation or hope or inspiration can make the hearts of our friends glad at Christmas time. But we should take time for a special greeting of appreciation to our Heavenly Friend also.

Then there is always the joy of doing the unexpected. That unexpected remembrance or visit or letter or even phone call, may do wonders in gladdening the heart of someone else. To remember our friends is fine, but to show some special kindness to those least expecting it can be a rich experience. We have not properly followed this vast unexplored field of potential joy.

GOD'S TINY SEEDS

We are too much impressed by bigness. The biggest building, the biggest automobile, the biggest city, or the biggest farm—these we think are signs of greatness. But Jesus spoke often of the worth of the little; the grain of mustard seed, the cup of cold water, the widow's mite, the one talent. Even modern science demonstrates the power of the little, as witness the tremendous forces within the atom.

The Kingdom of Heaven is like a tiny seed with tremendous vitality. If given a fair chance it grows into a tree all out of proportion to the size of the seed. This can be taken both in the individual heart and life as well as in the community and world. May we not be discouraged if the growth seems somewhat slow. Let us do what we can to give it the proper chance to grow, for if the atmosphere, the sun and the rain can have free course with the vital seed it will produce great results.

THE HEART OF THE GOSPEL

The heart of the Gospel is evangelism. All the work of the church should be so planned and arranged that members might be more effective in leading souls to Christ and in building up souls in Christ. God has given us many different talents and abilities. But in whatever work we are we should be willing to be used of God to make Him known in one way or another to those who have not yet really found Him because they may not have seen His image clearly enough in us who claim to be His followers.

THE KOREAN BURDEN

How heavy hangs the burden of the Korean war upon our hearts. We have anxiously watched the peace talks drag on month by month until they seem to have ceased altogether. Could it be that neither side is really ready for a cessation of hostilities? Are nations more concerned about "saving face" than about saving the lives of their young men? Nothing seems to be accomplished by fighting; when will we try the Christian way? How long, O Lord, how long?

The Blessed Hope

C. H. FRIESEN*

The Advent season is at hand, indicating the near approach of Christmas. With what expectancy we children, eighty or ninety years ago, entered this season. With it preparations for Christmas began. At that time in Russia a Christmas tree was unknown. Nevertheless, we had a simple way of celebrating with what little the children received —a cooky or two, a little candy, a few nuts, a picture book, a tract, or doll. Yet gratefulness and joy was more abounding than today with all the pomp that is displayed and children literally showered with presents so that they hardly know what to do with them. Or else one would not see playthings—trucks, scooters, tricycles, bicycles, etc.— strewn all over the lawn and sidewalk.

Yes, not only the children are over-saturated with playthings, eatables, entertainments, etc., but even we grownups. Now think of the banquets, socials, clubs, ball games, and all kinds of activities of the numberless organizations, so that there are not enough evenings in the week to attend all. We have become so materialistic and worldly-minded that spiritual life is crowded out. Thus it happens that Advent, Christmas, Easter, and the other church holidays, have lost their original meaning and are secularized and commercialized.

In former days when entering the Advent season in the church service the beautiful and appropriate chorale "Wie soll ich dich (Lord Jesus) empfangen und wie begegne ich dir?" as a rule was sung. Advent has a double application; it looks back to the first coming of the Lord, and forward to the second coming of Christ in glory. The latter is hardly ever mentioned and yet it is an essential part of the redemptive work of our Lord. According to Scripture, redemption is incomplete without it.

Though having become a new creature, yet the new life is implanted in unsaved flesh, known as the old Adam. Thus by the new birth a second nature comes into existence. These two natures are diametrically opposed and in enmity, which is intensified by the indwelling Holy Spirit. "For the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other . . ." Gal. 5:17. It is the beginning of a life-long bitter struggle, and we would be hopelessly defeated all the way down if it were not for the provision Christ Jesus has made in His condescending love in enduing us with His Spirit by whom we are enabled to conquer.

Just so far as we unreservedly yield to His wooing and guidance, He will be able to fashion us into the likeness of our Lord and Redeemer, Christ Jesus, to be a light to the world. In this ceaseless wrestle we are groaning and look and hope for a rest, and "we know that when He shall appear, we shall be like Him . . ." I John 3:2. For "after we (ye) believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession into the praise of His glory." Eph. 1:13, 14.

Here the Lord has lifted the veil to permit us to have a glimpse of His unlimited love and care for His own, His children in His provision for them to be able to overcome, to be secure and His assurance (earnest) that His promises "in Him are yea, and in Him, amen." That is what it means, the Holy Spirit is given us as an earnest that Christ Jesus will come again and "change our vile body, that it may be fashioned into His glorious body..." The accomplishment of this process is vividly depicted in I Cor. 15:51-57 and I Thes. 4:13-17; "...for the Lord Himself shall descend from heaven with a shout, and with the voice of an archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air . . . and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." I Cor. 15:52, 53.

This event, in which exclusively the church of Christ is in consideration, repeatedly, by the Apostle Paul, is designated as "that day" or "day of Jesus Christ"—"looking for that blessed hope, and the glorious appearing of the great God and our Savior Christ Jesus" (Titus 2:13); in contrast to the "day of the Lord," a day of judgment by His appearing on this earth. Any careful Bible reader can note this variation by comparison. (See Joel 2).

For better understanding we must bear in mind that the church of Christ, which is His body, the fullness of Him that filleth all in all (Eph. 1:23) was unknown to Old Testament saints and was a mystery which was kept secret since the world (ages) began (Rom. 16:25, 26) and was revealed first to the Apostle Paul. Compare also Eph. 3:1-12. Hence the ingathering and translation of the church was also a mystery. (Cf. I Cor. 15:51.) It must appear to any unbiased reader of Ephesians how Paul in a superabundant way presents the church of Christ in her pre-election, her calling, her position, that she is uniquely outstanding in the household of God. And we humbly should submit to such unsearchable riches of our Lord Christ Jesus with which we are exalted into "heavenly places" and walk accordingly. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Christ Jesus." (I Thes. 5:23.)

A Layman Speaking

The condition of the treasury of our General Conference should give concern to all. Last December the various Boards of our conference met in Winnipeg to consider plans for the future. These committees which met in Winnipeg were elected by us and therefore represented us in determining the budgets for the various activities of our conference. We placed this responsibility upon them and it now becomes our plain duty to uphold and support them in the task which they, the members of these boards, have undertaken for us.

How are we, members of the Conference, measuring up to our responsibility in meeting our obligations in this respect? The chart given in the October 21 issue of **The Mennonite** discloses a rather sorrowful picture of neglect on our part. Three-fourths of the year gone with every department of our Conference treasury showing a deficit. Viz: Missions 21 per cent short, Christian Service 23 per cent short, Education and Publication 39 per cent short, General Treasury 13 per cent short, Ministers Aid 38 per cent short, Biblical Seminary 20 per cent short.

It requires only $1.40 per month per conference member to meet the entire budget. Even this small sum could become burdensome to a breadwinner of just normal income and with several nonearning church members (children) in his family. Others better able should assume additional individual quotas to make up for the difference. Surely we Mennonites have sufficient income to meet this rather small quota. Then why do we neglect this very important work of our Church?

Appeals come to us almost daily from many different areas and needs. In my humble opinion it becomes our duty to give preference to our own representatives in this field of endeavor to which we have called them. Let us take our responsibility more seriously by fully meeting our obligations.

—H. E. Suderman

Reflections of a Layman

My dear Conference:

You and the work you are doing in different parts of the world have been resting heavily upon my mind. Perhaps it is the voice of my conscience. Perhaps it is the voice of the needy that speaks to me. How can I silence both of them?

Surely, you must understand that I am facing an uncertain future and it would be poor business judgment to touch the savings I have laid up for the future. The late rains are wanting and the wheat is still lying in the dry dust.

I am planning to build an ultra-modern home, but in my vision I see thousands of refugees in Germany who are saying: "I have no home at all!" I dreamed of a country place for week ends, but a Jewish lad kept saying: "I have no country!" I decided on a new cupboard right now, but a child in India cried out, "I have no cup!" I started to purchase a new washing machine, but a Polish woman said softly, "I have no clothes to wash!" I wanted a quick-freezing unit for storing quantities of food, but I could not shake off the cry of many across the waters, "I have no food!" I ordered a new car for the pleasure of my loved ones, but a war orphan murmured, "I have no loved ones!"

In this dilemma, what shall I do? Your Mission Board needs my dollars to reach the unsaved. The Board of Christian Service must retrench in world-wide activities if I do not give support. Our schools cannot train our youth for Christian Service unless I do my part.

It is for this reason that I have decided to give generously and sacrificially whenever I have opportunity to do so in regular offerings. But more than that, I shall make a special donation to the full extent of my ability and rejoice in being able to help in a time of great need.

Very sincerely yours,

A Layman

HELPFUL HINTS FOR BIBLE READING

I

Hold faithfully a stated daily period for Bible reading in which you have time to think seriously. Regular feeding develops spiritual strength.

II

Read carefully—not mechanically or just from a sense of duty, but with mind alert, and if possible without interruption.

III

Read with expectation and delight, finding the personal message each day's passage has for you.

IV

Read prayerfully and slowly. Let God through the Bible speak directly to you. Your inner response to God's message is vital. When He condemns, accept penitently. When He offers help, place your hope on it. When He commands, obey. When He guides, follow.

V

Reread a statement which grips you. Work it into your life and pass it on. By your living out the truth you have received someone else will gain the benefit too.

VI

Memorize a key verse and repeat it during the day, or copy out a verse to carry and refer to throughout the day.

—American Bible Society

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

—Romans 15:4

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

—John 5:39

Revival Is Just Jesus, We Learned

W. F. UNRUH

That is what missionaries in India who were praying for a revival said when they heard a missionary from East Africa, Dr. J. Church, and an African brother, William Nagenda, speak. "For fifteen years the East Africa field of Ruanda has been experiencing this signal blessing of God, characterized by close fellowship between African and African, African and European missionary, and by fruitfulness in service." As the missionaries listened to these brethren, Church and Nagenda, they learned that their central theme was Jesus. Their testimony was of Him. Their praises went to Him. The Lord Jesus was exalted by the way they opened the Scriptures and by the personal testimony of "these brethren whose lives and faces reveal the presence of Christ."

Here is light for all who long and pray for a revitalized church. Here is light on what our preaching must be. Here is light on what must be the central theme in our teaching and preaching. Here is light on what the personal equipment of an effective witness is. Nothing, absolutely nothing, must be allowed to take the place of Jesus.

In writing on this subject one can only speak of such experience and with such insights as one has. It is my belief that one of the greatest needs in our churches is to center all our teaching and preaching in Jesus Himself.

The Apostle Paul in his writings, although he gives much space and attention to admonitions on how Christians must live to be worthy of our high calling, makes it unmistakably clear that the center of all His teachings is a Person—the glorious Redeemer and Indwelling Christ. His admonitions on conduct usually follow a soul-stirring exposition on the glory and majesty of our Lord Jesus Christ. In the letter to the Colossians, for instance, he gives the greater part of the first chapter to a statement on the greatness and power of Christ. Then he says that he was called to be a minister of the church to proclaim a great mystery, "which is Christ in you, the hope of glory." His admonitions on conduct are all related to the indwelling presence of Christ. Paul was concerned that Christian people should order their lives in faithfulness to the Indwelling Presence. "Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves that Jesus Christ is in you? unless indeed ye be reprobate." In his Second Epistle to the Corinthians he says that we preach Christ Jesus as Lord, and then goes on to say, "But we have this treasure in earthen vessels." He means to say that we have this priceless possession of the Indwelling Christ in our bodies. This possession is ours, however, not just for our enjoyment, but "that the life of Jesus may be manifested in our body." Paul repeats in the following verse that in the midst of suffering "the life of Jesus may be manifested in our mortal flesh." With this emphasis the life of the believer will be lived not according to abstract Christian idealisms, or moral codes and ethics, but in love and loyalty to a Person, Whose presence means more than life. As the joy of the consciousness of His presence becomes the common experience in the Church there will come a bond of love which binds together people of all races, nationalities, and cultures. As we think of this we are inclined to agree, "Revival is Jesus."

When Jesus becomes everything in life, He is given supremacy also in Scripture interpretation. Then the Bible becomes a new Book in personal experience and life. Then everything in the Bible is appraised by Jesus, by His life, by His Spirit, by His teaching. He is the Center of Reference. Then the Scriptures are searched for light to understand the will of Him Whose presence is our greatest joy. When we realize that the One Who dwells in our hearts through the Holy Spirit is the very One of Whom the Scriptures say that "in Him dwelleth the whole fulness of deity bodily," there will be but one passion, namely, to know what He says and what He wants us to do. Then there will be one all-important task, namely, to make disciples and to teach them to observe whatsoever He has commanded us.

The fact that Jesus is not given supremacy in Scripture interpretation is one of the reasons why so much evil has been done by people who profess great zeal for the Bible and great devotion to the Scriptures. The Pharisees were ready to stone Jesus for breaking the Scriptures, but it was their own interpretation of the Scriptures, not that of Jesus. They were ready to stone Him and finally did kill Him, basing their action on the Scriptures. They said that Jesus blasphemed when He said he was the Son of God, and according to the Scriptures a man who blasphemes must be killed. They would not let Jesus speak the last word on Scripture. They killed the Son of God according to their interpretation of the Word of God. They refused to recognize the supremacy of Jesus in the revelations of God. So through the centuries the Church has hindered the Kingdom of God and brought Christianity into disrepute because the Scriptures were used to justify wrongs. That cannot happen when Jesus is given supremacy in the interpretation of Scriptures. Whenever Jesus is given the solitary throne there revival is a reality.

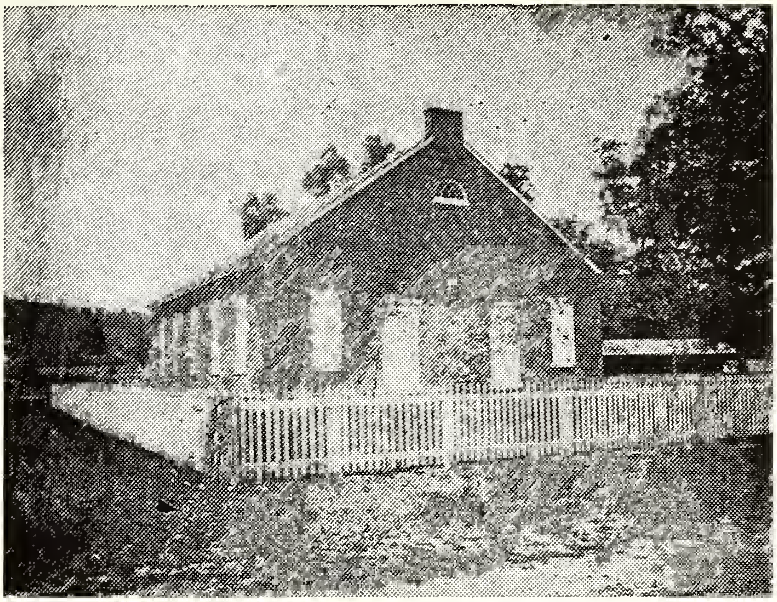
When we say that our teaching and preaching must center in Jesus Himself, we do not mean, of course, that there is no place for teaching Old Testament history, Old Testament Prophecy, the Psalms, etc., for Christ is there too! They will be interpreted in the light of Christ's revelation in the New Testament. But the chief emphasis will be on our walk with the Christ. Our concern will be that we might all be able to say with the Apostle Paul, "It is no longer I that live, but Christ liveth in me." This emphasis is both the way to revival and an evidence of its reality.

Pennsylvania Church Observes Centennial

Right:

The Old

Meetinghouse



Below:

The Present

Meetinghouse

A THOUSAND YEARS AS YESTERDAY

(Written for the centennial observance of the brick meeting house of the Hereford Mennonite Church of Bally, Pennsylvania. Words and music by Ralph Weller Berky)

A thousand years as yesterday
Are in Thy sight, dear Lord.
Thou art the Light, and Thou the Way,
The Psalm of Life which sings in clay,
As Thy creative Word.

The oak, one with both star and ***sea***
Thy music sweet imparts
And though ear hears no melody;
Thy peon of immortality
We feel within our hearts.

The church our fathers founded here
Thy Name to glorify,
Still on, as in the yester-year
A great'ning torch, aloft and clear
In Thee can never die.

The tide of life flows ever so;
But at the touch of Thee,
A part of all we feel and know
The future like the morning's glow
Foreshadows victory.

(Continued on page 764)

Ngongo David

Ngongo David is assistant pastor in the Nyanga Station area, (Africa), and helps in the supervision and shepherding of a flock of about 1000 church members scattered over the territory, and even more professing Christians not yet admitted into the fellowship of the church. His duties are varied. When at the station he takes the leadership of the church and his turn in preaching. But often he is away from the station. An itinerary, where he goes from village to village on his bicycle, preaching and visiting mission schools, and gathering the Christians at centers for communion services, may take him away from the station for weeks at a time. Then there are shorter trips. Recently, taking with him an evangelist, he went to rebuke and admonish a former evangelist who had temporarily yielded to temptation and taken a second wife. More recently he went to a church center thirteen miles away to officiate at a double wedding.

His Early Life

Ngongo David was born about 45 years ago in one of a group of Bampende villages surrounding what is now Nyanga Station. The message of salvation through Christ had not yet come to these people, and Ngongo spent his early childhood doing what was practiced and taught by those not knowing God. There was dancing, drinking of palm wine, and other works of darkness. He also joined in the religious life. Once when he was sick the spirits were consulted through a diviner. The verdict was that the spirit of the departed grandfather wanted his name remembered. Steps were taken to pacify the spirit by setting something out for it to eat, and by tying a bracelet around Ngongo's wrist, planting a bush, and strewing flour around it. The spirit was then asked to leave the child alone, and to let him live.

Initiated into Manhood

Ngongo was still quite young when he joined the group that was initiated into manhood. For this initiation rite the boys went to live in temporary huts in the tall grass away from the village. Women and children had to keep away. Camp leaders would instruct the boys in the customs of the tribe, their dancing and spirit worship. Circumcision was an important part of the initiation. After the larger part of one year had passed preparations were made to finish the rites. The boys were marched to the river where they bathed and left their scanty clothes. As they walked out of the water they were instructed not to look back, as the spirits would then follow them. They clothed their nakedness with leaves till their elders brought them fresh clothes. After dancing behind a fence they knelt with heads bowed to the ground. The fence having been taken down the mothers were allowed to come and pick out each her own son, for a big feast of mush and palm wine. Ngongo's mother had already died, so his grandmother took him to her home. Now the boys were men, with the rights of men in the affairs of the village.

Coming of the Evangelists

One day two young men from the tribes across the Kasai River appeared in the village. The spokesman of the two said that he had come with a teacher-evangelist into their village to teach them about God, and to teach the children how to read. The teacher remained and the next morning blew a trumpet, a cattle horn, to call the children together. But the children were afraid, and ran into the grass. During the day the teacher tried to befriend the children by showing Bible pictures to those who ventured to come close. To each he also gave a little salt. The next morning when he blew his horn the children he had befriended the day before came.

After a few months several missionaries came and pitched their tents. Ngongo and his friends were caught between fear and curiosity. Everything was so strange and wonderful. For the first time they heard a phonograph, and they thought a person was in the box talking. Their elders told them to be careful, else the white people would put them in the box. As the missionaries gathered around the table they bowed their heads and closed their eyes. It struck the boys as peculiar, and the older people said that if you do that way you will die. But the teacher explained later that the missionaries had been praying.

Ngongo Becomes a Christian

Some time later a mission station was established, but it was not until 1923 that Ngongo came to live there. His first duties were to carry tools for the missionary, and to ring the bell when the

Ngongo David

missionary signaled with a whistle. Later he helped in the home. He continued his reading lessons under a tree with the missionary mamma as teacher, and learned to read by the end of the year. It was under that tree that the missionary also held preaching services. One sermon brought deep conviction in Ngongo's heart. It was on the text: Saul, Saul, why persecutest thou me? He also had to think much about the song: When we walk with the Lord, In the light of His Word. To him, walking with the Lord and in His light meant that the Lord would clear all obstacles in the path; holes, stumps, and thorns would be removed. But it was not till Ngongo heard the missionary preach on the same text in an African village that he accepted Christ as his Savior. The heart that had been troubled now became quiet, and was filled with great happiness. This was in 1925.

Ngongo continued to help different missionaries in their homes, but also began to go to nearby villages to teach the children. In 1927 he was baptized and took on the Christian name of David. That same year he also began duties in a more distant village. He was in school, and could give only part of his time to teaching and preaching. In 1932 he finished the primary school, and also a three-year Bible course. After that he devoted all his time to teaching and evangelistic work. For many years he also served as overseer of a group of village teacher-evangelists. Since 1946 he has served in his present capacity as assistant pastor.

His Family Life

During his early years in school at Nyanga, Ngongo became interested in a young girl named Mitoro who had come to the mission to have an ulcer treated. By what he felt when her eyes met his he was reassured. With great care he prepared three strings of beads, and took four francs he had saved, and went to the missionary in charge of the girls to ask for Mitoro and to leave the presents for her. Mitoro was called and asked if she accepted Ngongo. Bashfully she turned aside and answered, "No affair." That was plain consent, and it made Ngongo very happy. Before that time Mitoro had sometimes run away to her mother, but after that she did not run away any more. On June 4, 1927, they were married. Mitoro was a good Christian, and was active in personal work and in women's meetings. Thus she was a real help to Ngongo in his religious work. Thirteen children came to brighten this home, of whom eleven are still living. It was a happy day when this year Ngongo David and Mitoro Rebecca could celebrate their Silver Wedding with all but one of their children present. But deep sorrow came to the family when the beloved wife and mother went to be with the Lord on August 24. Though left alone with his children, Ngongo David continues trusting the Lord, knowing that He will not forsake him. He also continues in consecrated service for the Lord. Let us uphold him in our prayers.

—**F. J. Enns**

By Faith . . .

WILHELMINA KUYF

By faith—our Conference long ago accepted the challenge of the Great Commission.

By faith we have worked from tiny beginnings and we have seen our prayer that the Lord would establish the work of our hands come true. By faith we continue to expect harvest in the fields where we have labored for souls. In each area there have been those who have by faith turned from darkness to light, sometimes at great cost. Yet when these new Christians have in their own hearts counted the cost, they have found their peace with God was worth all of it.

By faith, the Board of Missions accepted a budget for Arizona, Oklahoma, Montana, India, Japan, Colombia, Africa, United States, Canada, Mexico, Paraguay, Brazil, Uruguay, Argentina and Germany in the total amount of $430,612.79.

By faith twenty-one new workers were appointed to be sent out. By faith that our people would respond systematically and generously, checks were sent out to the fields at regular intervals. This meant $107,653.20 each quarter and it was not coming in. As soon as the word went out that we were $90,000 in arrears in receipts at the end of September, was it not by faith that you began to respond with larger gifts? Though November offerings have been good, whether they are good enough is a matter for each to decide for himself. This season of thanksgiving and celebration of God's greatest gift should be very specially celebrated with a tangible gift to the Lord.

As we look to this new year ahead, as the Board of Missions considers the budgets the various fields have presented, they will again act in faith that the people will gladly carry on the work that has been entrusted to us. God depends on all of us, His children, to go forward in faith.

It is in faith that we present the challenge! Conditions in India, Japan and Africa show that more than ever some doors are perhaps closing, but it may be, if we are willing to learn some lessons in humility, that God will yet permit us some working time. Now is the time, now is the day of salvation, let us go forward in the name of the Lord who has always proved Himself faithful.

* * *

My father, who was one of the old type of Christians, singularly narrow, as some men would say, and terrifically strong, was sometimes a little rough in his methods of speech. I say this about him to introduce a reminiscence of my boyhood, the effect of which was startling to me then, and has never passed away. I was standing by his side when a woman asked him, "Do you expect to know your loved ones in heaven?" And in a moment he said, "I certainly don't expect to be a greater fool than I am now." This was . . . a bit rough, but the philosophy of it, in my judgment, is unanswerable.

G. Campbell Morgan in
This Was His Faith (Revell)

To Understand Relief and Service Financing

ELMER EDIGER*

Some good questions have been asked recently concerning the General Conference relationship to MCC relief work, particularly with regard to the present shortage of funds. We welcome such honest inquiries.. The BOARD OF CHRISTIAN SERVICE is the channel of our General Conference for MCC and for other such Christian services of our own. This board represents all General Conference interests in MCC and helps in the total administration of MCC services.

Each month MCC expects a regular amount from our conference in line with our commitment at the beginning of the year. During the first six months we sent $6,000 a month, $3,000 for relief and $3000 for refugee services. Our workers are dependent on this cash to keep their work going. Food and clothing cannot be distributed unless workers have storage places, vehicles, and their own board and room. Centers for sewing, boy's work, Bible study classes, cannot operate without funds. In March and April our income ran lower than our commitment but we kept paying $6,000, taking from our reserves, hoping and praying that contributions would increase. Finally, for July and every month since, we had to cut our giving to MCC by a third from $6,000 to $4,000 a month.

What happened in the field? Funds can be stretched for only a short period; if more funds do not come in, work then comes to a standstill and must be closed even though ripe for spiritual follow-up. If this lag continues we are in effect gradually closing our carefully built-up MCC services. We believe this is not what our people really want!

All of the conference boards are short of funds. **A new awareness of the need and a new measure of support is needed for all of them.** On November 1, the Board of Christian Service was short 25 per cent, the Board of Missions 16 per cent and the Board of Education and Publication 42 per cent. The month of October again left the relief funds in the red after payments were made to MCC. The first part of November gives real indication that together with Thanksgiving offerings much of the $35,000 lag for all Board of Christian causes can be made up. It is deeply gratifying to see that some churches have actually begun to double their offerings for relief and services.

Labelling contributions "Board of Christian Service" is a simple way of giving to all the relief and service causes in proportion to their budget need. Roughly two-thirds of every dollar goes to relief and refugee work, and the one-third is proportionately divided among voluntary service, peace education and mutual aid. Offerings can also be designated for separate purposes, such as Relief, Voluntary Service, Peace and Mutual Aid. Such offerings are equally appreciated and will be used as designated.

***Executive Secretary, Board of Christian Service.**

Christian Service News

District Peace and Service Committee News

The Eastern District Committee in cooperation with the Board of Christian Service VS Director is making plans for a special summer service project for Eastern District young people this summer. Watch for further announcements.

Financing the I-W Program

The various district conference peace committees and the Board of Christian Service are facing the problem of how to finance the essential costs of the new alternative service program. Though not as costly as CPS, nevertheless it is costing more than anticipated. Because Selective Service is working more by states and because district peace committees can work more closely with congregations on these matters, **district peace committees** are being asked to assume financial responsibility for these essential costs of the I-W program. I-W men in earning units will also be asked to make voluntary contributions toward the costs of the total program. If we really believe in Christian love and nonresistance, in a clear-cut witness against the sinfulness of war, and for the "overcoming" aspect of love, then we want to help our men in this I-W Service.

Relief Speakers

Mr. and Mrs. Virgil Flickinger, 2924 Shadybrook, Wichita, Kansas, who returned from two year's relief work in Europe have been serving many congregations on week ends. Reports on their work in Italy and in the Heilbronn Center are helping churches to understand just what is being done to follow up the food and clothing relief. Write directly to them for week-end appointments.

Good Response for Mental Hospital

To make possible the Christian service for the emotionally and mentally ill, in the Central Area, the General Conference has already raised $85,000 toward their goal of $100,000. A large percentage of the congregations in Oklahoma, Kansas and Nebraska have made a major effort, usually through personal solicitation by local committees. A growing response is also becoming evident from churches in Iowa, the Dakotas, Minnesota and Montana. We trust each congregation will do its best and that early in the new year we can reach our present goal.

The heavens declare Thy glory, Lord,
In every star Thy wisdom shines;
But when our eyes behold Thy word,
We read Thy name in fairer lines.

Thy noblest wonders here we view,
In souls renewed and sins forgiven;
Lord, cleanse our sins, our souls renew,
And make Thy word our guide to heaven.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Notes on Youth

(A request has been made that each church have a youth correspondent telling in a few sentences of local youth activity—programs given, projects being sponsored, other activities of your youth. If your church does not have a "youth correspondent" appointed, do so immediately and have him send post card reports to Rev. Esko Loewen, Topeka, Indiana.)

The choir of the First Mennonite Church of Saskatoon, Saskatchewan, is raising funds to finance an organ for the church. To achieve this goal it sponsored a borscht supper, October 18, and brought a special program, November 2. Furthermore, the choir was responsible for a radio program, October 26, over radio station CKBI, Prince Albert. The young people have organized for the year in an attempt to create greater unity through Christian social entertainment and Fellowship with God through planned spiritual evenings . . . .At the Deep Run congregation, Bedminster, Pennsylvania, elections for a youth council have been completed. This council will be responsible for all youth activity in the church . . . . To promote Christian friendship and acquaintance, the Young People of the Gotebo, Oklahoma church entertained the young people of the Herald Church of Cordell on Thursday night, October 30. The evening was spent playing games and having a short program after which refreshments of ice cream and cake were served to thirty-five young people . . . . The Christian Fellowship Group of the Hoffnungsfeld Church of Glenbush, Saskatchewan, was reorganized on November 2, and plans were completed to hold meetings monthly. These will include musical numbers, group discussions, prayer meetings. Projects and activities are also planned . . . . The Glendale Church of Lynden, Washington, gave a C. E. program at the Mennonite Mission in Vancouver, British Columbia, on November 2 . . . . The Eastern District Conference Peace Committee is publishing a monthly paper called "Go" which shares information about voluntary service and the possibilities of I-W service by conscientious objectors. It says, "After you answer Chirst's 'Come' . . . He says 'Go.' "

ANNOUNCEMENT

Y.P.U. Workshop, Monday and Tuesday, December 1 and 2, First Mennonite Church, Newton, Kansas. Tuesday evening meeting open to public, 8:00 p.m.

Book Review

HAROLD PETERS*

SIGN OF THE GOLDEN FISH, Gertrude Robinson; Winston, 1949; 207 pp., $2.75.

In this historical novel, fifteen-year-old Chris Tobey plays an important part in the success of his father's fish drying and curing business. One of his most loyal helpers is the Indian boy Battis. Chris cannot accept the judgment of George Cleave that Battis is a thief.

Cleave has invested in the Tobey fishery. He feels he must make sure Chris does not lose money. Cleave distrusts all Indians and is especially suspicious of Battis who is an outcast from his own tribe. He searches Battis' sleeping quarters and finds a package which he thinks may conceal stolen goods. Examination proves it contains a Gospel of John, a gift to Battis from Missionary John Eliot.

From another Indian friend, Chris learns that the Indians are holding councils of war. Visitors from England have made a practice of stealing Indians to take back to show to their friends. Unscrupulous traders have sold rum to the Indians and stolen their furs. Angry savages surrounded a group of white people at a wedding. Chris, Battis, and a hermit named Dickon are influential in averting the outbreak of violence. Before evening they have changed hatred and fear into something that at least resembles goodwill.

Chris' work at the fishery is next interrupted by the English navy. A ship comes cruising up the Atlantic coast in search of likely lads who can be forcibly recruited into the navy. So Chris goes on a long hunting and trading trip with Dickon to a remote Indian village.

Chris already knows about Dickon's connection with English royalty. He knows that Dickon is hiding from English law because he killed a man fifty years earlier. Now Dickon shares with Chris his ideas on why it is so difficult for the white man to understand the Indian way of thinking. And he tells Chris why he is working so hard for friendship between the two races.

After all his efforts, it seems tragic that in the end Dickon should be found dying of a stabbing wound inflicted by an Indian drunk on the white man's rum. In the interests of justice Cleave demands to know who the assailant was. But Dickon has forgiven and he asks Cleave to do likewise. Before Dickon dies, he has Chris promise to spend the six months of the year when the fishery must stand idle, visiting the Indians in the interests of friendship and understanding.

The book goes a long way toward supporting

(Continued on page 768)

Dedicate Fireplace at Camp Mennoscah

Presented on November 5, 1952

MRS. WALTER ENTZ*

The Senior C. E. of the First Mennonite Church, Newton, Kansas, contributed a fireplace to the new Western District Conference Retreat Grounds at Camp Mennoscah. A dedication speech was given as follows.

Those of us who are here today, it has been our privilege to see the progress of Camp Mennoscah from the time when this was but a barren piece of ground. Many were the doubts that were expressed regarding this great undertaking. But the few who had faith in this great work have brought it to the place where today reality has taken the place of doubt. We no longer wonder whether Camp Mennoscah will be a success: We know it is.

Where once this was but a barren tract of land, today we find the most essential buildings have been erected, the tillable acreage has been put to crops and many many other things have been done and planned for that are not quite so visible.

But besides all the material progress that could be mentioned and perhaps should, even more important is the spiritual phase of this great work, for this camp has, so to say, acquired for itself a living soul. It is surprising how many of the youth of our conference talk of this place as "our camp." They feel that it belongs to them. Many have even expressed their feelings that they would be willing to keep on living in tents. This makes me feel that the spiritual needs must have been met to the extent that they did not notice the lack of the material. Our young people did not demand these buildings, but, it was our constituency who saw the need. So we see that the very nucleus of our camp is not our improvements but it is our youth.

Then coming back again to the material phase of our camp we can say that not only the essential things, such as the dining hall, cabins, and wash houses have been provided for, but, we are here today to present to this camp something that would perhaps border on the luxury side; a fireplace.

We often see pictures depicting our homes, expressing the sentiment of "Keeping the home fires burning." There we see pictured a family sitting around a fireplace, chatting, popping corn and perhaps reading the family Bible.

The sentiment of that picture I hope will be carried over to our large family of retreaters, your children, our children and those of generations to come. May this fireplace be a means of keeping the home fire burning. And as these various groups will gather in the years to come, around this fireplace, it is our prayer that perhaps at the end of day when the fires will be burning low and evening devotions will be held, that their thoughts may be directed heavenward and that many consecrations, many dedications, and perhaps even some conversions may take place here. May it be a place where many will meet Him.

So we as the Christian Endeavor of the First Mennonite Church of Newton, Kansas, present this fireplace to Camp Mennoscah as a token of our interest in this worthy cause in the hopes that it will be used to His Honor and His Glory.

CHURCH OBSERVES CENTENNIAL

(Continued from page 759)

The Hereford Mennonite Church of Bally, Pennsylvania, observed the centennial of its original brick meeting house with special services on Sunday, October 19, 1952.

Dr. Elmer E. S. Johnson, pastor emeritus of the church who served from 1921 to 1947 delivered an historical message, entitled, "The Ever-Expanding Church," at the 10:00 a.m. service. A German hymn, "Komm, O Komm, Du Geist Des Lebens" was sung by a group of members of the congregation. The church choir, under the direction of Mrs. Marian K. Bechtel, sang the anthem, "Thee God We Praise," by Peter D. Tkach.

The community services were held at 7:30 p.m. Rev. Frank Ruth, pastor of the Reformed Church and state senator of Berks County, explained the similarity between all Christian churches. An organ recital by Robert Rosenberger, church organist, was presented at 7:15 p.m. Other highlights of the program included a violin solo, "Adoration" by Felix Borowski, by Miss Carol Ann Shelly; a piano and organ duet, "The Triumphal March," by Edward Grieg, was presented by Margaret and Richard Cressman, and the choir presented the anthem, "King, All-Glorious," by George M. Vail.

The 100-year old brick building is still used as the Sunday school room. An addition was made to the front of the structure in 1897 and in 1933 a Sunday school annex was erected in back.

The first two resident ministers among the Mennonites who settled in the Bally area in 1725 were George Bechtel and Peter Moll who died March 19, 1759.

Ministers of the Hereford Mennonite Church, incorporated in 1893, were Christian Clemmer, 1842-1883; Ephraim Hunsberger, 1849-1852, who founded the Wadsworth Church in Ohio; Samuel Clemmer, 1852-1868; Abraham Gottshall, 1870-1888; C. H. A. van der Smissen, 1885-1890; Anthony S. Shelly, 1890-1915; Daniel J. Brandt, 1916-1921; Dr. Elmer E. S. Johnson, 1921-1947; and Wilmer S. Shelly, 1947-.

Deacons who have served the congregation were John Bauman, John H. Funk, James B. Funk who served 44 years; John H. Latshaw, 1924-1947 who is emeritus since his retirement, and Paul J. Clemmer, 1947-.

Ralph W. Berky, Bally, wrote the words and music for an original hymn entitled, "A Thousand Years As Yesterday," in celebration of the centennial.

Unfailing Faith

EMMA SCHLICHTING

"Why didn't she stay in Germany to die?" was my first thought when I saw Tante H. There she sat—a small crippled heap on a bench in Penn Station. I could hardly see her face because of the two shawls tied over her head; but the heavy black coat could not hide her hunchback. Her face and and lips twitched when I spoke to her, not because of fear or nervousness; she had neuralgia, but never once did she mention the pain.

I was in New York to meet Tante H. This seventy-year-old woman had come from Germany by plane to the United States to start life all over again like so many other refugees were doing. She was going to her brother in California. When I told her that she had missed her plane connection to Los Angeles, she was neither disappointed nor happy, just resigned. The cruelty of war had done this to her.

When time slipped by and we could get no new reservation, she said, "Now we are going to pray." I will never forget that prayer as we both knelt in our hotel room. She did not petition God, but assured Him in German that she had complete confidence in Him that He would take care of her in this situation as He had always done in the past. How her sorrows and trials had strengthened her faith! I knew then that everything would be well.

I thought Tante H would be tired after her long trip and would want to go to bed early, but she hadn't even thought of it. I realized she had not come to America merely to die. "Now we are going to visit," she said in her firm way, and we visited. I let her do the talking. Here was the same horrible story of war I had heard so often; that is, the same except the note of despair was missing. She was born in Russia, fled to Germany during the time of the German army's retreat, lived in refugee camps for six years. She was alone; the rest of the family migrated to America years ago.

It took many years of waiting and trying again and again before she finally passed her health examination so that she could emigrate. Once during camp life in Europe the doctor sent her to the camp hospital when she insisted she was not ill. "The hospital was very depressing. The thing that saved me," she continued, "was the fact that there was a very sick child for whom I cared day and night and forgot my own troubles."

Our American food did not appeal to her, least of all the toast. She called it "Schuleder" (shoe leather) and gave up trying to eat it. She ate so very little but did not want to waste anything, so she put half a ham sandwich in her small black traveling bag. I wonder whether she ate it on the plane.

When I asked her whether she was not afraid to travel by air she stated resolutely, "No, God is the same on land, sea, or in the air, and He will take care of me." And I knew that He would.

Community Acquaintance Program

The annual General Conference Council of Boards will be held in Newton, Kansas, this year during the week of December 3 to 8. Most of the Boards and Committees are scheduled to meet in the First Mennonite Church on First Street, although some of them may meet at Headquarters at 722 Main.

In connection with the Council of Boards a rather extensive community acquaintance effort will be made. On Sunday morning of December 7 more than forty churches will have members of the Council of Boards as guest speakers who will present inspirational Gospel messages.

For the evening of Sunday, December 7, seven regional union meetings will be held in that many communities of our Mennonite churches. Able speakers who are thoroughly acquainted with Conference work will represent the four major Boards and share with our constituency some of the inspiration received at the Council of Boards and bring information regarding the world-wide service which we have undertaken in obedience to the Lord's call.

The following centers have been chosen and the churches of these areas are invited to dismiss their own services for the evening and join in this union effort. Everyone is most cordially invited to attend and avail themselves of this unique opportunity to get a larger vision of the task to which the Lord of the Vineyard has called us: 1. Buhler-Inman, 2. Hillsboro, 3. Newton, 4. Pretty Prairie, 5. Goessel, 6. Moundridge, and 7. Whitewater-Elbing.

The following is a general outline of the evening service which will be held in each of the seven areas:

Opening Hymn
Devotional Meditation
"Training for Service Through Schools and Literature"
"Faith Working Through Love"
Special Music
"Reaching the Unreached for Christ"
"Enlisting the Material for the Spiritual"
Illustrated Presentation of Conference Program
Offering for Conference Causes
Congregational Hymn
Closing Prayer and Benediction

In times like these there is a great urgency to the Lord's work, both at home and abroad. This is not alone the work of those who will be coming to the Council of Boards. They are your representatives and the work can reach out only as far as you give it support through your earnest prayers and generous support. Let us be much in prayer these days that the Lord may guide and bless the deliberation and planning of each Board and Committee to the glory of God and the salvation of precious souls.

P. K. Regier
Executive Secretary

Our Schools

CANADIAN MENNONITE BIBLE COLLEGE

The theme of our last Saturday prayer meeting was, "Preparations for Service." It was a very timely subject, since every student is seriously contemplating on the possible field of Christian work into which the Lord might send him or her.

On Friday noon the Student Council called a meeting of the Assembly to discuss such matters as: gratis work, ways and means of improving the standard of our spoken languages, and electing the editor for the "Scroll," our College bimonthly Newsletter. Miss Mary Pankratz of Mission City, B. C., was chosen editor. The Student Assembly decided on a few changes to improve the "Scroll."

Monday was a holiday for the College. This gave the students a good opportunity to catch up on studies and term papers. The Social Committee found time to arrange for a special game of volleyball. The Saskatchewan students challenged all Canadian students, but found it rather difficult to win the first game.

The College Choir and Girls' Chorus are busily preparing for Christmas programs. The Literary and Social Committees are also making plans to bring good cheer to others during that happy season.

On Tuesday night, the Mission Band presented slides depicting life on Matheson Island, off the shores of Lake Winnipeg, where the Canadian Mennonites have started a mission station amongst the Indians and other related groups. Alvin Friesen of Homewood, Manitoba, who has taught school there for two years, told us of his experiences on this field. Our hearts were touched by the great spiritual need that exists among our next door neighbors to the north.

MENNONITE BIBLICAL SEMINARY

Richard Ratzlaff, second year student at the Seminary, preached the dedicatory sermon in the new Deer Creek Mennonite Church, Deer Creek, Oklahoma, Sunday, November 30. He was pastor there from 1948 to 1951. Carl J. Landes is now serving the church.

Ferdinand Ediger, who completed his work at the Seminary this quarter, brought the morning message at the Woodlawn Mennonite Church, Sunday, November 23. Rev. and Mrs. Ediger and son plan to visit friends and relatives in Kansas and Saskatchewan in December and then leave for the mission field in Japan in January.

Mr. and Mrs. Henry Epp, recently of Kitchener, Ontario, but formerly from Mt. Lehman, B. C., will be leaving for Ascunsion, Paraguay, where they will be serving under the General Conference Mission Board. Mr. Epp spoke at the Sunday evening service, November 23.

Peter Dyck, pastor of the Eden Mennonite Church, Moundridge, Kansas, and a student at the Seminary, participated in the Harvest Mission Festival and the annual business meeting of the church, the week end of November 15-17. He also attended a meeting of the Home Mission Committee of the Western District Conference.

Those attending the Middle District Ministers' and Women's Conference from the Seminary were Mr. and Mrs. J. N. Smucker, Mr. and Mrs. Andrew R. Shelly, Mrs. S. F. Pannabecker, Sarah Mae Wiens, and John T. Neufeld.

BLUFFTON COLLEGE

The forty-ninth annual conference of the northwest section of the Ohio Hi-Y and Tri-Hi-Y organization was held on the Bluffton campus on Saturday, November 15. Sessions were held in the A. C. Ramseyer Chapel and in classrooms during the forenoon and afternoon. The dinner meeting was held in the auditorium of Founders Hall, the dinner served by the college. Two hundred fifty high school boys and girls attended the meetings. The main address of the day was given by Dr. Frank D. Slutz of Dayton, Ohio.

The Christmas Oratorio, by Bach, will be presented by the Bluffton Choral Society in Founders Hall, Sunday, December 14, at 8:00 p.m. Soloists for the occasion will be Virginia Archer, Benton Harbor, Michigan, soprano; Lois Oyer, Chicago, Illinois, contralto; Orlo Sprunger, Ada, Ohio, tenor; and Harold Beckett, Lima, Ohio, baritone. The rendition of this oratorio takes the place this year of *The Messiah*, usually given during the Christmas season. *The Messiah* will be presented during the commencement season in commemoration of the fiftieth anniversary of the Choral Society.

Those from the college intending to attend meetings associated with the Council of Boards meeting in Newton, Kansas, in early December are Pres. L. L. Ramseyer, J. S. Schultz, Carl Lehman, Paul R. Shelly, and Robert Kreider from the faculty and George Eicher and Mary Jean Ramseyer, students.

MCC News Notes

Colorado Accepts Kansas I-O's

Five Kansas I-O men began their two years of I-W service at Colorado's University of Denver hospital, November 10, H. B. Schmidt, chairman of the Kansas counseling committee, reported. These were the first out-state men accepted by Colorado. This week Pueblo State hospital is expected to take six to eight more Kansas I-O's. It is expected that Colorado will take some of the overflow of I-O men which other midwestern state Selective Service systems are unable to place.

Two and one-fourth Tons of Clothing Contributed

More than 2¼ tons of garments were gathered by the Franconia conference church in Pennsylvania in October, to clothe some of the world's needy millions. A group of 89 persons gathered and processed the clothing.

Clothing is still urgently needed. Clothing contributions received at MCC centers during October did not equal those of recent months.

More than 800,000 Arabian refugees are entering their fifth year as refugees and need several million pounds of cloth, clothing, footwear, blankets and layettes. Germany has 10 million refugees who need help. Half of South Korea's population of 20,000,000 also needs aid.

To put into action their decision to do relief work in Korea the Mennonite Central Committee has appointed two relief workers and plans to send them to the Far East in early January.

The two men are Dale Weaver of Harper, Kansas, and Ernest Raber of Sugar Creek, Ohio. They have been appointed for three-year terms.

Relief needs in Korea at this time are tremendous. Half of South Korea's population of 20 million needs help. These include refugees, war sufferers, and local destitutes.

In addition Korea has almost 300,000 war widows with 517,000 children under 13 years of age, 25,600 orphans, and 50,000 lepers.

The exact location and nature of the MCC project in Korea will be determined by the two newly-appointed workers with Dale Nebel, Far Eastern MCC director, and Dallas Voran, first MCC relief worker in Korea. Voran is now working with United Nations Civil Assistance Command in Korea, which was set up to care for refugees and to aid in the prevention of disease and starvation.

Considered as possible MCC projects in Korea are the establishment of medical clinics (including dental) and community and child welfare centers, and facilities for sewing, shoemaking, textile work, printing, education, and arts and crafts.

By establishing such projects MCC personnel will be able to work in a community of Korean people. This will give them an opportunity to render a spiritual testimony. They will have occasions to indicate just what has motivated them to aid Korea's sufferers. These projects will also be the means of distributing material aid from MCC as well as other sources.

Heerewegen, Holland—More than 80 persons attended the annual fall European Mennonite Central Committee workers conference held here October 30 to November 2.

Almost all MCC workers in Europe attended. Also attending were the PAX men, their leaders, and several European staff members.

Two Dutch ministers, Hylkema and Brusewitz, led Bible studies and contributed to the success of the conference through their fellowship with the group.

Discussion of business was held to a minimum. It was felt the workers needed an opportunity for spiritual renewal and a deepening of fellowship with one another and with God, Dr. H. A. Fast, European MCC director, reported. Expressions of appreciation voiced by those attending indicate the emphasis was rightly conceived and probably should in a sense point the way for future conferences, Dr. Fast commented.

A group discussion on the subject, "When Jesus saw the multitudes, He had compassion on them," led to an analysis of what human needs Jesus saw and what needs He would see on the European field. This discussion led to a helpful exchange of ideas and concerns.

Representatives of the Dutch Mennonite youth group met with the MCC group one evening. A report picturing something of the work and spirit of the Dutch Mennonite youth was presented.

Planning Korean Relief Projects

Dale Nobel, Far Eastern MCC director, arrived in Pusan, Korea, Nov. 16, and will be working with Dallas Voran, first MCC relief worker in Korea, planning the location and nature of relief projects MCC will be carrying on in that country. He will spend two weeks surveying the field and then return to Far Eastern headquarters in Osaka, Japan.

Jottings

—**Bethany Church, Freeman, South Dakota:** It is now five months since Rev. and Mrs. Lester Hostetler have come to Bethany to take over the pastorate. A warm reception was given them in the church parlors shortly after their arrival, and installation services took place one week later. On October 5, twelve new members were admitted by baptism and eight others were received by letter. Nine children were presented at special consecration services. Our congregation has devoted two Sunday evenings enjoying a Saengerfest. On October 15, Mrs. John K. Hofer, Jr., of San Francisco, California, passed away at the age of twenty-nine. Our heart-felt sympathy is extended to Mr. Hofer. The last two weeks of November our pastor intends to leave on a business trip to Ohio. Recently he spent several days in Chicago in the interest of the new Mennonite Youth Hymnal, which will soon appear. The new parsonage is nearing completion and before very long pastor and Mrs. Hostetler will be able to move in and occupy it.—J. M. Hofer, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** October 19, our church held its annual Harvest Festival. G. S. Stoneback, our pastor had arranged the entire worship service, scripture, anthem, hymns and sermon around the theme of Praise, Thankfulness and Harvest. A fitting climax was the offering for our Mental Hospital at Newton. Members and friends of our church also brought canned goods and foods which were donated to the Goessel and Bethel Homes for the Aged. November 2 a get-acquainted lunch was held in our church. After an informal meal in our Fellowship Hall, new and old members as well as friends met in our Sanctuary, for reports concerning our church budget and our Sunday school and Weekday Church School. The audience was inspired to give more Christian service by the film "Seek Ye First." Besides seeing the pictures we heard a record recording of the duties of church members. Our church doors are open seven days and evenings a week for a varied program of religious and recreational activities.—Mrs. John H. Gaeddert, Corr.

—**Goessel Church, Goessel, Kansas:** We were privileged to have J. W. Nickel, pastor of the Hillsboro Mennonite Church, bring us a number of inspiring messages recently. Three of our church members have passed away in the recent past. They were: Abe Reimer of Goessel, who had been ill for a number of years; Milton Banman, who died as a result of a car accident; and Abr. Boese, aged 92, who passed away in his sleep. The Western District Ministerial Conference was in our church on October 14.—Corr.

—**Grace Church, Enid, Oklahoma:** Sunday, September 14, we greatly enjoyed the presence and heart-stirring sermon of Pres. Raemiller, of the Gospel Missionary Union, who was enroute to help establish a new mission station. The following Monday evening our men's chorus gave a program at the county jail. The Oklahoma convention was attended by a part of our congregation on September 26. The "Youth For Christ" campaign was again held in our city, October 18-November 2, with the various churches co-operating. Sinners were saved, Christians revived and faith strengthened. Bob Cook was the speaker. The mission society met October 2. A very interesting letter was read by Mrs. Jacob Kliewer from the Voth family in Japan relating the nature, outline and location of their work, which is progressing rapidly. October 26 three young people were united with our church by letter. They were Mr. and Mrs. Melvin Schultz and Mrs. Richard Froese. At the same service a letter was read from H. N. Harder asking our prayers in behalf of their critical trial and operation that Mrs. Harder was to undergo October 31. We pray for her recovery. —Mrs. F. Koehn, Corr.

—**Grace Church, Pandora, Ohio:** The women's missionary society had an all-day sewing, November 6, at which time they made 24 comforters, and collected new and used clothing for relief. Our pastor, E. J. Bohn, who attended the World Conference in Switzerland last summer, shared with us some of his experiences on his trip, accompanied with slides, in a series of Sunday evening addresses. Mrs. Verna Rouse, another member of our church who attended the Conference and visited Palestine also showed some of her slides on two Sunday evenings. Some recent guest speakers were: L. L. Ramseyer, who preached Sunday morning, November 9, in the absence of our pastor, who was conducting meetings at Normal, Illinois; Rev. and Mrs. Paul Wenger, missionaries from India; Sylvan Lehman of Lima, who spoke to us about their mission work in that city. Our church has been undergoing extensive changes, including a new kitchen, remodeled beginner's room, an automatic oil heating unit, committee room. These will be finished in the near future at which time a dedication will be held. —Susan Steiner, Corr.

—**Bethel Church, Inman, Kansas:** On November 2, we had a farewell for our young men who have already had their physical examinations, in view of their two-year service for the government; all of these have registered as C.O.'s. November 5-7, Brother W. F. Unruh conducted a Christian Leadership Training Institute in our church. Our annual Sunday school business meeting was held November 10. A daughter, Terresa Lynn, was born to Mr. and Mrs. Homer Pankratz on October 23.—Mrs. A. F. Enns, Corr.

—**Bethesda Church, Henderson, Nebraska:** Pictures of the Holy Land were shown by pastor Nickel Sunday evening, November 2. Funeral services for Donald E. Friesen were held October 23. He was born November 4, 1930, and died October 20, 1952. His death was due to a heart attack. We have all missed his going so suddenly, but the Lord knows best. Bible study and prayer services were again held on Tuesday. We have been studying Acts. H. D. Epp and pastor Nickel attended the Northern District Ministers' Conference, November 11-13. The conference met in the Bethany Church, Freeman, South Dakota.—Mrs. P. L. Wall, Corr.

—**First Church, Philadelphia, Pennsylvania:** C. F. Derstine has concluded a series of meetings in our church. Beth Ann Bedsworth came to live in the parsonage on September 13. Our church annex has been recently painted, and new window sills installed. The community churches held a Thanksgiving service at ten o'clock on that day. Sunday school department is buying 100 chairs for the junior department. Arthur Keiser, missionary to Colombia, will be with us on December 11.—Corr.

—**Springfield Church, Pleasant Valley, Pennsylvania:** At our recent Christian Endeavor meeting we were privileged to have the showing of the film "The DeShazer Story," just released. At our fall communion we received three new members. Our Rally Day offering, which was mostly contributed in dime cards, amounted to $374.20. This offering went towards our building fund. The new addition to the church is nearing completion. On November 30, the Perkiomen Valley male chorus will present a sacred concert. Plans are now being made for the thirtieth anniversary of the Ladies' Aid and Missionary Society to be held next month with the neighboring societies of the conference as our guests.—Mrs. Marvin C. Rosenberger, Corr.

—**Grace Church, Enid, Oklahoma:** Even when we bask in the sunshine of God's grace we must encounter shadows. We feel deeply with those who mourn the passing of their loved one, Benjamin Boehs, on October 10. He was buried October 12. Brother Boehs was a former member and active worker of the Zoar Church of Goltry, Oklahoma. We have enjoyed the long period of Indian Summer this Fall and are still waiting on the Lord for rain. The drouth is being keenly felt in many states. Leo Thomas of O. B. A. Academy delivered the morning message Sunday, November 9. Our pastor held meetings recently in Greenfield church, Oklahoma.—Corr.

—**First Church, McPherson, Kansas:** Communion services were observed October 5 during the morning worship. Some of the young people attended the C. E. convention at Pawnee Rock, Kansas. Several women attended the women's missionary meeting at the Alexanderwohl church, October 14. The county teachers' dinner was served in the church basement by the ladies. Dr. Metzler of McPherson College was in charge of the worship service, in the absence of Roland Goering who was conducting a series of meetings in the First Church, Hutchinson, Kansas, October 26 to November 2. "Building Lasting Peace," was the theme for World Community services, November 7. It was sponsored by McPherson Council of Church Women, with Clifton E. Rash of the American Leprosy Mission as the speaker. We celebrated Harvest Festival and enjoyed a fellowship dinner at noon, November 9. George Stoneback, of the Lorraine Avenue Church, Wichita, Kansas, was the guest speaker, and he also conducted a series of meetings to November 14. —Corr.

—**Stirling Church, Kitchener, Ontario, Canada:** Twenty-seven members were received in a service November 2. Nineteen of these were received by baptism and eight by confession. This is the largest number to join with the church in any one service. The communion service held the following Sunday also marked an inspirational and encouraging milestone when the largest number of believers in the history of the church fellowshiped in this service. More than 150 attended the W.M.S. annual Fellowship Dinner to which the women invited their husbands, and the Brotherhood members and their wives. This dinner was held November 13. It was the first time the new kitchen and new dining room facilities were used. The program after the dinner was under the chairmanship of Alson Weber and included numbers by the Brotherhood Male Quartet, a solo "Bless This House" by Diane Rohr, and group singing led by Pastor W. Ulrich. Mrs. W. Ulrich gave the devotional. Miss Stella Cressman gave a reading. The speaker of the evening was Bertha M. Millar who had just returned from three months' vacation in Europe and shared some of her holiday experiences with the group. U. K. Weber, pastor emeritus, offered the closing prayer.—Corr.

—**Tabor Church, Newton, Kansas:** Our congregation donated $950.00 for relief, the major portion of which was used for meat canning. Some of the money was used for wheat. On November 11, a number of the members canned the meat at Hillsboro. Our weekly family night Bible study, choir practice and teacher training is again meeting, and all teachers have been chosen. A number of young people have just left, or will leave soon, for voluntary service. They are: Mr. and Mrs. Robert C. Unruh, Mr. and Mrs. Irvin Koehn, Mr. and Mrs. Ernie Voth, and Roland Funk. They are assisting in general and in mental hospitals. Tony Unruh has arrived in Europe where he is serving. We had our yearly week of meetings this month. Edmund Miller conducted the very inspirational meetings, dealing with various prophets. —Corr.

—**Friedensbreg Church,** Avon, South Dakota: October 5, a reception was given to our new minister and wife, Rev. and Mrs. Emil Krahn, from Langdon, North Dakota. H. D. Burkholder, from Grace Bible Institute had come for the day to bring the message. A fellowship dinner was served at the noon hour, November 2. Solomon Mouttet from the Go Ye Mission was with us and told of the work, and stressed the thought that more workers are needed. November 9, Miss Leola Schultz, from Bloomfield, Montana, was with us. She is the director of the voluntary service under our Conference. She also represents the Young People's Union. She gave an illustrated talk with slides from the different fields. Sunday, Novmber 16, the church had the Harvest and Mission Festival. Mr. and Mrs. Virgil Dirks from Wichita, Kansas, missionary candidates, had come for the day to bring the message. Also Miss Esther Sibert, returned missionary from Africa, had come and told of the great need of the Gospel in Africa. The church was filled with many visitors and a fellowship meal was served to all. The church work is going as usual, and we have been blessed with so many good meetings.—H. C. Ewert, Corr.

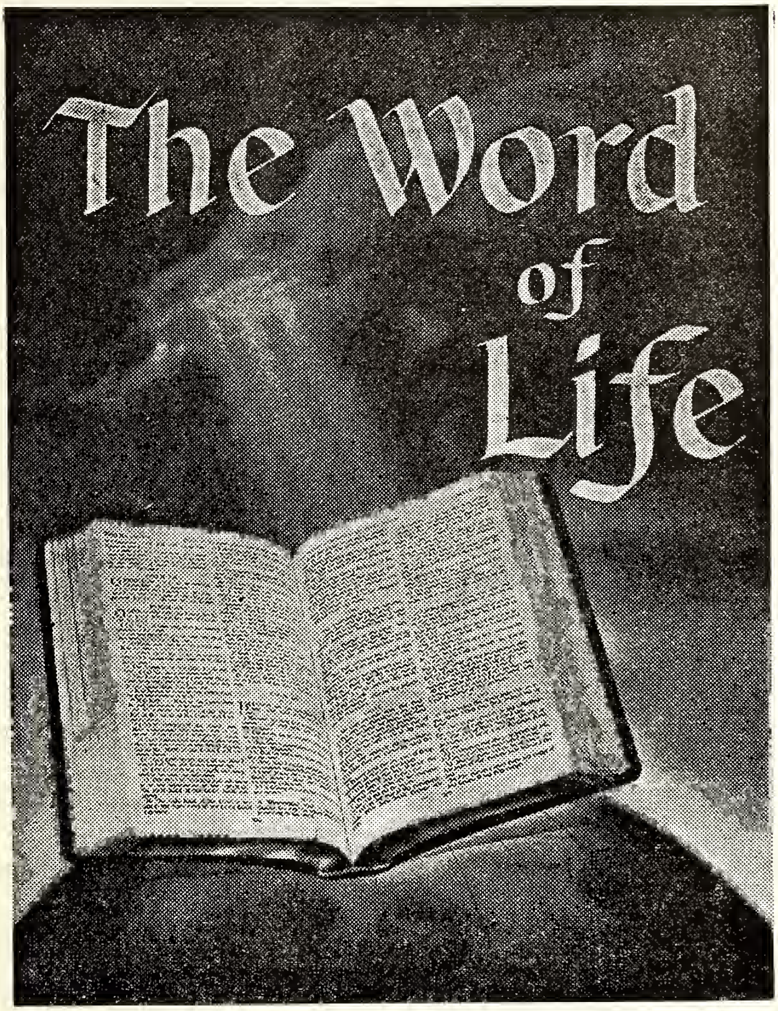
BOOK REVIEW

(Continued from page 763)

our ideals of nonresistance, although it does not endorse them completely. In her foreword th author states that she did research in seventeenth century history to make sure the social and economic background of the story is correct; the plot in fictional. **Sign of the Golden Fish** is one of the Land of the Free series each of which is about a distinct national group which emigrated to the United States.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



MENNONITE LIBRARY BIBLICAL SEMINARY

Book of books, our people's strength
Statesman's, teacher's, hero's treasure;
Bringing freedom, spreading truth,
Shedding light that none can measure.
Wisdom comes to those who know thee;
All the best we have we owe thee.

Praise we God, Who hath inspired
Those whose wisdom still directs us;
Praise Him for the Word made flesh,
For the Spirit which protects us.
Light of knowledge ever burning,
Shed on us Thy deathless learning.

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"We search the world for truth; we call
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-field of the soul;
And, weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read."

WHITTIER

The Mennonite

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Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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LET YOUR PASTOR KNOW

Mrs. Huff is up the Miff Tree
On a seat fixed good and firm,
And she'd like to tell the pastor
A few things, and make him squirm!

Mrs. Huff was sick abed, sir,
Yes, sir, sick abed a week;
And the pastor didn't call, sir,
Never even took a peek.

Wasn't that enough, enough sir
To provoke a saint to wrath?
And to make a Christian pilgrim
Wander from the churchly path?

When I asked her if the doctor
Called to see her, she said "sure";
And she looked as if she thought I
Needed some good strong mind cure.

Then I asked her how the doctor knew
That sickness laid her low,
And she said that she had called him
On the phone and told him so.

So the doctor called to see her,
But the pastor didn't go,
For the doctor knew that she was ill
And the pastor didn't know.

Now the doctor gets his bill paid
With a nicely written check,
But the pastor—for not knowing,
Simply "gets it in the neck."

A. Q. Bailey, in COVENANT WEEKLY

Charlesville in the Belgian Congo was the scene of the founding of the Congo Inland Mission 40 years ago. That event will be celebrated at their annual Field Conference at Charlesville December 9 to 15. Let us join with them in thankfulness for the new life that has come to thousands in the Belgian Congo during these 40 years. Conditions in Africa are changing. May this anniversary lead us to pray for the insight and wisdom on the part of Board and missionaries which is needed now in presenting Christ.

The next issue of the "Congo Missionary Messenger" will be the annual prayer number. We suggest that you join with many others interested in our Belgian Congo field in this special week of intercession.

—**Board of Missions**

Of Things to Come

Dec. 3-8—Council of Boards meeting, Newton, Kansas

Dec. 14—Universal Bible Sunday.

1953

January 4-11—Week of Prayer.

February 8—Race Relations Sunday.

February 18—Ash Wednesday.

March 29—Palm Sunday.

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-22—General Conference, Jennings Lodge, (near Portland), Ore.

World Wide Bible Reading

THANKSGIVING TO CHRISTMAS 1952

American Bible Society

"THE WORD OF LIFE"

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

Thanksgiving, Nov. 27	Psalms	103
28	Psalms	91
29	Psalms	121
30 Sunday	Psalms	1
December 1	Psalms	27
2	Psalms	46
3	Psalms	90
4	Isaiah	40
5	Isaiah	55
6	Matthew	5:1—26
Sunday, Dec. 7	Matthew	5:27—48
8	Matthew	6:1—18
9	Matthew	6:19—34
10	Matthew	7
11	John	14
12	John	15
13	John	17
Universal Bible Sunday, Dec. 14	Psalms	23
15	Luke	15
16	Romans	8
17	Romans	12
18	Ephesians	6
19	Philippians	4
20	Revelation	21
Sunday, 21	John	1:1—18
22	Isaiah	53
23	Hebrews	11
24	I. Corinthians	13
Christmas, Dec. 25	Luke	2:1 20

Editorials

THE ANNUAL MEETING

Already some churches have held their annual meetings. There seems to be a great variation as to the time of year to hold such meetings. Some hold them in early autumn, others on Thanksgiving Day, still others on New Year's day or later. Those who hold them early have a decided advantage in that the various officers can plan and begin their work promptly at the beginning of the New Year.

One of the main problems seems to be to have a good attendance at such meetings. In some churches as few as ten per cent of the membership attend. This is not as it should be. Is it because annual meetings are too dull and not spiritually uplifting? Is is because we have not found the proper time of day or week to hold them? Is it because only a few of the members care what the church plans or does? Or is it, perhaps, a combination of these and other reasons?

Each church should search out the real cause of poor attendance—where such exists—and seriously seek to remedy the cause. It is not enough to say that if the majority of the people are not interested we will work with those few who are. It is important to find out WHY more are not interested.

PLANNING THE CHURCH BUDGET

In planning the annual church budget, one question to be kept in mind is the proportion of money used on the church itself as compared with the amount used for missions, relief, benevolences. Christian education and other Kingdom work outside the immediate community. A study of this problem brings some interesting results. In one large district it is discovered that while the amount of money used on the churches themselves has increased, the amount for "others" has taken a drop.

Churches differ widely in this matter. Some churches give far more for the Kingdom work outside of their community than they use on themselves. In other cases more is spent for local maintenance than for all causes outside their own circle. Some hold to the general pattern that they should spend at least as much for the work of the Lord outside of their own local church as they do for themselves.

It is just as true of churches as it is of individuals: they that would merely save themselves will lose their vitality, while those who lose themselves for the Gospel will really find themselves. The church which has a large budget for its own maintenance and a small one for general Kingdom work is losing out. To love others as ourselves, and the Kingdom of God above all else, should we not give AT LEAST as much for outside causes as we do for ourselves? As we mount the uneasy spiral of inflation, we need also to push up our giving. The dollar is not what it used to be, even though much of our giving still is.

A MIRROR OF THE SOUL

There are many reasons why people read the Bible. Some read it because they feel they ought, even if they get little out of it. Others read it as they might read a book of history. Still others search it for fine phrases and good mottoes.

Perhaps we could all profit by coming to the Bible as one faces a mirror: to see ourselves reflected therein. For in a sense the Bible is a mirror of the soul which reflects our own inner longings and moods, our struggles and temptations, our joys and sorrows. In it we may find a likeness of ourselves, perhaps as the prodigal son, or the man who passed by on the other side, or the timid disciple, or even the one who denied his Lord.

But as a mirror it also reflects God to us; His glory and goodness; His love and mercy; His righteousness and judgment. Something of His divine character flashes into our souls.

A mirror is of little use if we pay no heed to what it reveals. As we look into this spiritual mirror and see something amiss in our own lives we could well pause and have God make the correction needed. Or as the light of God shines into our hearts we should open wide the door to Him. By using the Bible as a soul's mirror it becomes much more than a mirror.

ANYWHERE—PROVIDED IT IS FORWARD

This is said to have been David Livingstone's motto. It suggests that there be no standing still and that we certainly should not go backward. Perhaps our difficulty is in knowing what really is forward. Evidently some of the things called progress would not be so considered by Christ.

There is a going forward in material things which might mean backward in spiritual life. There might be progress in making more money but a decline in the way it is used. There could be advance in temporal power which might well be a decline of faith in God.

No doubt what Livingstone really had in mind was anywhere—provided it is forward with Christ. Then the Christian pilgrim can advance with safety on his journey and in his spiritual growth. As we already look ahead into the new year, we hope to go forward with Christ—anywhere. May our prayer be to know the difference between progress and decline, and to possess the willingness and determination to go anywhere He leads us.

Perhaps the hard word is "anywhere." Often we have our own ideas as to where we want to go and are rather determined to follow our own route. We are not always careful to make our plans under God's guidance. When they are submitted to Him and have His stamp of approval, then it will be forward.

The Bible

BY HENRY VAN DYKE*

BORN in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the place of the monarch to tell him that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God.

CHILDREN listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely.

THE wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love, friendship, sympathy, devotion, memory, and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

NO man is poor or desolate who has this trea-

(Continued on page 773)

The Word of Life

From the pages of this Book
A mother takes the Word of Life
And gives it to her son.

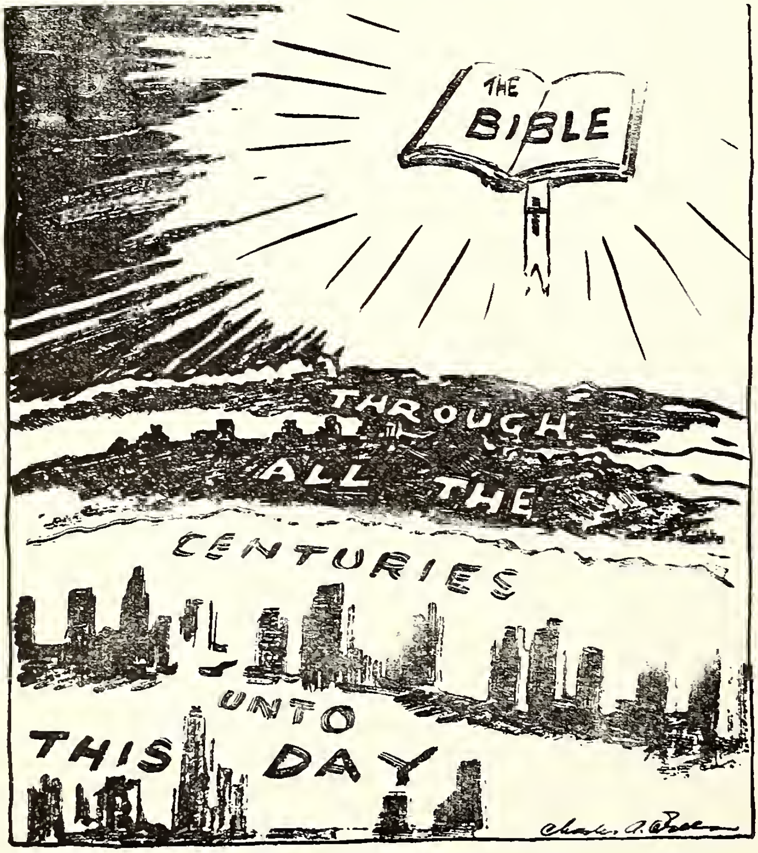
She tells him of Beginnings—
Of God's creative thoughts,
And how, when God created man,
He made him free to choose
Between the right and wrong
And gave him the ability to think
The thoughts of his Creator after Him.

She tells him too of Jesus, God's own Son,
Who lived and died and rose again
That men might see the beauty of His Life,
And feel the strength of His redeeming Love,
And know the pow'r of Immortality.

But more than this—a mother tells her son
How all his thoughts and deeds
Must constantly be ordered so
That in his life God's Will is done;
That, in surrendering his will to God,
He will find Peace which passes understanding
And is eternally man's highest good.

—Helen H. Mueller
in Missionary News and Notes

Unfailing Light



UNFAILING LIGHT
BY CHARLES A. WELLS

The meaning and value for life found in the Holy Scripture does not diminish. With the recent publication of the New Revised Translations of the Bible, the eternal "best-seller" continues to reveal the immense attraction it has for all mankind. As a matchless portrayal of the nature of man and the nature of God, it provides each succeeding generation with the illumination needed to give direction and purpose in life. As men continue to prod and dig into the ruins of old civilizations, the Bible has had its records verified time and again. Even in the industrial development of the new State of Israel, old Bible records are proving invaluable in locating long-forgotten resources of ores and minerals. But we do not need to live in Israel for the Bible to uncover treasures of great worth. Its pages are replete with the greatest literature and wisdom in the possession of man. Do not fail to keep these treasures open to you and your family by the daily reading of God's Word.

The One Hope of the World

The most important business for every individual is just to live. We go to school, we go to church, we even go to college,—we go to work, we go out to play, but, whatever we do or wherever we do it, it is in pursuit of the most important business in the world,—the business of living.

And yet, living is more than a mere business. It is a science and an art. We must be about it every moment of our existence, so that we can get the most that there is to be had out of the years that life gives us.

Every moment should be filled with living. Every experience should make us more alive and capable of still better living. The thoughts we think and the planning that we do, the work we carry on, the indulgences we enjoy and the gratifications that we deny ourselves,—all should contribute to getting more and more happiness, satisfaction and fulfilment out of living.

How can we do that?

If each one of us had to start from scratch and learn everything we need to know, right from the very beginning and through the method of trial and error,—why then life would be over before we had really learned to live. None of us can escape, nor do we wish to escape all experience, for it is through experience that we grow.

But we need not spend all the precious years in re-learning what others have learned before us. We can and should benefit from the recorded knowledge and wisdom that the generations before us have distilled from their experience, and then go on to learn from where they left off. It is so that future generations may benefit from our living even as we have benefited from the living of those who went on before us.

There is a great lore of learning and an inexhaustible well of wisdom available to us in the greatest textbook ever given to man,—with guideposts for every possible course of action.

It is the greatest of all books for all time. In it are the laws and principles by which man can get the most out of life, through which he can achieve the highest measure of success and fulfilment in living.

That Book is yours to have, to read, to study, to follow.

It is the law of life. It is the greatest of all literature. From it more great writers and thinkers have been developed than from any other source open to man. In it are the basic secrets of science, art and understanding.

It belongs to us. No one sect or denomination or creed can claim this Book all for its own. Catholic, Protestant and Jew,—all of us can go to the Book and find there the great common denominator of understanding that makes possible the brotherhood of man under the Fatherhood of God.

It is the way of peace, prosperity and happiness, if we will but read, understand and obey. We must strive without ceasing, to apply in our lives the truths that come to us in consequence of that reading. And then we shall grasp the mighty gift that is offered to us in the first Psalm. Let me quote:

> "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

There we have no idle promise. It points to the core of truth which opens every field of mystery to the mastery of man. It is a statement of inexorable cause and effect. If we will read regularly from the Bible and meditate carefully and deeply on what we read, then we shall find the key to basic wisdom, and of us it shall be said that we are like unto trees by the rivers of water, nourished by inexhaustible streams of knowledge and wisdom, power and enduring strength, that we shall not wither, and that whatsoever we do in the spirit of those truths shall prosper.

It is a promise that the lives of devoted men have demonstrated again and again over the centuries that man has had the means of reaching to the heart of God, and finding in His Book and in the nature of things as they are, the wisdom we need for fulfilment in living.

Take out your Bible. Read from it every day. Think on what you read and encourage every member of your family to do likewise. Perhaps, in many a home in our land, we may restore what was once the roots of our national life, family worship with reading from the Bible and simple prayer to God. And thus shall we build in each community the foundations on which our national life must ultimately rest,—without which it is doomed to fall and finally fade away.

THE BIBLE

(Continued from page 772)

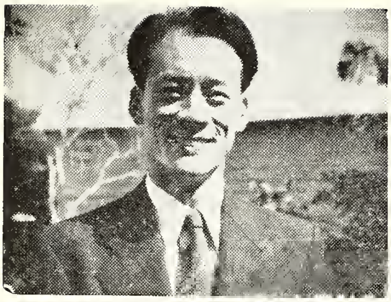
sure for his own. When the landscape darkens and the trembling pilgrim comes to the valley of the shadow, he is not afraid to enter; he takes the rod and the staff of Scriptures in his hands, he says to his friend and comrade: "Good-bye, we shall meet again!" and, comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

* * *

Abraham Lincoln:

I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man.

Yamada - San



Our first meeting with Takashi Yamada was in an English Bible class. He was definitely a seeker in the Word and realized the burden of his sins. An invitation to come to our home for further instruction in Christianity for those who were interested was given. Yamada-san and another young man, Kondo-san, came to our home and both accepted Christ as their Savior. This was November 20, 1951.

Yamada-san is twenty-six years of age, born in Kobe and has lived here all his life. After completing high school he began working to help support his family. At present he is supporting his parents, two younger brothers and one sister. He studied English in high school and continued his studies later in a Foreign Language Institute. It was here that we first met him.

Since his conversion he has served as our interpreter in Bible classes, Sunday morning services, and for the Kobe Youth for Christ. As a zealous soul winner he has witnessed to many and has been instrumental in leading many of the converts here in Kobe to Christ. It was our happy privilege to baptize him on October 5, 1952. He loves the Lord and his desire is to enter full time Christian service. What a joy to labor with such dear children of the Lord!

The following is his own testimony.

"When I am walking on the street, talking with people, or when I am sitting in a street car, I think of God, Christ and of His Cross, of His precious blood He shed for me, then my heart is filled with boundless joy. As I see many of those who do not know Christ suffering from being the slaves of Satan, I thank God that he has elected me finally and Jesus has transformed me from being the prisoner of sin to the same glorious position in Him. Even though I feel that I am under obligation to those people to tell them about Christ Jesus, this heart happiness I have in Him.

"I do not know how it happened to me but really I have personally experienced that my soul has been changed, my old sinful nature has passed away, and I have become a new creation having eternal life in Jesus. I thank God that "I have been crucified with Christ and it is no longer I that live but Christ liveth in me." When I look back upon myself of one year ago, I did not know then that the Son of God, the Holy, sinless Christ Jesus died for my sins. I did not know either that I was one of those sinners who had been separated from God and was bound to an eternal hell. However, the Bible told me that "all have sinned and come short of the Glory of God," and "the wages of sin is death." These things struck my heart and further searching showed me that "God commendeth His love toward us in that, while we were yet sinners, Christ died for the ungodly." I became convicted of my sins and aware of my sinfulness and helplessness I accepted Christ as my own personal Savior, "For by grace are ye saved," and now I have eternal life in Him. I thank God for this wonderful way of salvation.

"Now that the Christ who died once for my sake and was raised is living in me, I know that He gives me the strength to overcome the power of Satan. He fills my heart with his love and encourages me to spread the Gospel in the world. I continually thank God that I am treated as sorrowful in the world yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything. Praise His Holy Name!"

More Missionaries Arrive in Japan

We arrived here in Kobe Friday evening, October 31, about six o'clock, and our fellow missionaries gave us a royal welcome. The Lord granted us a very pleasant voyage crossing the pacific. Sailing was very smooth except for about two days when the billows rolled and it seemed the sea was trying to trick us to destruction.

Already in Hawaii we were introduced to one of the religions of Japan. A Japanese woman, who believes to have had a direct revelation from God and claims to be equal to Jesus, boarded our ship. About three hundred of her followers gave her a farewell by dancing on the pier for about an hour before the ship embarked. Occasionally they would interrupt their dancing and pray to her. As they danced they appeared to be in a trance uttering strange noises. We were told this new religion had started only a few months ago and already this woman had many followers. (This shows the yearning of the human soul for something outside and beyond themselves. Let us increase in bringing the answer for this felt need. J. T.). Our desire is that the Lord will be able to use us in the preaching of the gospel of the Lord Jesus Christ that its truth might grip the hearts of the Japanese to even a greater extent than any heathen religion.

On board the S.S. President Cleveland, we met many interesting people. We had a very blessed fellowship with the seventeen missionaries traveling to the Far East, two of which were Dr. and Mrs. James R. Graham. Every morning we met for an hour of Bible study.

Yours in Christ's service,

Ruby and Bernard Thiessen

This and That from the Chaco of Paraguay

PETER KLASSEN

Again we were in the Chaco, for three weeks only. A year ago we had really made up our minds not to make such a trip again in August. For in this month one must figure with certainty on sand storms. However we could not well arrange matters otherwise than to travel now. Also the other two brethren who intended to go with us to the council of the church leaders—Brother Federau as representative of Friesland and Brother J. Pries, as representative of Volendam—could not delay the trip any longer because of the approaching spring work.

The sand storm did not fail to come. For days it swept over the camps and through the underbrush (in the Chaco there is no forest, just burshwood, reaching many hundreds of miles). For a few days it came from the north, from the equator, glowingly hot in spite of the winter month, up to 39 degrees Celsius in the shade. During the night came the change, the south storm drove the sand before it, and we had to get out sweaters and overcoats. But we have endured it. And all of the brethren and sisters in the Chaco must endure it throughout the years and the decades.

The trip down we made on the airplane. But the prices have been screwed up so high—it is about as expensive as a trip by airplane to Curitiba, Brazil—that we made the trip back in the cumbersome manner. The trip down lasted a good hour and a half, the trip back four days. We are grateful that we were able to feel the protecting hand of God everywhere.

Soon after our arrival in Fernheim we came into the stream of those participating in the annual conference of ministers and deacons, which took place in Karlsruhe this time. Concerning the work of the conference I cannot report in detail here. The teacher, C. C. Peters, and the Bible School teacher, Sukau—BC had the main work. I too had a share to contribute. I tried to elucidate the conception of righteousness as found in the Bible, especially at hand of the epistle to the Romans. In the closing sermon on Sunday, I spoke on the fruit of righteousness: "Peace"—basing it on Ephesians 2:14—"He is our peace, who hath made both one, and has broken down the middle wall of partition . . . ." with the theme: "One converses together again" (1. God with us, 2. We with one another). Professor Fritz Rienicker, who is known to many Mennonites since the time of 1929-31, says in his "Sprachlicher Schlüssel zum griechischen Neuen Testament" (Linguistic Key to the Greek New Testament), that the meaning of the root-word for peace in the Greek is: "one converses again."

Yes, we could converse together at the conference. Some brethren of the Canadian Menno Colony also took part on all days. We have not always understood each other clearly. But we have respected each other, come to love one another. The poet pastor, Walter Goes, says: "Never forget that the next person has the right to be different than you." This respect for the next person has at times been lacking in the Chaco. In my opinion, here in Fernheim too, all of the rubbish which they are dragging with them from a period of storm and stress, all of the ballast from a time when there was a feud among them—oh, how far, far in the past it lies!—should be thrown overboard, or we will rather say, deep into their thorny brushwood. Nowadays one can no longer afford the luxury, when all of our strength is needed for rebuilding, to reproach one another again and again regarding matters stemming from ancient times.

On two days we five brethren were together, representatives of the churches who are either affiliated with the General Conference or—like our Asuncionites—are being supported by the Mission Board of the Conference. They were the brethren, Elder Jakob Isaak, Elder Hans Rempel, Minister Hans Federau, Jakob Pries, and myself. Our churches together have 2150 members in round numbers. Unfortunately, many baptized Mennonites still remain outside of the churches. Consequently, much remains yet to be done in preparing the way for people to enter the church.—Since we have a number of young people in Brazil and Argentina as students, the support of which goes through our committee, and since various other questions were to be settled: Ministers for Asuncion, mission workers for the churches, matters relating to church building, etc., we had regular work to do. All questions were discussed in a good spirit and with unity of mind. In connection with these conference days and the meetings, we made a trip through the churches in Fernheim and Neuland, especially in the latter colony.

In Neuland Brother Hans Rempel has a considerable staff of mostly young co-workers. One must have sat a whole day with the ministers, deacons and other members of the church council, and then their zeal for labor gives one real joy. Brother Rempel needs such workers badly too, especially since he himself is being hindered more and more in his service by the fact that his eyesight—he had lost one eye in Europe and retained only about forty per cent of his eyesight on the other—is dwindling more and more. He must let other brethren read the text for him when he preaches. The physician of Fernheim, Dr Dollinger, hopes to procure for him again his forty per cent by means of an operation. But this operation can be undertaken only after the cataract is completely ripe. It will not be quite agreeable to Brother Rempel, from whom lamentations are never heard, if I tell of his affliction. Still I believe that I must do so, so that all of you who are able to pray, may intercede in his behalf. For me it was a pleasure to be able to make tours into the villages with him. We want

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How Is Spiritual Assistance Given?

JACOB T. FRIESEN*

(*In the November* 18 *issue of THE MENNONITE Brother Friesen wrote of the great spiritual needs in Germany. Today, he said, we are witnessing an answer to the prayer so frequently given with our gifts, "Lord, use these material things to help not only the body but also the souls of men." Ways for spiritual sharing have opened for the General Conference through the MCC. What follows supplements the previous article and is one of the best descriptions of this phase of our relief and service program we have received.* E.M.E.)

We cannot picture the MCC spiritual ministry in Europe as vividly as a relief distribution or the moving of a shipload of refugees. But certain concrete facts will point the way. As you hurriedly read these lines, pause long enough to ponder the ultimate effect of the work done and the countless testimonies left with people coming in contact with the planned activities or through personal contact with consecrated workers.

1. We are building congregations:

Distances separating our Mennonite refugee families make effective church and community life impossible. Faith and vital Christian living cannot be maintained under these circumstances. We build congregations by building refugee homes. Six hundred families are being gathered in four localities. Each is to be enlarged later. An active church is developing in these centers. Youth meetings, Bible classes, sings, and regular worship services are becoming a part of the life of each settlement. Our young men volunteering to build these homes are often instrumental in initiating an active church life.

We build congregations by assisting in resettling refugee families in a Mennonite community. These not only add numerical strength but provide new interest, and as well a challenge for the local Mennonites to become more active. In a land where the refuge problem is overwhelming, this method of building congregations (Gemeinden) is but one link in a chain that makes possible the regular preaching the Gospel, leading youth to Christ and active participation in the work of the church, pointing children to the Savior, visiting the sick, having group and personal evangelism, missions, schools, and a church centered community life. Building congregations by building refugee homes is a realistic answer to the deepest spiritual need of our Mennonite Brotherhood.

We are building congregations by providing room in MCC centers for Mennonite congregations to meet for worship and other church activities. In addition to the room, the MCC personnel provides active leadership, vision, missionary zeal, and a genuine fellowship by becoming a vital part of the church life. It is our hope that these congregations will become strong enough to reach out to evangelize and to strengthen their missionary outreach as an active congregation no longer needing the help and encouragement of the MCC centers.

2. We are assisting pastors in evangelizing and establishing churches.

Every ordained pastor now in MCC as well as lay members who feel called to render such service are leading or assisting regularly in preaching services, Bible conferences, youth meetings, pastors' study conferences, regular Mennonite conferences, and the many other gatherings. They also take every opportunity to visit families in special needs, pastors' homes, and the homes of leaders who carry heavy responsibilities in order to share their burdens and to lighten their loads or to give them encouragement to undertake even greater tasks for Christ and His church. One MCC worker on long term appointment is devoting his full time to preaching, teaching, and evangelizing in and through the local German Mennonite congregations. He serves regularly at youth meetings, retreats and related opportunities. A vital part of the ministry in MCC is to attend and participate in conferences, councils, and committee meetings related to the Mennonite Brotherhood in Germany. It is difficult to make this work appear as significant as it actually is. Every pastor in a local North American congregation is faced with the same problem when he tries to determine the good he has done or how much his congregation has grown in Christ-likeness. But still the pastor's services are of infinite value.

3. We seek to lead youth

Among the most needy of the needy in Germany is youth. Ideals have been shattered, and ambitions frustrated. Poorly prepared for a vocation and with little hope for work they drift about in an impossible present and a dark future. False teachings, half truths and sin of every description find ready soil in the hearts of these young people. In northern Germany a young man is spending his entire time planning week-end retreats the year around, scheduling youth meetings, leading Bible studies, counseling with youth, leading them to Christ and helping them to find an answer to their deepest spiritual needs. This summer the MCC provided a vehicle, driver, tents and cots for a series of tent camp retreats at the places where youth could draw apart for a week of study and dedication. An MCC worker also served as Bible teacher in these camps. Retreats were also held in southern Germany with MCC personnel participating.

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*Pastor, First Church, Beatrice, Nebraska; now with the MCC in Europe.

Mennonite Voluntary Service is the German parallel to our American V.S. program. It is an outgrowth of MCC summer and year around V.S. projects in Germany. Every camp includes MCC personnel with American young people and youth of various countries working shoulder to shoulder. Projects for work are chosen to provide the most effective witness to campers as well as the community. The spiritual life is stressed and every camper is presented with the claims of Christ in Bible Studies, devotional life, and group discussions. Invariably the meaning of discipleship, nonresistance, and witnessing become the center of camp discussions. Pastors in MCC keep in close touch with camps through visits and spiritual leadership. Local German pastors are also invited to participate. Similar to MVS and VS is the unit of PAX boys (C.O.'s from America) which gives an inspiring testimony to other youth with whom they come in contact or who learn of this service of building refugee houses. Special youth leaders conferences and peace seminars are planned regularly providing for a vital ministry to youth. These various channels of witnessing are open to non-Mennonites as well as German Mennonites.

4. We teach children.

Here again we confront a need of overwhelming dimension. Two children's homes and four neighborhood centers provide opportunity for an intensive daily ministry to the children through Bible study, singing, stories and group activity. One MCC worker devotes full time to work with children. By meeting in rented rooms, private homes, or in MCC centers, she maintains a full weekly schedule of Bible classes, flannelgraph stories and related children's activity including knitting, sewing, etc. The eager participation of these children is evidence of the need. The final result of seeds sown in the hearts and minds of children only God can know. Teaching materials to be used with children are desperately needed. Two MCC people and a German translator are engaged in rewriting, adapting and translating Engilsh Daily Vacation Bible School materials from the Scottdale series. Partial editions have been appearing since 1951 in mimeographed form. These have been received enthusiastically. The demand for these materials reached far beyond our own Mennonite circle. We should produce them in larger quantities. Children's camps and Vacation Bible Schools are held in most every MCC center or in rented quarters. New teaching materials are used in these schools. German leadership is drawn into the teaching staff in order to demonstrate to them the value of these materials and to help them to become proficient in using them.

5. We have a message for non-Mennonites.

(Continued on next page)

A SOURCE OF ABIDING JOY

God has created us for himself and to enjoy his fellowship.

Why then do we find so many people lacking that joy, which God meant for them? Sorrow, dissatisfaction, and worry is written on the faces of the great majority of men. Instead of blaming themselves for this condition, they blame time, circumstances, bad luck, men, God, and what not.

Joy, deep, satisfying, overflowing joy, is a gift of God, and is given conditionally. It goes without saying, that people who forget God and disregard the laws of nature—which is the law of God—can never experience that inner, satisfying, abiding joy. As long as a son is not in harmony with his father the homelife brings him no real joy.

But even to those who love Christ there are degrees of joy. Christ, in the night in which he was betrayed said to his disciples: "Ask and you shall receive, that your joy may be made full" (John 16: 24). In coming to Christ and in following him the disciples had found deep joy, but as yet they had not reached that fullness of joy, which comes only through communion with God in prayer.

It is to be feared that many, who confess the name of Christ, have not as yet begun to realize the joy there is in prayer. If they had, they would be constant attendants at our midweek prayer meetings and practice family prayers at home as well as private prayers. Most of us have at one time or another been in that unfortunate company, robbing ourselves of the source of abiding joy which comes to us only by availing ourselves of the privileges that are ours.

1. **There is joy in praying.** It is then we commune with God as children with their father. Sacred hour, when we speak to God and he listens, and he speaks to us and we listen! There is joy in prayer, whether we pray in the closet or at prayer meetings.

2. **There is joy in answered prayers.** "Ask and you shall receive." Do you believe Christ meant what he said? "Surely," you say, "I do." Then why do you not ask more, when there are thousands upon thousands of objects for which to pray?

3. **There is power in prayer.** After having met God in the morning we are ready to meet burdened humanity during the day and become a power in their lives, drawing them heavenward. This is the abundant life of which our Master speaks (John 10: 10).

Do you want this abundant, abiding joy? It can be yours, if you are willing to pay the price.

—**Covenant Weekly**

Dr. Helen Keller:

Unless we form the habit of going to the Bible in bright moments as well as in trouble, we cannot fully respond to its consolations, because we lack equilibrium between light and darkness.

John Foster Dulles:

The Bible means to me that there is a God, that He has purposes for men and that each of us has the task to find and immerse himself in the stream of the Divine purpose.

HOW IS SPIRITUAL ASSISTANCE GIVEN?

(Continued from page 777)

Almost every activity and contact mentioned above reaches beyond our Mennonite brotherhood directly or indirectly. We are also engaged in work that is just for the larger Christian fellowship. A vital work of witnessing and personal counseling is being carried on by MCC workers loaned to other organizations. Five MCC workers were working with the International Refugee Organization in interviewing refugees, giving help for migration but also taking a keen personal interest in each refugee and seeking to minister also to their spiritual needs. One MCC worker is serving as the director of the religious life of the most active neighborhood center in Berlin started by the MCC but now operated by a Board of German representatives. This ministry is a vital outreach to a totally non-Mennonite constituency. In recent years one worker from MCC has been directing a program of spiritual ministry to German students in teacher colleges. Through Bible studies, conferences, and personal counseling, this ministry has developed into a movement within student teacher training schools carrying with it a genuine evangelical and warm personal faith that is changing hearts and lives of future teachers of German children. A very effective contact and witness to non-Mennonite people has been maintained through the international work camps. MCC offices are continually answering inquiries of what the Mennonites believe. Personal replies and pamphlets are sent without charge to every inquiry. Gospel tracts are given to beggars that come to the door to ask for food or clothing. Questions on peace and nonresistance are answered in personal interviews. Peace literature available in the German is given freely.

Is This What You Want?

Much more might be said of work known to us in MCC as the continuing spiritual ministry but this will point the way for all who are anxious to know a few of the facts. Do you want work to continue in this general direction? Do you see this work as a direct answer to your own prayers? In the past year we have had an effective spiritual ministry. We must honestly say however, that this program is being crippled by a lack of contributions.

The emptiest and most unhappy occupation in the world is that of trying to act like a Christian when you are not a Christian. Religion is a lift and not a drag. When I ride an elevator I don't stoop down and take hold of the edge of the elevator to try to help it get up to the tenth floor. I usually lean back in one of the corners and say to myself, "This is a good deal." I have heard people say, "I am going to live right if it kills me." From the looks of some of the people to whom I preach, I have been led to believe that that is exactly what is happening. Living the Christian life never killed anyone, but trying to live a Christian when you are not one does place you in the hands of death.

C. Gordon Bayless in
And Be Ye Saved (Revell)

THIS AND THAT FROM PARAGUAY

(Continued from page 775)

to remember him, as well as the wife and the six children under twelve years of age.

In Neuland, Sister Marie Regier from Whitewater, Kansas, also does good service. On two days she teaches in the Central School. And aside from this, she makes herself helpful to the women's organizations in the villages, as well as to many individual women and families. According to what she says, she is very gladly in that far corner of the Chaco. In a simple, unobtrusive manner she does tirelessly whatever is to be done there. The church is very grateful to her for this. On the day when the brethren of the church council had their monthly consultation, Sister Regier assembled their wives at her place and discussed with them many questions of service in the home and in the church. The women also remained with her for the meals. It was the first time that such a meeting occurred and for that reason seemed somewhat strange. But they have liked it so well that it will not remain the first and only time.

It is necessary too, that not only the women, but they especially, receive some encouragement now and then in the drab monotony of life in the bush, so remote from the world. And here I will tell a little story, which for the women, (and the men too) in all the world will clarify a bit the situation of our people in Paraguay:

On a hot day, on which the sand storm was lashing across the land, we sat under the sheltering roof of Uncle Klaas Wiebe in Neuendorf, who is quite old. It was about three o'clock in the afternoon. Surprisingly, there suddenly comes running a girl, perhaps fifteen years of age, the granddaughter of Uncle Klaas, on foot through all the raging weather from Neuhorst, about 5 kilometers distant. First of all she greedily drains some beakers of water. In response to the question what was driving her out now, she says quite calmly that she will quickly have to run the remaining three kilometers to Neu-Halbstadt yet, for in the co-op store there is for each family a small spool of—thread! Shall I add any remarks to this? Have you ever heard that one can be much perplexed on account of a spool of thread?

With the coming of December it will be two years since we undertook the service in the church and community in Asuncion. Then we intend to leave Asuncion. First of all we are going to Brazil, to our South American home, which we would not like to give up again. Most likely the trip will be made by way of Argentina and Uruguay. And will we come once more to Paraguay, but then to the churches in the settlements? It is possible. It is in God's hand.

A fraternal greeting to all friends in the North, in the South, and across the ocean.

Nobody knows how old the human race is, but all agree it is old enough to know better.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Gulfport - No Dull Moments

ORLO KAUFFMAN

"Do you have work at the house?"

"Yes, but we'll need to call Mr. Evans and have him bring the flooring within the next few days," replied Henry.

"You and Jack may continue on the house."

"I brought lumber for the backstop yesterday, Joe. I suggest that you start on the basketball goals for Pass Christian."

"Since you have been working on the bed, John, would you want to continue after you and Pearl return from the schools? We should complete it in the near future. We've kept putting it off for some time."

After the assignments each proceeds to the work for the day. Sara to the kitchen, Mildred to the laundry or to prepare for the sewing classes, Pearl makes last minute preparations for the day's teaching and Adam prepares for his work with the Health Department. As for myself, I try to devote my Mondays to preparation for the high school classes which I teach on Wednesday and Thursday. The day however usually has its share of interruptions. The first to interrupt this morning is the telephone.

"Camp Landon?"

"You folks make chairs for Sunday schools?"

"Yes, sir."

"Rev. Brown told me about the chairs he bought for his church. Could we get some for our church?"

After quoting prices and offering to build tables to accompany the chairs I again settle down to my lesson. This however is not the only interruption for before long a vehicle drives into the yard.

"Is this the place where they make outside toilets?"

"Yes, sir. Would you like to see the parts?"

In a short time a sale is made. Again I return to my studies.

The camp equipment, the majority of which has already served beyond its life expectancy, also needs its share of attention. Today it's the refrigerator. This however requires a trained repairman so I call him. He comes after dinner and does the necessary repairing. We hope he will not return for a long time.

At the supper table choir practice is announced. The recreation committee inquires about a volleyball game after choir practice and everyone is enthused.

"Each of you may continue with the projects you worked on yesterday. This afternoon however, we need to deliver a privy to Gulfport. Perhaps you could take it into town after lunch and then return to North Gulfport and continue at the house. We haven't returned the repaired teeter to the 19th street recreation center. It would be well to take it along also. Jack, while in Gulfport, would you go to Sears and bring a quart of white paint for the basketball backstops?"

"I plan to write to MCC this morning telling them about Dr. Jaquith's call yesterday. He certainly seems eager to have I-O boys work at the hospital. MCC had a summer unit at Whitfield in 1950."

I spent the morning taking care of this and other necessary correspondence and office work. The morning however does not pass without at least one interruption. This morning it's a call from Mr. C. at the County Farm informing me that he was able to arrange for a trip to Gulfport and we need not come after him.

Since it is cool in the mornings I spend the afternoon setting up our wood stoves and I also mimeograph my materials for the schools the following day.

At the supper table plans for visitation and prayer meeting are announced. This evening a group visits at the Lee home. They always welcome camp members. We also are interested in discussing the sewing classes we plan to start. Pearl as usual goes to the Hamilton home for the story hour.

"Henry and Jack, you can continue at the house. John, you probably ought to help them in the afternoon." (they always appreciate help for it's a big project).

"Mrs. Williams had her cedar chest brought here for crating. She is moving to Tennessee. One of her sons lives there. Her husband died a few months ago. Joe, would you want to take care of this? After you've finished you can continue on the basketball goals."

The three Bible classes in the morning and the one in the afternoon are a real challenge. It is very evident that some of the children have had little Bible training. A study of the Gospel of Luke occupies our class period.

After I return from the school I meet with the girls to arrive at a satisfactory schedule. Sara had just returned from her vacation. Mildred joined the unit during her absence. The assignment for each needs to be clear.

In the evening there is Bible study at Wayside. The book of Romans proves very inspirational as we discuss its message.

"Mr. Young called yesterday to remind me that they are planning their work-day for Monday. He had spoken to me several weeks ago about helping them. I told him we would help as much as we were able. This is a good opportunity to become acquainted with some of the people and to work with them. He promised a chicken dinner for the

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GULFPORT—NO DULL MOMENTS

(Continued from page 779)

helpers. I'll call Mr. Evans and inform him that we'll not work on Mrs. Hamilton's house on Monday. Now for today's work assignments you fellows can continue at the house. Joe, since you've finished with the basketball goals except for painting, maybe you can go with them and John can paint them when he gets back."

"Jack, would you drive your car this afternoon so John can have the pick-up?"

As for myself, I spend the morning on a number of small items needing attention such as, checking on the range, making out a bill for the repair work at the Lizanna school, etc.

After lunch I go to the second school for two classes. This is the first year we are teaching in this school. Pearl and John teach the grades while I teach the high school classes. Enroute home from the school I stop in Gulfport to purchase some needed items and the license plates which expire in October in Mississippi.

Since Mildred and Edna have a sewing class this evening I put the children to bed. After they are in bed I go over to observe the group.

"We need another sewing machine."

Observation substantiates the truth of the statement. The two we have are not enough and furthermore they do not work very satisfactorily.

"I've arranged to have some railroad ties sawed into boards for chair legs. We have six ties, I believe we should buy four more next time we take the pick into town. "We can get slats for firewood at the same sawmill."

"Jack and John, you can continue on the house. Henry, if you would like to mow lawns, it would certainly improve the looks of the place. We are expecting vistiors this week end."

Joe does our shopping Friday mornings. I help Henry fix the lawn mower which has been giving a little trouble. As we work on the mower a neighbor comes into the yard to purchase one half gallon of gas. While in the office recording my sale, the telephone rings.

"This is Mrs. R. at the kindergarten. I've moved to a new location. The other place was too small."

"How many children do you have?" I inquire.

"Thirty-one."

"That is a large group."

"I was calling to see if you all would move my swings?"

I inform her I'll stop to see her when we can discuss it further.

At lunch I inform everyone that they should immediately collect any money that camp owes them for purchases made during the week. After the payments the weekly financial report is made and sent to Akron. This usually requires most of the afternoon. However there is another call during the afternoon. This time it's Mr. E., superintendent of the nearby school. He calls to inquire whether we have someone who could do some substitute teaching next week. It is necessary to report that we have no one at camp at present. This is regretable for here one certainly has an opportunity for witnessing.

Saturday is set aside for cleaning, shopping, etc. However this Saturday morning we agreed to help the Saucier school board members fix the porch and tear out a platform from one of the rooms. All of the boys agree to help. I frankly confess that we may not have any help from them even though we arranged to do it on Saturday so they could help. To our disappointment they left nails and instructions with a neighbor lady but they did not come. They probably were asked to work at the sawmill or in the woods and since they need every penny they can earn could not help us at the school.

Sunday morning all the unit members attend church. Some teach Sunday school classes.

This being the first Sunday of the month the unit members cooperate with the local Mennonites in conducting services at the County jail and old people's home in the afternoon. Sunday evening we again attend church.

From the above I hope it's evident that one never has a dull moment as a voluntary service worker. The variety of projects and services makes the leadership task most interesting. There are also occasional problems to give proper balance and to keep us mindful of our constant need of depending on God's leading and guidance. We request your faithful prayer support so that our witness might lead men, women and children to Christ.

YPU Financial Report For October

Cash Bal., July 1, 1952	$(265.54)
Amt. received in Oct.	462.05
Tot. amt. rec'd. Jul. 1—Nov. 1	1,088.15
Per. of budget of $4,750	22.9%
Bal. Oct. 31, 1952 (deficit)	$(926.83)
General Fund	(1,010.62)
Missionary Education Fund	(316.21)
Notes Payable	400.00
	$(926.83)

Into The Beyond

MRS. KATHERINE SPRUNGER BADERTSCHER, member of the First Church, Berne, Indiana, was born March 23, 1877, and passed away October 25, 1952. Burial took place at Bluffton, Ohio, where she had resided for many years.

Our Schools

Bluffton College

The auditor's report, submitted to the Board of Trustees November 18, indicated a favorable balance for the fiscal year which ended August 31. However, the balance was very small, $194.46 out of a total budget of $206,145.30. This was the thirteenth consecutive year of operation with a balanced budget. In order to maintain that record this current year it will be necessary that gifts to the current fund be approximately 20 per cent greater than last year.

New members of the Board of Trustees attending the November 18 meeting were Rev. A. S. Rosenberger, Quakertown, Pennsylvania, and Don Bowen, Topeka, Indiana. R. J. Rich, Washington, Illinois, was elected to fill a vacancy on the Executive Committee of the Board.

Dale Dickey, '50, has accepted an invitation to join the staff to be in charge of student recruitment. He is now in his last year in the Princeton Theological Seminary. During his college days he was a member of the basketball and tennis teams, active in dramatics, and in his senior year was president of the Student Christian Association. In addition to his work in interviewing student prospects he will also do some teaching in the field of speech. Mrs. Dickey is also a Bluffton College graduate. Mr. Dickey will assume his new duties at the close of the academic year.

Freeman Junior College

The Swiss Choral Society of Freeman, South Dakota, will present Handel's "Messiah" on Sunday evening, November 30, in Pioneer Hall, at 8:00 p.m. This year will mark the twenty-fourth annual performance of this oratorio.

Walter Jost of the Freeman Junior College Music Department will conduct. Accompanying the chorus are Eugene Doutt, Huron, at the pipe organ, and Harold Moyer, Freeman Junior College Music Department, at the piano.

Soloists for this performance will be Mrs. Edmund J. Miller, Moundridge, Kansas soprano; Mrs. Henry Dyck, Freeman Junior College Music Department, contralto; Robert Senner, Buhler, Kansas, tenor; and Alvin Franz, Wichita, Kansas, bass.

Tickets may be purchased in the lobby. The public is cordially invited. Members of the executive committee include: Phil Krehbiel, president; Leslie Graves, vice president; Mrs. Clifford Preheim, secretary; and Peter H. Graber, treasurer.

Notes on Youth

(This column is made of reports on youth activity by youth correspondents in the local churches. Each church has been asked to appoint a youth correspondent. Have reports from your church sent to: Rev. Esko Loewen, Topeka, Indiana.)

The young people of the Springfield Church, Springfield, Pennsylvania, give programs every other Sunday consisting of vocal and outside talents such as: religious films, outdoor vesper services, and voluntary service work of the MCC....... The Hoffnungsfeld Church of Glenbush, Saskatchewan, has a Young People's Fellowship. On November 9, they held a meeting consisting of vocal and musical numbers, group discussion and prayer..... The young people of the Carlock Mennonite Church have been washing and waxing cars. They gleaned corn also and sold it for the YPU mission project .....On October 9 and 10, the Christian Youth Fellowship of the Bethesda Mennonite Church of Henderson, Nebraska, presented the peace play, "Here I Stand" written by Maynard Kaufman of Freeman, South Dakota. Part of the proceeds of the play was used to help a Puerto Rican girl through her first year at Bethel College......On October 19, the Immanuel Mennonite Church, Delft, Minnesota, girls' chorus sang at the hospital in Windom. The young people had a banquet on November 28, and invited the Carson M.B. church of Delft.....The past year donations made it possible for the Bethesda Mennonite C.E. of Marion, S.D., to purchase the equipment for the printing of the Sunday morning church bulletins......The Willing Workers Class of the Wadsworth, Ohio, church purchased a tape recorder for the church last year and for two years has been supporting the YPU mission project. That is a current project of the class.

Mennonite Biblical Seminary

A Thanksgiving service was held in the Woodlawn Mennonite Church, Thursday morning, November 27. At noon the entire fellowship enjoyed a Thanksgiving dinner together. A short, informal musical program was given following the meal.

A week-end work camp was sponsored by the Woodlawn Mennonite Church, November 28-30. Fifteen young people attended from Mennonite churches in Central Illinois and Indiana. The project was to aid in cleaning up, painting, etc., at the St. George's School near the Seminary. This is a nonprofit, nonsectarian boarding and day school for children from broken homes.

Those from the Seminary attending the Council of Boards meetings at Newton, Kansas were: S. F. Pannabecker, Don. E. Smucker, Andrew Shelly, John T. Neufeld, Kenneth Bauman, Harris Waltner, and Peter J. Dyck.

MCC News Notes

"America, Be Grateful," MCC Worker Writes

In an article in the November MOODY MONTHLY, Cornelius Wall, MCC worker in Frankfurt, Germany, contrasts the "vast difference between your American life this November and the life of the average European.

"With Thanksgiving approaching for you at home, and a vision before me of the blessings which you are enjoying from day to day, I am moved mightily to shout across the ocean, 'America, be grateful!' "

In conclusion he asks how Americans can express to God their gratitude for His many blessings. The answer: "Keep on extending your helping hand to the needy of the world."

PAX Unit Finishes First Backnang House

The first of 10 six-apartment houses being constructed by the PAX unit at Backnang, Germany, has been completed and was dedicated Nov. 9. These three-story buildings are being constructed by the 17-men PAX unit. Another house will be finished soon. Among those speaking at the dedication services was the mayor of Backnang who paid high tribute to the work of the Mennonites. Many kind words of appreciation were expressed for the service and witness of the PAX group.

Churches Harvest Beans for Relief

Members of Mennonite churches in the Columbiana, Ohio, area picked, shelled and contributed 1,200 pounds of dry Lima beans for relief purposes. A farmer in the community had difficulty getting all of his bean crop harvested and suggested to members of the community that if they did the picking and harvesting, the remaining crop would go for relief. This food will likely go to Germany.

To Direct V. S. Orientation Schools

Daniel and Mary Margaret Graber, who have been working in the Modesta and Coalinga migrant units during the past summer and fall, have taken up new duties at Akron headquarters. Daniel will direct Voluntary Service orientation schools at Akron and will counsel V. S.'ers to determine their abilities and interests and make project assignments. Mary will be dividing her time between the I-W office and the news service. The Grabers are graduates of Bluffton College. Daniel has attended Mennonite Biblical Seminary in Chicago. He is a native of Crawfordsville, Iowa, and Mary is a native of Pandora, Ohio.

Churches Furnishing Fondling Home

Members of Iowa Old Mennonite, General Conference and Amish church sewing circles and missionary groups are contributing clothing, linens, and soap to furnish a fondling home in Taichung, Formosa. Mrs. Glenn Graber, MCC worker on Formosa, will be the supervisor of the home when it begins operation at the beginning of the year. The home will have the capacity of caring for 50 orphans and unwanted babies. Contributions for the home are to be shipped to Formosa in early December.

To Present Central Area Mental Health Program

Delmar Stahly, MCC mental health service director, will visit and speak in South Dakota General Conference and Krimmer Mennonite Brethren churches in the interests of the central area mental health program from Nov. 30 to Dec. 7.

Mississippi Hospital to Accept V. S.'ers

Mississippi State hospital at Whitfield is ready to accept Voluntary Service personnel. It is likely that 8 to 10 men attending the present V. S. orientation school at Akron will be assigned to Whitfield.

This hospital has been approved as a I-W project. Many of the men assigned to the hospital will be serving their two years of alternative service there.

Orlo Kaufman, Director of the Gulfport unit, will be area director for the Whitfield unit. Two years ago an MCC summer Voluntary Service project was operated at Whitfield.

Mississippi State hospital is a relatively new institution serving about 4,000 patients. The grounds include a beautiful campus and a large farm. These will provide a variety of work for the unit including ward attendants, farmers, mechanics, maintenance work and clerical work.

Church Donates Half Ton of Clothing

Members of the West Swamp General Conference Mennonite Church of Quakertown, Penn., have contributed a half ton of clothing for relief purposes. This amount is considered a large contribution from a single congregation.

Procedures to Follow After I-O Classification Denial

According to records of the Akron peace section office three men of the Mennonite Central Committee constituency, who were denied classification as conscientious objectors, are now serving prison terms and four men in similar situations are awaiting trial.

These were cases of men having had their appeals denied. About 20 men are now in their late appeal stages. Some of these may be possibly facing induction orders.

Several men having refused induction have not come up for trial. District attorneys in such cases have recommended some of them back to Selective Service.

All these developments call for careful attention to the prrocedure to follow when a man has lost his appeal, is called up for armed forces induction, and feels he cannot conscientiously accept induction. Pages 1301, 1302, and 1303 of "A Manual of Draft Information" outline the procedure to follow. This manual is in the hands of all ministers and peace section counsellors.

A man who has not received his I-O classification should remember that he has not exhausted his administrative remedies until he has complied with the order for induction up to the point of the induction ceremony.

He should report to the army induction station and submit to the physical examination as well as everything else up to the induction ceremony of taking the forward step. He must not take this forward step if he does not want to be inducted.

This step is the moment a man ceases to be a civilian and becomes a member of the armed forces. The oath that follows is not a part of the induction ceremony. It is the promise that the man, now a soldier, will be a good soldier.

Topeka Unit Leader Named

C. Donald Witmer of Soudersburg, Penn., has been named leader of the I-W unit at the Topeka, Kansas, State hospital. He will begin his duties early in December. Don is a graduate of Goshen college. Selective Service plans to have about 100 I-W men in the Topeka unit by the end of the year.

17 Attending Orientation School

Seventeen men are attending the 22d Voluntary Service orientation school being held at MCC headquarters in Akron. The school will run until Friday, Dec. 19.

All of the men are I-O's and will be assigned to I-W projects. At the present time it appears that they will be assigned to one of these four units: Boys village, Smithville, Ohio; Junior village, Washington, D. C.; Mississippi State hospital, Whitefield, Miss., or Maine General hospital, Portland, Me.

The men are taking the following courses in the orientation school: Life in the Kingdom, Mennonite History, Group Living, Individual Problems, Social Problems, Living the Peace Testimony, First Aid, and Crafts.

Men in this V. S. school: Lester Carl Dintaman, Edmore, Mich.; Elmer David Epp, Henderson, Nebr.; Harlan Atlee Helmuth, Aurora, Ohio; H. Albert Hinz, Corn, Okla.; Rufus Martin Hoover, Denver, Penn.; Robert Edwin LeFevre, Sterling, Ill.; Elvin David Mast, Wooster, Ohio; Elmo Miller, Smithville, Ohio; Albert Pauls, Inman, Kan.

Robert Lee Regehr, Inman, Kan.; Peter Regier, Henderson, Nebr.; Glen Lee Rinkenberger, Bradford, Ill.; Wesley Abraham Stoltzfus, Lancaster, Penn.; Nolan Wayne Yoder, Mantua, Ohio; Ralph Elwood Weaver, Lancaster, Penn.; Ralph Winey, Strasburg, Penn.; and Arlin Jay Zuercher, Orrville, Ohio.

Nurse to Join Javanese Unit

Anne Warkentin, a registered nurse from Superb, Sask., sailed from Seattle, Wash., Nov. 30, to join the "international" MCC medical unit working in Java. She is scheduled to arrive at Djakarta, Java, Tuesday, Jan. 6.

Anne is going out to serve a three-year term. Her sailing date had been delayed about a month, which time allowed her to gain experience as a laboratory technician by assisting in an Ephrata, Penn., hospital. Anne has spent one year in Voluntary Service working at Brook Lane farm and Kings View homes.

This Javanese unit is "international" in that the seven persons working there represent five countries. The other MCC workers are Han van den Berg of the Netherlands, Kenneth D. Shoemaker of Dakota, Ill., Mrs. Kenneth D. Shoemaker of Elkhart, Ind., Dr. Martha Ropp of France; Katherine Mary Crager of Morton, Ill., and Liesel Hege of Germany.

The two clinics operated by the MCC serve the Javanese natives. During October, more than 4,100 patients were served. The average number of patients per day was 197.

In a recent report, a worker commented that "we have not come here to count the cases, count the results, count the failures, but to account for the compassion of Christ for the sick. Oh that we may at least save one is the cry of our heart!"

To Serve in Asuncion Headquarters

Bob Snyder of LaJunta, Colo., who worked under the STICA program in Paraguay for two years, has returned to Asuncion where he will serve his two years of alternative service in the MCC headquarters. He arrived there by plane Nov. 29. Bob will work with MCC shipping and purchasing in Asuncion. Before taking up this new assignment he was assistant director of the Newton I-W unit.

Akron, Penna.—Warm words of thanks and appreciation have been sent through the Mennonite Central Committee office to members of California churches who gave 18 tons of raisins to the Mennonite colonists in Paraguay.

This valuable fruit was distributed according to the wishes of the Reedley community, Frank J. Wiens, MCC worker in Asuncion, Paraguay, reported. One-third of the raisins were distributed to institutions and two-thirds to the general population of Mennonites.

Every Mennonite living in the Paraguayan colonies of Fernheim, Menno, Neuland, Volendam, Friesland, Bergtal, Sommerfeld, and the Mennonites in Asuncion received two one-pound packages. The institutions served were the hospitals of Fernheim, Menno, Neuland, Friesland, Volendam, the mental institution of Fernheim, the deaf and dumb school in Fernheim, the old people's homes in Neuland and Volendam, the school dormitories in Fernheim, Neuland, Volendam, and Asuncion, the MCC home in Asuncion, and the leper colony development program.

Here is a typical word of appreciation as expressed by Jacob B. Reimer, administrator of the Menno colony:

". . . Although we are unacquainted with the donors, we would like to express our deepest gratitude to them. . . This is a real joy to our people, especially since this kind of dried fruit is at present so expensive that most of our people are unable to buy it. Since fruit makes a welcome change in the diet, this gift will have caused sincere joy in many families. . . We would also wish to thank MCC for the free delivery and distribution of this gfit, as well as all those who had a part in it. May God reward you for it."

Congo Inland Mission News

Word has come that the Sam Ediger family were to have arrived at Matadi, November 18. From there Mrs. Ediger and the girls will travel by plane to Kitwit and will be met by our missionaries from Mukedi Station. They will go to Mukedi Station and remain there until Rev. Russell Schnell and Sam Ediger arrive after having come up-country with the new ton pick-up truck.

Little Linda Lou came to brighten the home of Rev. and Mrs. James E. Bertsche, October 21. She will be a welcomed playmate for her sister Sandra Sue. Rev. and Mrs. Bertsche are now home on furlough from their first term of service, trusting to be able to go back to Congo at Mukedi Station some time in the early spring of '53.

Our large group of missionaries studying in Brussels, Belgium, is eagerly looking forward to a Thanksgiving celebration at the Mennonite Center in fellowship with the Schwartzentrubers and Shanks.

Word has been received that the Lawrence Rempel family and Miss Anna Quiring are now enroute homeward, however, they may be stopping at one or two ports for one week each, which will delay their speedy return.

Mr. Driver, Ernie Yoder and Brother George Sommers had the unpleasant experience of being in a car-school bus accident which completely demolished Mr. Driver's car. We are grateful to God that there weren't any very serious injuries.

Miss Lena Friesen writes of a most busy time she already has at Charlesville Station, studying the Tshiluba language and helping her sister Aganetha with the clinical work. She says, "We usually have about 70 babies and 50 mothers to take care of."

Jottings

—**Bergtal Church, Pawnee Rock, Kansas:** On October 26, the junior C. E. presented a program for the senior C. E. which was greatly appreciated. On November 2, John E. Kaufman had charge of the morning services. The Mission Workers held their Thanksgiving program on November 5. On November 15, Clarence Smiths and Otto Schmidts represented our congregation at Garden City at a meeting of the Mennonite churches of western Kansas. On November 9, Miss Eva Pauls told us of her mission work in the Leper Home in India.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** The following were accepted as members of our church November 2: Grace Ewert Brandt, Pearl Buller Goertz, Florine Waltner Plenert and Diana Janzen Unruh. The Women's Missionary Society held their annual mission sale November 7. The Men's Brotherhood of the Brudertal Church invited the men from our church to a fellowship supper, November 10. Christmas bundles were again prepared this fall. November 15 was a busy day of canning meat for relief which took place at Hillsboro.—Corr.

—**Greenfield Church, Carnegie, Oklahoma:** A week of revival closed with many blessings; three souls were saved and two added by letter, and reconsecration of Christians. Albert Unruh was the speaker. Communion service was observed Thursday evening by candle light. November 6 was housecleaning day at the church. The ladies also met and made comforts for relief. Rev. and Mrs. Ben Friesen, with several others, attended the rededication of the Mennonite church at Clinton, Sunday, November 16. November 17, our pastor, and others, drove to Cement, Oklahoma, to visit Mr. and Mrs. C. P. Thomas. Mr. Thomas is very feeble.—Corr.

—**Eden Church, Moundridge, Kansas:** Mr. and Mrs. Virgil Flickinger gave an interesting illustrated report of their work in Europe. D. C. Wedel, Erland Waltner, and J. Winfield Fretz are in charge of our midweek church services. Elmer Ediger recently discussed the Alternative Service Program. November 2, the Dorcas Society sponsored a public audience participation program. The program topic was "Training Our Children to be Christian." November 16 we had our annual Harvest Festival. The morning worship service was devoted to relief. Peter Dyck's message was "The Basis of True Relief," Ps. 23. The theme of the afternoon meeting was Missions. The speakers were Miss Wilhelmina Kuyf and Sam J. Goering—M.B.G, Corr.

—**First Church, Wadsworth, Ohio:** Sunday, November 16, was visitation day as planned by our deacons. At 1:30 p.m. the teams met at the church for prayer and the assigning of homes to be visited. The congregation had been notified by letter during the week to be at home, and the results were gratifying. This was spiritual visitation only, no financial problems were discussed; and all teams reported back to the deacons at the evening service.—Corr.

—**Garden Township Church, Hesston, Kansas:** The C. E. program committee has been very active in bringing missionaries, films, and the Ebenfeld Men's Chorus of Hillsboro, into our midst this fall. Pastor Graber conducted evangelistic meetings in South Dakota recently. November 9, J. R. Barkman, representing the Grace Children's Home of Henderson, Nebraska, spoke to us. Willard Claassen of Newton, Kansas, occupied the pulpit November 16. November 30-December 7. J. J. Toews, pastor of the M. B. Church of Buhler, will be our evangelistic meeting speaker. Brother Toews conducts the "Voice of Victory Broadcast" from station KWHK, Hutchinson, each Sunday from 12:30 to 1 p.m.—Corr.

—**Brudertal Church, Hillsboro, Kansas:** The P. W. Penners celebrated their 50th wedding anniversary on August 10. August 25, pastor and Mrs. A. E. Funk celebrated their 25th wedding anniversary. W. F. Unruh led us in a three evening institute pertaining to various phases of church work, September 21-23. Andrew Shelly brought the message, October 12. He travels in the interest of the Mennonite Biblical Seminary. Mr. and Mrs. Ray Funk and family returned from their work abroad. October 19 they spoke and showed pictures of South America.—Corr.

—**First Church, Mountain Lake, Minnesota:** Our communion services were held October 19; in the evening the annual mite-box program was given. Miss Magdalene Friesen, who has been serving the MCC in Europe for two terms, was the speaker. Ben Rahn from Inman, Kansas, was our speaker at the harvest festival services which were held October 26-31. A special church assembly was called for November 7, to consider our church building program. John Voth, a son of Jacob Voth, a member of our church, is recovering from bulbar polio. The young people of the church were hosts to a joint youth meeting of the Gospel and Bethel churches on November 2. Our pastor attended the Northern District Conference, November 11-13, at the Bethany Church, Freeman, South Dakota. Ladies of the mission societies gave a Thanksgiving program at the home for the aged on November 18. The annual business meeting of the church was held November 18, at 7:30. Records show that over a fifteen year period there has been a gain of 94 members in the church. From November, 1951, to October 31, 1952, the relief committee reports the following donations: 9 hogs, 14 quarts cracklings, 329 quarts of jam, 110 pounds soap, 266 pounds of grease for soap, 4 pounds dried apples, 72 chickens, 975 pounds clothing and bedding, 84 Christmas bundles and $21.00 to CROP. Ronald von Riesen, president of Freeman Junior College, was the speaker at the men's meeting on November 20.—Mrs. Sam A. Quiring, Corr.

—**Gospel Church, Mountain Lake, Minnesota:** Rev. and Mrs. Sam Sprunger from Coopersburg, Pennsylvania, served our congregation in evangelistic services for two weeks prior to and at the annual Harvest and Thanksgiving Festival. Mr. Sprunger brought heart-searching messages from God's Word. Mrs. Sprunger spent valuable time with the children. Alvin A. Reese, Jermyn, Pennsylvania, was in charge of the message in song and contributed very ably with his fine voice. Sunday, November 23, Miss Adeline Fast, missionary to Africa, spoke at the Harvest Festival; Mr. Sprunger again brought messages in the morning and evening. At noon a fellowship meal was enjoyed by all. Offerings were for missions.—M. Lohrentz, Corr.

—**Bethel Church, Lancaster, Pennsylvania:** On a recent Sunday morning, ten were added to our church fellowship—nine by letter of transfer and confession of faith, and one by baptism. A total of 109 were present at the fellowship supper of the congregation on November 14. Each Thursday the Bible Club meets in the basement of the meetinghouse. This class is open to all of the pupils of the local grade school and convenes after the dismissal of school in the afternoon. The children eagerly look forward to the next meeting; the average attendance is 55, and the number of classes has been increased from two to three. The program and activities are similar to those of daily vacation Bible school. In addition to the Bible instruction received in these classes, the children also become familiar with our Sunday school; several of them now attend Sunday school regularly. —Arthur A. Voth, Corr.

—**First Church, Berne, Indiana:** Recent visitors and speakers in our church were: Kenneth Bauman, president of the young people's group of the General Conference; Jakob Friesen of Paraguay; Rev. and Mrs. Paul Wenger, returned missionaries to India, and Brother Djojodihardjo from Java. On Thanksgiving Rev. and Mrs. Curt Claassen, also India missionaries, were with us. Officers for the Sunday school for 1953 will be: Supt., Noel Sprunger; Asst. Supt., Richard Lehman; Sec.-Treas. and Asst., Lowell Sprunger and Edward Stucky; Junior Supt. and Asst., Frieda Lehman and Gerald Sprunger; committee members, Pastor Krehbiel, Gordon M. Liechty and Dennis Steiner. For the Women's Missionary Society the following were elected; Pres., Mrs. Ben Sprunger; Vice-Pres., Mrs. Elmer Liechty; Sec., Mrs. Edward Merillat; Treas., Mrs. Herman Cook.—Corr.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

10036 Photograph by HAROLD M. LAMBERT

For unto us a child is born,
Unto us a Son is given:
And the government shall be
Upon His shoulders:
And His name shall be called
Wonderful, Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace.

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PLEASE NOTE

This is the last issue of THE MENNONITE for the year 1952, as there are only fifty issues a year. The next issue will be out January 6, 1953.

To all our readers and friends we wish for you a Hallowed Christmas season and a Blessed New Year.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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QUOTES FROM THE COUNCIL OF BOARDS

In spite of any difficulties or discouragements which the year may have brought to some of the Boards or Committees, the annual Council of Boards shows a spirit of high resolve, deep faith, undaunted courage, and a determination to go forward into the new year with the hope and trust that the Lord of the Harvest, who has led us thus far, will also see us through and lend us His gracious help and sustaining power. —P.K.R.

(Continued on page 798)

GOOD NEWS

Mrs. Rodolphe Petter, widow of Dr. Rodolphe Petter, will be 80 years old on December 21, 1952. The church at Lame Deer is planning a celebration for that day. The English Program will be given Sunday, 2:00 p.m., December 21.

The forenoon program will be in the Cheyenne language, at the Petter Memorial Mennonite Church at Lame Deer, Montana.

The churches on the Reservation, with missionaries and other Christians and friends of Mrs. Petter will gather for the occasion. May the Lord bless this celebration to the joy of all concerned and the glory of God. There are many friends of Mrs. Petter in many places who will want to send a greeting for this special anniversary.

Visas for the Arthur Thiessen's, Mary Schrag, and the Ben Sawatzky's have been authorized by the Indian government. Dr. and Mrs. Thiessen and Mary Schrag will probably be leaving by the end of December and the Ben Sawatzky's by the first of February.

ANNOUNCEMENT DEDICATION SERVICE

The congregation of the New Hopedale Mennonite Church, Meno, Oklahoma, extends a hearty invitation to all former members and friends throughout the conference to attend the dedication services of our new church building, to be held December 21, at 2:30 p.m. Rev. W. Harley King, member of the General Conference Board of Missions, will deliver the dedicatory address. —**Arnold Epp, Pastor**

Of Things to Come

1953

January 4-11—Week of Prayer.

February 8—Race Relations Sunday.

February 18—Ash Wednesday.

March 29—Palm Sunday.

April 5—Easter Sunday

August 8-15—Ministers and Christian Workers Retreat, Cannon Beach Oregon

August 15-23—General Conference, Jennings Lodge, (near Portland), Ore.

World Wide Bible Reading

THANKSGIVING TO CHRISTMAS 1952

American Bible Society

"THE WORD OF LIFE"

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

Thanksgiving, Nov. 27	Psalms 103
28	Psalms 91
29	Psalms 121
30 Sunday	Psalms 1
December 1	Psalms 27
2	Psalms 46
3	Psalms 90
4	Isaiah 40
5	Isaiah 55
6	Matthew 5:1—26
Sunday, Dec. 7	Matthew 5:27—48
8	Matthew 6:1—18
9	Matthew 6:19—34
10	Matthew 7
11	John 14
12	John 15
13	John 17
Universal Bible Sunday, Dec. 14	Psalms 23
15	Luke 15
16	Romans 8
17	Romans 12
18	Ephesians 6
19	Philippians 4
20	Revelation 21
Sunday, 21	John 1:1—18
22	Isaiah 53
23	Hebrews 11
24	I. Corinthians 13
Christmas, Dec. 25	Luke 2:1 20

Editorials

THE COUNCIL OF BOARDS

This is written at the Council of Boards meeting at Newton, Kansas. Here, gathered from all the Conference Districts of the United States and from Canada, are the members of the different boards and committees. Nearly all members are present. The young people are also well represented in their meeting.

Few people are fully aware of the immense amount of work done by these various groups. They look both backward and forward; back to evaluate their work of the past and forward to the possibilities and opportunities of improving and enlarging their work for the coming year. The Conference District presidents are also meeting and sharing experiences and concerns.

A new feature has been added this year. In thirty-seven of the surrounding churches and in the hospital a visiting minister is to preach on Sunday morning, December 7. In the evening in seven regional meetings reaching these thirty-seven churches, the work of the Conference Boards is being presented.

The joint meetings in the evening are a refreshing experience as the various boards present their work and concerns. This inspiration and fellowship causes us to look forward to the meeting of the General Conference next August 15 to 23, at Jennings Lodge, near Portland, Oregon. It is not too early to direct our plans, thoughts, and prayers to this important meeting.

A BLESSED CHRISTMAS BE YOURS

Whoever and wherever you are, we sincerely wish for you real joy of heart during this Christmas season. We do not merely wish for you a "Merry Christmas" in the conventional form of greeting, but we wish for you the deep joy He meant we should have when He prayed, "that my joy be in you and that your joy be full."

To the sick or lonely or discouraged, may the joy of His presence give you spiritual health and courage and faith. To the busy and burdened and strong, may the inner joys of the soul be your real strength. May there be much room in your heart for the Christ and may He be given the right of way in your entire life. So will you have a blessed Christmas season, and a joyous adventure down the uncertain path of life.

JERUSALEM OR BETHLEHEM

Shall we spend our Christmas in Jerusalem or at Bethlehem? In seeking the new King the wise men turned off to Jerusalem. They expected to find Him in the great capitol city. They turned aside from the star's direction because they were sure they would find him in Jerusalem. But He was not there.

The world today is turning aside from the guiding star and seeking Christ in Jerusalem—the symbol of materialism and legalism and force. Jerusalem is so sure of itself, so self-satisfied and self-sufficient. It can give its own answers and directions for finding the happy life. It is crowded full of business and selfishness, but the Christ is not found there.

Yet many will seek to spend their Christmas in the worldly Jerusalem, seeking their happiness in crowds, in the material things of the world, and in the military powers which try to regulate our lives. Their joys will be superficial and shallow. There may be much hilarity and gaudy trappings, but they do not find the Christ in these worldly Jerusalems.

After the wise men again turned toward Bethlehem the star appeared and guided them to the spot where the Christ-child was found—in a lowly manger in a stable. Here in smplicity and humility among common people was found the new King.

Bethlehem is the symbol of the lowly and the humble; the common-place things. Not the palace with all its favoritism and intrigue, but the stable with its simple surroundings was the birthplace of the Christ. Here the lowliest of us may look eye-level into the heart of God.

May we spend Christmas where hearts are humble and sensitive to God's leading. Let us come with deep appreciation and complete dedication to the Christ. In the spiritual atmosphere of our homes and churches may we worship the King.

WAYS OF OBSERVING CHRISTMAS

When the shepherds found the Christ and told their story, the multitudes wondered, the shepherds praised God, but Mary pondered all these things in her heart. The world today still repeats these reactions towards Christmas.

The crowds are perplexed. They have a faint glimpse of what Christmas might be but cannot really understand it because they do not have the deep experience of Christ in their hearts. They are perplexed as to the real meaning of the coming of Christ. They do not understand the deeper joys of the soul so they try to create their own shallow happiness.

There are many like the shepherds who praise God for the wonders of Christmas. They sense in part what it could mean and they are grateful to God for the coming of His Son. They see as through a glass darkly what the love of God could mean to them and to the world.

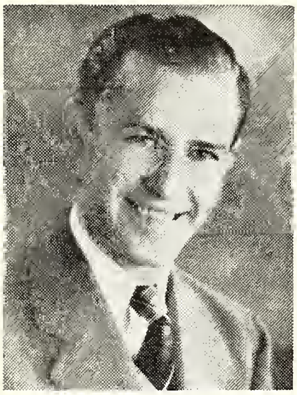
Others, like Mary, ponder the wonders of Christmas deep in their hearts, as they feel the great love of God moving them. The more they ponder the goodness of God and His love, the more they are filled with love and gratitude in response.

What shall be our attitude toward Christmas? Shall it find us perplexed, or in joyous mood of praise, or shall we ponder deeply these great facts of God in our hearts until the spiritual joy of the Christ shall lay hold of our souls?

Light in Darkness

DAVID SCHROEDER*

The real message of the Birth of Christ, the 'Good News' that was to be heralded over the face of the earth, is all but lost in today's traditional and commercialized Christmas season. The divine message of the season is so covered with gifts, eats, special activities, good thoughts and deeds that it does not even come to the attention of the people.



We notice many different ways of observing or 'celebrating' Christmas. Those who do not know Christ are often concerned only about storing up a sufficient amount of liquor. Others, who stand to make a good profit, go to no end of trouble to display seasonal articles and gifts, and remind the people that it is more blessed to give than to receive. Still others who do not know Christ make a genuine effort to show a Christmas spirit, thus manifesting good deeds of various kinds but still lacking proper motivation. But Christians also are often guilty of manifesting the fruit of faith in Christ "for a season" rather than throughout life.

How much darkness there is in a day when the light should shine forth brightly. At this time of the year especially the true light should dispel the darkness. Is it not our solemn duty, as believers in Christ, to make sure that the real message of Christmas is made known and interpreted to all? This being a year of special evangelistic emphasis we need to realize the opportunity this season presents in making the gospel known. Truly there is no other season of the year where so many people will stop and listen to the message we have to give.

The true message of Christmas does not lie in the recent appearance of "Rudolph" nor yet of "White Christmas." These are often innovations of the world trying to obscure or overcome the true light. Nor, I would say, does the real message come out in an emphasis on the Inn, the manger, the gifts, and the Shepherds, as is so often done. The true message of this season lies in all simplicity in the names given to the Babe of Bethlehem.

Emmanuel

Long before the birth of Christ, Isaiah announced that he should be **Emmanuel.** Matthew in his Gospel of Christ explains the word as meaning "God with us." In the words of John, "The Word became flesh and dwelt among us." God, in Christ, came to live with us at Christmas.

What greater news could be proclaimed in a world of sin and darkness? What greater news than to know that God did not leave us utterly? What could constitute a greater hope than "God with us"? God saw the plight of mankind and came to the rescue. He sent His Son "To heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Great was the ministry of Christ in his life and death and resurrection, but even after he ascended up on high and took His place at the right hand of the Father, he did not leave us comfortless. He kept his promise and now God is with us in the third person of the Trinity, the Holy Spirit. He it is that today convinces us of sin and of righteousness. He it is that will enter every heart that receives and accepts the atoning work accomplished by Christ on the cross.

Jesus

"—And thou shalt call his name Jesus: for He shall save His people from their sins." —Matt. 1:21. The message of this season, and of every season is that "He came to seek and to save that which was lost" and "To give His life a ransom for many." He Himself says "I am come that they might have life, and that they might have it more abundantly. What greater message than this gospel can we give to a lost and dying world?

He came to save, but his saving work could only be accomplished through His death on the cross. The manger has no meaning without the cross. His life also has no meaning without the cross.

Israel found out that "Savior" meant more than accompanying Israel in time of trouble; and more than suffering with them. It meant suffering for them and instead of them, the innocent for the guilty. "Surely He has borne our griefs and carried our sorrows." It meant that He had to suffer as man and on behalf of man, if he was to save the people from their sin. The Savior had to be born into the world. No other coming was sufficient. Christmas was inevitable from the beginning of the story, and with Christmas, inevitably, Good Friday also.

It is not sufficient, however, that God should come to Bethlehem or even to Calvary. He must also come into our hearts. This is the challenge to us in this season. Let "Emmanuel" be our rejoicing and "Jesus" our challenge for how else shall they hear. Let us hear his words again— "I am come a light into the world, that whosoever believeth on me should not abide in darkness." —John 12:46.

The man who tries to dodge his duties usually finds the detour rougher than the road.

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*Pastor, Bethel Mission Church, Winnipeg, Manitoba.

Near Bethlehem Today

'Tis Christmas Eve on Bethlehem's fields! The silvery gleams of the full moon stream down from a mild and cloudless sky. The stars in their brightness seem to be more friendly tonight. A gentle breeze wafts over the fields. The shepherd and his flock have sought shelter and safety inside the sheepfold. A little distance away is the town of Bethlehem—How still we see thee lie—. The white stone walls of the houses gleam in the bright moonlight. The lights in them shine through the windows and cast a friendly glow abroad. Through the coolness of the evening a sense of peacefulness spreads gently over the fields and trees and rocks. Christmas Eve!

Nearly two thousand years ago this night, a heavenly voice proclaimed the birth of the Prince of Peace. To lowly shepherds came the message "Peace on earth, good will toward man." They went to see and they found Him in a manger, "For there was no room in the inn." Few people heard the message that night, but they came and saw and believed.

The message of peace still rings out into a war-torn world and brings good cheer to many. The Christmas season still brings joy and a peace that comes from within. In all parts of the world families will gather, exchange greetings and rejoice in the warmth of heart and home. It is a time of friendliness, of happiness and good will.

But in this land there are many to whom this season of glad tidings will bring little comfort or cheer. There are the people who live in the ruins of the houses destroyed by explosives used in the recent conflict. Heaps of rubble and scarred walls meet the eye on every side. A few rooms in the maze of buildings, that were built over each other and close together, have been patched and thousands of refugees inhabit these cave-like abodes. During the day the children merge from these dark rooms and dig through the rubble, finding little bits of wire and other odds and ends with which they amuse themselves. They are in rags, undernourished, and dirty, for water is scarce. When the sun shines warm the older people sit listlessly against the south wall, seeking warmth in their threadbare clothes. They present a picture of hopelessness; day after day those bleak surroundings, the meager food rations, no work by which they could supplement their rations, the dark outlook for the future.

There is the little boy, representative of many who walk the streets of towns and villages. He may come from a refugee camp outside the town; he may come from a little mud hut that houses so many refugees and other poor in the town itself. He has scarcely enough clothes to cover his nakedness. In a pitiful voice he begs for a few coins to buy bread, for he is hungry. When night comes he trudges back to his cheerless and crowded shelter. The beggars, some blind and crippled, one cannot forget. Sitting in the shelter of a stone wall, one old man with long hair and shaggy beard, raises his sightless eyes when he hears footsteps approaching, and in a chanting voice calls out for alms. Kindhearted people drop a few coins into his outstretched hand. Not far away sits a crippled and veiled little woman who stretches forth a gnarled and withered hand. Begging children dart through the crowd and tug at your sleeve. Beggars walk from door to door, receiving alms from generous folk and abuse from others.

A short walk from the shepherd's field takes one to a cave in which a refugee family lives. For them there is no room anywhere within the abode of man. On the shepherd's field on Christmas Eve carols echo the message that rang out over these plains many years ago. The gathering people join in singing the familiar songs. In stately mansions and lowly cottages in many lands people will hear anew the glad message at this time of the year. To those that listen it can bring new hope and life amidst war and strife and destruction. Their faith in God and man shall rise and grow to greater heights with "Peace on earth, good will toward men," for 'tis Christmas Eve.

—Waldemar Schroeder
Mennonite Relief Unit
Jericho, Hashemite Jordan

—THERE IS NO PEACE IN BETHLEHEM—

There is no peace in Bethlehem
On this glad Christmas night
Where prejudice of race and creed
Blot out the holy light.
Cold glow the stars which one time led
The Wise Men on their way,
But peace that hovered o'er them then
Is not found there today.

There is no love in Bethlehem
Where Christ the Lord was born,
Where now the sound of strife rings out
To greet the Christmas morn;
And twice a thousand years have passed
Since shepherds saw the light
That told them of the Christ Child born
In Bethlehem that night.

There'll be no hope in Bethlehem
Nor in the wide world o'er
As long as vainly He entreats
Outside the bolted door.
No rest can come to weary man
Amidst the strife and din
Until the greed and hate go out
And Christ and love come in.

—Alva J. Row in GOSPEL MESSENGER

Making the Best of Christmas

How happy will multitudes of people be at Christmas, because it is a time of getting. Many folks' first thought is one of wonder as to what they will get that day from dear ones and friends. That is pardonable. It is a time for receiving, and tokens of affection from friends are unspeakably precious. A man's character is shown as much by the way he receives as by the way he gives. Perhaps there is reason for feeling forlorn if no one in all the world thinks enough of us to remember us with a gift. But if one is forgotten by men on Christmas day, God remembers us. God made a great gift to the world on the first Christmas day, and Christ comes to each one of us anew at recurring Christmas seasons as God's most precious gift, if we will receive him.

I

Many noble spirits get as much out of giving at Christmas as they do out of receiving. True, this is not a season of unusual want in our most blessed land. But while most of our tables are well spread, a good many cupboards have little in them. Some people in our land and a great many across the sea will feel the pinch of hunger at Christmas. And as the Savior came down from heaven to relieve our wants, our acceptance of what he has done puts us under obligation to receive others who are in want, as far as we can. Nothing gives such zest to a Christmas dinner as the consciousness that someone else is enjoying a good dinner through our kindness.

Christmas is also a time for spreading good cheer. There are more serious needs than the need of bread. Some of the world's saddest hearts are in people who have plenty of this world's goods but have little else. Theirs is a pitiable lot indeed. This is a harder want to relieve than mere want of bread. If you can come into touch with them in some way and give them a warm grasp of the hand, and make it clear that someone thinks of them and cares for them, a world of good will be done. It is one of the finest celebrations of Christmas to pay a visit to some aged person, some afflicted person, or some cheerless one in so cheerful a way that your visit will seem like the coming of Jesus Christ into their lives. It will sweeten not only one life, but others with whom they come in contact. If with one's own cheerfulness there is said some good word about Jesus Christ and what he has done for us, your visit will be blessed indeed.

II

Christmas is the time for the giving up of grudges. There is a great deal of friction in life. Men and women are sensitive. Their nerves are overwrought. They take slights when none are intended. If we look through our lives during this year, some of us will see that we have accumulated a vast lot of dislikes and irritations. But in the atmosphere that Christmas brings, such things ought not to be able to live. Thbe Bible says, "Let not the sun go down upon your wrath." Many do not follow that rule. As the year draws near its end, grudges have accumulated. But Christmas is a time to forgive and forget, a time for those who are estranged to come together. If we think what Christmas means, our dispositions are sure to soften. We ought to act on the kindly impulses that come to us and celebrate the day by putting ourselves right with all the world.

Christmas is a time to renew old friendships and to make as many new ones as possible. Our lives are busy and involved. Ordinarily, many of us do not take time to develop our friendships. And yet, in friendship there is the greatest treasure one can have on earth. Nothing can be nobler than the thought that a brother exists somewhere who will be unfaltering in allegiance and confidence. Nothing is more soothing to a woman than to remember the helpful associations of past years when tears were blended and smiles mutually enjoyed.

It is a pity for friendships to be allowed to dwindle or fall into disuse. Many at Christmas find it an opportunity, by the sending of a card or a present, to renew the ties that bind the heart to one so dearly loved long since, but now separated by time and distance. Happy is that man who can "gather flocks of friends." "A friend loveth at all times," but that love will be kept warm by occasional and constant remembrance.

And remember, it is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his affections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop. This Christmas, cultivate your friendships surely.

III

Christmas is a time also to spread the gospel. The angels' song on the first Christmas day showed that, so far as this world is concerned, Christ's coming was meant to be a blessing to everybody. It was peace "on earth," good will "toward men." The Christmas message concerns itself not with one land, but with all lands; not with one race of people, but with all races. The white man has in that message only equal interest with the black man. The red, the yellow, and the brown races have in it an interest equal to that of the most favored. But there is a great multitude of these people who never have heard the wonderful story. There is no way for them to hear it except as we who know it send it to them. Surely the Christmas season ought to impress anew our obligation to send the gospel to every creature.

Every person who lives in the enjoyment of the blessings for body, mind, and soul which Christ brought to us ought to make a gift on Christmas day to send the gospel to those who have not heard it. Our great missionary societies are in sore need of funds to maintain their work. Make the day memorable by sending a gift for foreign and home and city missions. Speak to your pastor about it. He will help you get your gift to the right place.

—Editorial in WATCHMAN-EXAMINER

Christmas Every Day

This is the Advent season. Christmas is in our thinking and in our preparations. Some are eager for the Christmas season with all its rich joys and blessings. Others wish the season could be postponed. There are tired mothers to whom the season means extra household duties; heavily burdened fathers whose financial resources are often strained to meet the new demands; postmen almost buried beneath their load of packages. These and many others might protest against the thought of every day being Christmas.

But if Christmas is to have a lasting impression upon us, Christ must be reborn every day in our lives. In this Advent season let us, as followers of Christ, reveal that Christ is still alive. We may think of Him as an event in the past, the representative of a civilization that has long since disappeared. Although we continue to worship, the object of our worship too often is but a beautiful memory; and although we are in a church building boom, too many of the churches are only mausoleums in which is entombed his living spirit limited to the facts of history. That is why Christ needs to be born anew each day in the hearts of men.

He must be born anew to win the loyalty of each new generation. If faith could be inherited, then this would be unnecessary. But faith is a quality that we must lay hold of for ourselves. All that the past can give is the outward forms of religion. Its inward spirit is a personal discovery and experience. Christ must come again to seek the lost, not only in the jungles of Africa, but in the homes of "Christian" America.

Christ must come anew each day to revive the sense of anticipation in the human heart. Without hope we perish. It is hope, not logic, that keeps us gazing forward, and that is why the Scriptures are so full of promises. The state of the world is such that many might despair were it not for the blessed hope of Christ's return, and for the fact that we may have Him within our hearts.

So let every day be Christmas! Let His spirit invade every city and every hamlet. Then He will tread once more the streets of our cities. He will knock for answer at our doors, for He is seeking us.

Do we look with horror at this turbulent age? Does it ever occur to us that the remedy lies to a large extent in our hands? Each one of us can become a new individual. The world is what it is just because we try to change it without being changed ourselves, and only Christ can do that. At this Advent season He comes, He calls for us, He awaits our verdict.

What a blessing if every day were Christmas in the truest sense!

—Edmund Miller

A White Gift Legend

It was the first Christmas. The heavens were illumined only by numberless stars. No sound was heard but the occasional howl of a jackal or the bleat of a lamb. Suddenly in the stillness a sound rang out. It was the voice of an angel:

> "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

It was not long till shepherds were making their way up the hillside. Upon arrival in Bethlehem they found that many others had come to give gifts. Simple treasures they were for the most part—a pair of doves, a fine wool blanket, a lamb, some sweet smelling straw, some honey, and the like. But the Wise Men were also there with great riches of gold and myrrh. From far and near people had come to pay honor to the new-born King.

Little Martha was there too. She walked back and forth in front of the open door. Seemingly she could not go in. "Why not inside?", asked a shepherd of her. "Sir, I have no gift," was the prompt reply.

A peasant woman came with her gift. "See these autumn fruits I bring for the Christ-child! Aye, but why weepest thou?" Heartbroken Martha managed an answer, "I weep because I am the only one who has not entered. I have no gift."

The woman vanished through the doorway. Momentarily Martha was left alone. Then an Angel came and spoke kindly, "When you left home was there not a gift in your hand?" Hearing the divine voice Martha ceased weeping. "Only a crust. I had forgotten that. I am so poor, I had nothing else. But on the road I gave it to a child who was crying for hunger. Now I have no gift."

"Maiden," said the angel, "there has been no gift as much desired as yours. In your heart is the gift of love. The gift of thine heart is truly the best of all."

With that the Angel lead Martha inside and on toward the manger. As Martha knelt in humble silence at the manger bed, the Baby's eyes opened slowly, and over His face spread a smile.

So even today men are still giving gifts at Christmas to the Christ-child. And we are to give in His name as we can, some giving more, some less, each giving as he is able. With all our giving let us not forget to give the greatest gift of all, ourselves, the gift of our heart filled with tender love.

In that spirit may we bring our White Gifts in this Holy Season.

—Ellis Graber

Rescue the Perishing

CORNELIUS KRAHN*

In 1934 on a hike with some friends in the Eifel Mountains in western Germany, we discovered in our guidebook that we were in the vicinity of a Mennonite cemetery. We had just visited the monastery of perpetual prayer at Maria Laach so why shouldn't we also, as good Mennonites, visit a Mennonite cemetery in Catholic surroundings. In the vicinity of Eich we soon encountered it enclosed by a high wall and a locked gate. A farmer told us that we could get the key from the Mennonites in the Jacob's Valley. Surprised that there were supposed to be Mennonites living in the Eifel Mountains we proceeded in the direction pointed out to us. In the first house at which we stopped, only grandfather Heinemann was still Mennonite; at the second, no one; and at the third house we found the self-sufficient farmer in the midst of his laborers out in the field. When he learned of our request, he took us into his house, showed us his family tree, and related to us how his forefathers, generations ago, had escaped from Switzerland and found a refuge here. His name was Schanz. He told us that many Mennonites from this area as well as on the other side of the Rhine River in the vicinity of Cassel had gone to America in centuries past and that the remaining were not strong enough to maintain congregations. His son had joined the Evangelical church.

When we entered the cemetery we saw familiar Mennonite names on the tombstones. On one tomb we read "Heinemann, Last Minister of the Mennonites along the Middle Rhine." While we continued our walk through the cemetery we realized that grandfather Heinemann whom we had just met would also soon be buried here and after a few more years the last Mennonite farmer by the name of Schanz who had just proudly shown us his fiields, his home, and his family tree would follow with a possible inscription on his tomb "Here lies the last Mennonite of the Middle Rhine area." But in the monastery near Maria Laach the "perpetual prayer" will very likely continue for many generations to come.

"Why," I asked myself, "did the Mennonites in the Eifel Mountains and in the neighboring provinces of Hessen-Nassau disappear at a time when there was no longer any severe persecution?" It is true that many had left for America and weakened the remaining core. But why did not the Mennonites in other parts of Germany rescue the perishing? Or why did they not organize new congregations in industrial centers to which many Mennonites from rural communities flocked. Yes, this should have been done a hundred years ago. No doubt there was lack of vision and lack of united effort. But what about our day? Do we do everything possible along these lines in our urban and rural areas? Or in Canada where many newly arrived Mennonites live scattered?

***Editor, MENNONITE LIFE; on Bethel College faculty.**

CHRISTMAS in the BACKNANG REFUGEE CAMP

Alle Jahre wieder
Kommt das Christuskind
Auf die Erde nieder
Wo die Menschen sind.

Thus the German children sing their thankfulness to God at Christmas time, especially for the Christ-child.

Christmas is a festival of joy for young and old, large and small. The parents are happy for the children. The children rejoice when the Christ-child is made real to them through gifts from overseas—the Christmas bundles from America.

The pocket knives, pencils, erasers, blocks, balls, dolls, etc., cause the children a great joy. The parents, too, were made happy since many of the children who had been quite poorly dressed were now enabled to find many of their needs satisfied.

We wish to express to our brothers and sisters a hearty "thank you" for your love, and may the Lord richly reward you.

In almost every bundle there was an envelope with the name of the donor. Many have written expressions of appreciation.

Others have not written, not because they are unthankful, but because words cannot adequately convey their thankfulness. So, once more for all, I wish today to give our "thank you" for all and to all.

Due to difficulties in transportation the bundles were delayed and arrived in time for Easter. The joy, however, was none the smaller. Once more we say to all a hearty thanks and may God bless you in your work for him.

In the Name of the Backnang Refugee Camp,

—Henry Warkentin, Leader

Above all, do we sustain the praying hands of our brethren in Western Germany who are economically and numerically weak and have to take care of the spiritual and physical needs of many thousand brethren from the East? This is the crucial moment to gather the scattered and rescue the perishing. We can help and sustain the Penners, the Wiens's and the Reimer's from Danzig and Prussia who are now looking for a job, a physical home in the vicinity of Kiel, Bremen, and many other places. Rescue the perishing today, tomorrow it will be too late.

The Blessedness of Christmas

No other day in all the year
Is so observed throughout the earth,
Nor brings to hearts so much good cheer
As that of Jesus' lowly birth;
For when He came the angels sang,
"On earth sweet peace, good will to men,"
On which our hopes and faith we hang
As longing hearts and souls did then.

The writer looks in Holy Writ
And writes each year his Christmas theme;
The clergyman makes his message fit
The incarnation truths that gleam;
The singer sings to us anew
The yuletide songs of long ago,
That bless us in our church and pew
And makes our hearts with love o'erflow.

The business man looks up from care
And welcomes Christmas to his heart;
The man who goes on meager fare
Likewise can feel he has a part;
The doctor, patient, and the nurse,
The sad, the lonely, or the gay,
The well-to-do, or poor in purse,
Somehow are glad for Christmas Day.

The blessedness of Christmas brings
A sweetness down from heaven's throne
That both in song and sermon rings
Till we have made the joy our own;
Then from our hearts we freely give
A cheerful word and pleasant smile,
And wish each other long to live
Through future years well worth our while.

—Walter R. Isenhour, Taylorsville, N. C.

Relief in Korea

To put into action their decision to do relief work in Korea the Mennonite Central Committee has appointed two relief workers and plans to send them to the Far East in early January.

The two men are Dale Weaver of Harper, Kan., and Ernest Raber of Sugar Creek, Ohio. They have been appointed for three-year terms.

Relief needs in Korea at this time are tremendous. Half of South Korea's population of 20 million needs help. These include refugees, war sufferers, and local destitutes.

In addition Korea has almost 300,000 war widows with 517,000 children under 13 years of age, 25,600 orphans, and 50,000 lepers.

The exact location and nature of the MCC project in Korea will be determined by the two newly-appointed workers with Dale Nebel, Far Eastern MCC director, and Dallas Voran, first MCC relief worker in Korea. Voran is now working with United Nations Civil Assistance Command in Korea, which was set up to care for refugees and to aid in the prevention of disease and starvation.

Considered as possible MCC projects in Korea are the establishment of medical clinics (including dental) and community and child welfare centers, and facilities for sewing, shoemaking, textile work, printing, education, and arts and crafts.

By establishing such projects MCC personnel will be able to work in a community of Korean people. This will give them an opportunity to render a spiritual testimony. They will have occasions to indicate just what has motivated them to aid Korea's sufferers. These projects will also be the means of distributing material aid from MCC as well as other sources.

FOR SUCH AS THESE — To aid such unfortunate Koreans who are the victims of war, the Mennonite Central Committee is planning to send relief workers and material aid.

Here a farmer in the Chongnyong area carries his wife along the road to the refugee camp near Kimhae. Korea has two and one-half million such refugees. In addition there are seven and one-half million war sufferers and local destitutes.

Other unfortunates are more than 293,000 war widows with a total of 517,000 children under 13 years of age. There are also a total of 26,000 children, mostly orphans, in 258 different children's homes.

The Growth of a Mission Church

The Bethel Mennonite Congregation in Lancaster, Pennsylvania, was organized in 1946, after having met as a fellowship for about two years. Rev. Don. Smucker served as first pastor while he also attended Princeton Seminary. It was during his pastorate that the group was organized. In 1947 Abe Wiebe was chosen pastor and served until early 1951, when the present pastor was chosen. For five years the services were conducted in the chapel of the Evangelical and Reformed Seminary. This is a beautiful chapel and very conducive to worship. One handicap was its size. It was larger than necessary and produced a lack of warmth in fellowship. In one sense it would have been better to have been packed in a smaller room.

On September 30, 1951, it was decided to build a meeting-house in a new development along the Lincoln Highway, less than two miles east of Lancaster. The colonial designed building seats 210, and has seven classrooms, a wide corridor and other facilities in the basement. Some of the folks donated many days of labor, thus saving several thousand dollars. The building was completed in April.

The church membership is 65 so that it is evident that nothing spectacular is happening in this mission church. Many of our folks live a good distance away—12 to 18 miles, which makes it very difficult to have many extra activities. This distance has also hindered the development of a warmer fellowship and acquaintance.

Recently our attendance in the new meeting-house has increased. Since Rally Day when 137 were present, our attendance in Sunday school and in the worship service usually ranges between 100 and 120. During the summer we had 115 registered in the Vacation Bible School and had an average attendance of about 80. The church has also just started a Thursday afternoon Bible Club for the children of the elementary school located two blocks away. This is not on released time. Every Thursday 50 to 60 children march direct from the school to the church.

Recently Rev. Peter J. Dyck conducted a week of meetings here, which gave us a great spiritual uplift. There was good attendance each night. About 200 were present for the closing service. On the last day about two dozen re-dedicated their lives in Christ. One German service was conducted by Rev. Dyck. About 100 attended.

The work in Lancaster looks encouraging. By this we do not mean there are no problems. But the people do take an active interest in the work of the church. We have several groups of singers which add a great deal to the inspiration of the services. Prayer meeting is bi-weekly and the young people have a service once a month. Various social activities are planned from time to time. A few of the MCC family assist in the singing and other activities in the church. Others of the MCC while not engaged in any special work in the church are very faithful in attendance.

We are grateful to God for His guidance and to the Head of the Church, Jesus Christ, for these blessings. We also express our deep appreciation for the faithful support given to this church by the Board of Missions (Home Section) and the Eastern District Home Mission Committee who also unitedly began this work.

—**W. W. Shelly**

African Phraseology

For the white man, African phraseology often takes unexpected twists. For instance, there is their verb "pour." When the African speaks of pouring water or liquids, we find it quite natural. But he often pours other things as well.

For instance, where we deliberate, consider or think something over, the African pours his thoughts! If you take an African to task for neglecting some responsibility that has been given him, he is apt to reply, "Truly, I have not yet done that work, but I have been pouring my thoughts about doing it for many days already!"

Or on the ball field one is apt to hear some exasperated schoolboy shout at another player; "Itshi udi munenga? Mba ndundu." That is, "What are you waiting on? Pour the ball!"

And equally interesting and strangely appropriate is their manner of trying to hurry a tardy fellow for whom they are waiting. Often one hears the command shouted across the mission station: "Aye, mba malu," which is to say, "Hey, you, pour your feet!"

Faith of our Fathers

"While no great outward demonstration has been manifested, and no startling visible results have been experienced, yet I am convinced that slowly but surely the basis and groundwork is being laid for a winning gospel campaign, the results, most of which shall be known only in eternity. A work of this kind must of necessity be of slow growth. It is not to be measured by earthly rules or judged by earthly standards. It cannot be hurried. It is the Lord's work, and we are not to run ahead of Him or to undertake that which He has never delegated to us to do. It is ours to plant, to sow, and to water, leaving the increase to him. We have long since learned from the great Teacher that the "Kingdom of God cometh not with observation." As a matter of course we are glad and much encouraged when we can see many perceptible, tangible results of our labors, when we are permitted to see souls immediately brought into the kingdom as a result of our labors, but should such not be our lot, let none of us slacken our speed in the Christian race, or cease for a moment to pray, to give, and to sow, for 'in due time we shall reap if we faint not.' "

(From THE MENNONITE, April 27, 1916, by the first pastor of the First Church of Chicago, W. W. Miller. Quoted by Rev. Leland Harder on Homecoming day, September 21, 1952)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Christmas Spirit

MYRON EBERSOLE

ARE YOU WILLING to forget what the world owes you and think of what you owe the world; to forget your Thanksgiving offering and give of your abundance again to meet human need and alleviate suffering? Are you willing to look under the color of your friends from the colored section of town and realize that there are souls which Christ loves, and that according to tradition there were colored men who worshiped at the manger with the wise men? Are you willing to put off buying that extra suit or sweater or dress and send some food or clothing to those who are hungry and wearing their four— or five-year old threadbare clothing? If you can do these things, you will know what the true spirit of Christmas is.

ARE YOU WILLING to give up the gifts you give and direct your giving this year toward the needy; to take time to visit those who do not have other visitors and sing carols to those whose hearts are sad? Are you willing to try to understand the one with whom you disagree and realize that he has had no reason to believe as you do, or that perhaps it is your own fault that he does not agree with you? Are you willing to forfeit, this Christmas season, how your neighbor mistreated you and wish him a sincere Merry Christmas; to understand those even in the house in which you live and strive to make them happy? Willingness to do these will help bring the true spirit of Christmas.

ARE YOU WILLING to take up the spirit of love as the answer to all the world's problems as well as your own; to use it even in the face of evil? Are you willing to share the Christ who was given in Divine love many years ago that you might enjoy the peace of this Christmas so that others too, may know Him? If you can do these things, you have the spirit of Christmas.

AND, if you in Christ's power can do these things for one day, why not keep the spirit of Christmas always.

—**Mennonite Youth Fellowship Release**

* * *

Woodrow Wilson:

I have a very simple thing to ask of you. I ask every man and woman in this audience that from this day on they will realize that part of the destiny of America lies in their daily perusal of this great Book.

Captain Eddie Rickenbacker:

The Bible is One Book for One World. . . . Today I realize that I probably would not be here, had it not been for the spiritual light and the moral power learned from this Book, which has carried me through the many crises of my life.

The History of Santa Claus

The early Christian Church apparently did not make so much of Christ's birth as of His death until about the beginning of the third century and numerous sources tell us that "for several centuries Christmas was solely a church anniversary, observed by religious services. But as Christmas spread among the people of pagan lands, many of the practices of the winter solstice were blended with those of Christmas because of the liberal ruling of Pope Gregory I and the co-operation of the missionaries" (Encyclopedia Britannica). Perhaps in Gregory's shoes we should have done the same, and thought it not too bad when people connected the return journey of the sun with the coming of the "Sun of Righteousness."

And how did Santa Claus get into this festival? Well, originally there was St. Nicholas, who was born in the third century A.D. He became Bishop of Myra at the beginning of the fourth century. Many stories are told of miraculous manifestations of his extreme holiness already in infancy. Because of his remarkable babyhood and childhood, he later became the patron saint of children. Because of numerous miracles supposedly done by him, he is also the patron saint of bankers, pawnbrokers, mariners, scholars, and poor but marriageable maidens who cherish matrimonial ambitions—and he used to be the patron saint of Russia. He was especially famed for unexpected gifts from unknown sources which were ascribed to him. It became the custom for parents to tell their youngsters that their presents at his festival came from him. He was first adopted as the patron saint of children by the Netherlands, but was found in some form of name throughout Europe in later years.

It was a much changed St. Nicholas which the Dutch settlers brought to the United States. His name was abbreviated to Santa Claus; in the New World his pale, ascetic face acquired the tint of rosy apples. He traded in his old gray mare, which he rode in Europe, for reindeer and sleigh: he gave up his own day, December 6, and took over December 25, Christ's birthday, to which he has successfully clung ever since. And (I quote from "Christmas Traditions," a book by William Muir Auld, p. 159), "after these accomplishments in America, he recrossed the ocean and gained many adherents all the way from gloomy Scotland to sunny Australia. His dominion steadily increases: and it looks as if he might yet reign over all Christendom as the King of Christmas."

—From **The Lutheran School Bulletin**

* * *

The hatred we bear our enemies injures their happiness less than our own.

Mental Health - Between Parent and Child

MRS. H. R. MARTENS

The foundation for a lifetime of mental health is laid in early childhood, in infancy and preschool years. It is the responsibility of the parents, and does not just happen, but must be worked at, and constantly watched over. Mental health and good family relations are the result of good training.

In Proverbs we read: Train up a child in the way he should go and when he is old he will not depart from it. Notice it says a child—implying that every child is different, an individual personality.

No greater or more sacred trust has ever been committed to human beings than that of a child, nor power given to any other creature under heaven so great as that imparted to parenthood.

What a tremendous responsibility to start a life that will be forever growing in happiness or sorrow.

Attitudes, habits, conduct and behavior patterns are formed very early in life.

Someone has said, morals, manners, and religion are caught, not taught. One right act has greater influence on the child than a thousand words, plans, or intentions. Therefore the parent is most influential in molding the attitudes and habits of the child, and has the greatest opportunity by example and precept to train the child and create a happy family relationship.

Let us call attention to a few things that are helpful! **I believe that love,** between husband and wife, parents and children, **is the real basis for** mental health in the family.

In the June issue of the **California Parent Teacher** magazine, "If You Are Tense," by Dr. Daniel Alfred Prescott, Director of the Institute for Child Study of the University of Maryland says: "It (love) is the greatest single force for adjustment that exists."

Children need to feel the security of being loved and wanted, and the love of a child becomes a stabilizing influence in the life of the parents.

Love never faileth: and love covereth a multitude of sins. Children and parents make mistakes but where there is sincere love there will be a forgiving and understanding spirit. Children can forgive imperfection if parents confess their mistakes; if given a background of good training children have a remarkable capacity for adjustments. Sometimes children get the idea that one is loved and preferred above the other. Parents should always be just and fair, and try to make the child understand that each is a unique personality, is loved and appreciated for what he is.

Parents must not only love well, but wisely. The child must be taught obedience, respect for authority in the home and elsewhere.

The idea that children should have absolute freedom of self-expression is productive of a great deal of evil. For its own happiness, a child needs to learn self-restraint and decent regard for others.

A child does not resent this training if the parents are kind, firm, and consistent. If parents love wisely, they will not be too possessive nor pamper their children, but teach them to be independent and to seek to create in them the desire to do right and choose the best values in life rather than try to force them to do what they think is right. They should learn to take a certain amount of responsibility in the home, be taught to cooperate as a unit, and know what keeps the family going.

Conflicts in the mind of a child or parent can be a real threat to the mental health of the family. Home, school and other institutions sometimes are at variance with each other on certain beliefs and facts, causing conflict and confusion in the child's mind. Through my experience in Parent Teacher Association work, I have found that the majority of teachers are eager to cooperate with the parents to avoid these conflicts and see the welfare of the child. I believe we have made a great step forward in having a trained school nurse visit the homes to see their environment and to be better able to understand the behavior of the maladjusted child.

Often there is conflict in the mind of the parent, living in a highly competitive world—fear of failure and insecurity constantly trouble and haunt them. As a result many are emotionally upset and neurotic. The parent that is maladjusted and emotionally immature will not be much help in developing mentally healthy children.

If we are a square peg in a round hole, we need to have the moral courage to make some adjustments. You probably all know maladjusted families, such as the father who to make a living became a salesman because of his wife's wishes. He disliked meeting people, and was fearful of being a failure. The mother did not like to be confined to the home. The care of the children made her nervous. The whole thing was drudgery to her. She longed to be in a place where her personality could express itself. The constant suppression of the mother's desires and the tension in the father took its toll on the children, and relations in the home became very strained until the father became seriously ill.

Being greatly in need of income, the mother got a job in the department store and loved it, did so well that she was promoted to the head of her department. The father being in the home soon began to get well and kept the house in good order. The care of the children was a real pleasure to him. Here he felt was something worth-while. It thrilled him to see the children develop and overcome certain obstacles from day to day, such as finally being able to make the egg beater go around or peddle the tricycle, etc.

The mother thrilled the family by relating her

(Continued on page 797)

Notes on Youth

(This column stresses events occurring in local youth groups. Each church has been contacted requesting that they appoint a "youth correspondent" who will write brief post card reports on their youth group. Is your youth group organized to report on your youth to Rev. Esko Loewen, Topeka, Indiana?)

The Zion C.E., Elbing, Kansas, gave an exchange program at the Emmaus Church on November 2. On November 20, the young people had their monthly social. The group prepared Christmas cards to send to all members of the group who are in V.S. and the armed forces . . . . On November 30, the young people of the First Mennonite Church, Nappanee, Indiana, gave a program at the Topeka Mennonite Church, Topeka, Indiana. They were entertained at a luncheon by the Topeka youth . . . . Two young people from the Topeka Mennonite Church, Topeka, Indiana, spent the week end of November 28-30 at Mennonite Seminary in Chicago, participating in the week-end work camp sponsored by the seminary . . . . The Christian Youth Fellowship of the Bethesda church, Henderson, Nebraska, issues a **Newsletter** for their group reporting on activities and events . . . . "Die Vereinsglocke" is the name of the youth paper issued by the Ontario churches. It reports on local activities and keeps the churches in touch with one another . . . . Camp Mennoscah recently issued a paper they call "Camp Mennoscah Ripples" reporting on the retreats held during the summer. This is the new camp owned by the Western District Conference C.E. It is located in Kansas . . . . A roller skating party was held in October for the youth of the Northern Indiana churches—Nappanee, Middlebury, Goshen, Silver Street, and Topeka. The party was held in Elkhart . . . . The Eighth Street Church young people sponsored a singspiration one Sunday evening.

Our Schools

BLUFFTON COLLEGE

The college will close for the Christmas vacation on Friday evening, December 19. Classes will open again on Tuesday morning, January 6. Second semester classes will begin on January 28. There will be an opportunity for new students to enter at that time.

A chapel address by Sharafuddin Ahmad Faridi on December 2, opened the student drive for support to the World Student Service Fund. The drive was sponsored by the Social Action Committee of the Student Christian Association. The association supports this fund by a drive each year.

Rev. William Detweiler, Orrville, Ohio, was the chapel speaker on December 3. He was speaker at a series of special meetings at the St. John church during that week. He speaks each week over the "Calvary Hour," a religious broadcast heard over eighteen stations.

(Continued on page 798)

I Am the Christmas Spirit

I am the Christmas Spirit!
I enter the home of poverty, causing palefaced children to open their eyes wide, in pleased wonder.
I cause the miser's clutched hand to relax, and thus paint a bright spot on his soul.
I cause the aged to renew their youth and to laugh in the old, glad way.
I keep romance alive in the heart of childhood, and brighten sleep with dreams woven of magic.
I cause eager feet to climb dark stairways with filled baskets, leaving behind hearts amazed at the goodness of the world.
I cause the prodigal to pause a moment on his wild, wasteful way, and send to anxious love some little token that releases glad tears—tears which wash away the hard lines of sorrow;
I enter the dark-prison cells, reminding scarred manhood of what might have been, and pointing forward to good days yet to be.
I come softly into the still, white home of pain, and lips that are too weak to speak just tremble in silent, eloquent gratitude.
In a thousand ways I cause the weary world to look up into the face of God, and for a little moment forget the things that are small and wretched;
I am the Christmas spirit!

—E. C. Baird in CHRISTIAN STANDARD

MENTAL HEALTH

(Continued from page 796)

experiences she had had each day, and everyone was happy. But what would the people think if the mother went out to earn the living, and the father stayed in the home? A family council was held, and it resulted in the decision that the happiness of the family was of the greatest importance.

We must not neglect the spiritual. Every child is born with a capacity for the spiritual. In the scriptures parents are admonished to bring up their children in the nurture of the Lord. Parents as well as children will find security and guidance in the scriptures. "All scripture is given by inspiration of God and is profitable for reproof, for correction, for instruction in righteousness."

People everywhere are deeply concerned over the rapid increase in mental illness, broken homes, juvenile delinquency, and crime, and employ all sorts of methods, techniques, and recreation to combat it. We are deeply grateful for all of this. But more practical than all these is the wisdom of the scriptures.

Mr. Calvin Coolidge, holding a copy of the Bible in his hand one time said: "Gentlemen, in this book will be found the solution of all the problems in the world."

A deep faith in God, faith in ourselves and faith in others will help parents and children to increase their ability to adjust to external and internal stress, and enhance their capacities to live a productive, satisfying life in the home, community and nation.

OUR SCHOOLS

(Continued from page 797)

The college faculty club held its monthly meeting in the Henry G. Stauffer Memorial Room of Founders Hall on Monday evening, December 1. The music department had charge of the program, which consisted of recordings from **The Messiah.**

CANADIAN MENNONITE BIBLE COLLEGE

On the days from November 20 to 22, the members of various committees of the Canadian Conference of Mennonites met in Winnipeg to work out far-reaching plans for the advancement of education and general welfare of the churches. Several meetings were held in the College building. Representatives from the four Western Provinces and Ontario were present. Rev. D. Janzen led the noon student prayer meeting on November 20, where the work of these committees was especially remembered. In this way we, as students, became more aware of the work that is done by our conference, and of the plans which are made for the future.

Rev. H. Neufeld, Principal of the Bethel Bible School, Abbotsford, B.C., spoke at our chapel service on November 21. He based his message on I Samuel 17:37-47. He drew attention, particularly, to the five stones which David chose from the brook, which constituted his weapons against the giant, Goliath; and showed how we, too ought to gather such weapons at the living waters. He likened the five stones to: faith, humility, fearlessness, trust and obedience to God, with which we could certainly win the victory over that "giant" of difficulties which we would surely encounter sooner or later in the service of our Lord.

On Thursday evening, November 25, the Literary Society presented its program. Rev. G. Lohrenz spoke on Mennonite Literature. He introduced to us our earliest writers: Menno Simons and van Bracht, whose writings are not generally read today. Then we became acquainted with such writers as Peter Hildebrand, the humble chronicler of the exodus of the Mennonites from Danzig to Russia, as well as with Rev. J. H. Janzen, Peter Klassen, Walter Quiring, Arnold Dyck, and others. We were fascinated with these personalities, and hope to delve more deeply into our Mennonite Literature in the future.

BETHEL COLLEGE

In spite of the snow storm which prevented many from attending the annual Bethel College corporation meeting Friday, November 28, a representative group attended and carried on the business of the day.

The corporation re-elected the two board members whose term expired at this time, Rev. P. A. Wedel of Goessel, and Rev. A. J. Dyck of Inman.

The president's report to the corporation was made by President-emeritus E. G. Kaufman. The report noted activity and progress in many areas, notably the Historical Library, the radio program, choir tour to Europe, the J. E. and Mrs. Hartzler Bible lectureship, the Menno Simons lectureship, the new library, and accreditation with various college accrediting associations. Contribtuions for the year amounted to $79,690.73, and the present net value of the college was given as $1,537,886.80.

Included in the president's report was also a resumé of the last twenty years during which time Dr. E. G. Kaufman served as president of the college. President D. C. Wedel brought the corporation up to date with information on the current school year.

In response to the fact that the majority of faculty and staff members do not own their homes on the campus, it was moved that the Bethel College corporation authorize the Board of Directors to appoint a join Faculty-Board committee to study the housing conditions of faculty and staff and draw up a plan for its improvement. This committee is to report the results of its work to the Board of Directors and to the 1953 corporation meeting.

In the absence of the board chairman, Rev. A. J. Dyck, Rev. Sam Goering presided over the meeting.

Into the Beyond

ELIZABETH A. D. STAUFFER, member of the Zion Mennonite Church, Donnellson, Iowa, was born March 20, 1861, and died at Newton, Kansas, November 23, 1952. Funeral services at the Deer Creek Mennonite Church, Deer Creek, Oklahoma.

JOHN J. PAULS, formerly of Inman, Kansas, was born in south Russia, January 23, 1873, and died at Dodge City, Kansas, November 26, 1952.

COUNCIL OF BOARDS QUOTES

(Continued from page 786)

The Young People's Union is looking forward to employing a part-time worker, thus encouraging our youth program in the Conference.

People are drawn to Christ, not only by what they hear, but also by what they see.

There is no conflict between missions and relief work. The relief worker demonstrates love "in the Name of Christ."

A Spring Peace Study Conference on "The Church, War, and the Gospel" is being planned for next April.

How can a brotherhood exist 25 per cent nonresistant and 75 per cent militaristic?

We must fortify our boys with sound peace answers to practical questions.

Nonresistance must be shown to be truly biblical.

The Anabaptists let loose something which we must carry on.

At present we have 96 missionaries in foreign countries, and 80 home workers.

There are two new areas of service; the Mennonites in Mexico, and the Danzig Mennonite refugees scattered in western Europe.

The church described in the book of Acts achieved more in evangelizing the world of its day, than has been accomplished in any similar period since. Why?

For the Lord's great work we must have "every man in his place."

Jottings

—**Lehigh Church, Lehigh, Kansas:** Sunday, October 19, Dean Stucky, guest speaker of the C. E., spoke on the three phases of young people's work. Newly elected C. E. officers include, Chairman, Willis Duerksen; Vice-chm., Gerhard Buhr; Sec., Mary Goosen; Treas., Donald Weinbrenner; Program Com., Jim Banman and Mrs. P. W. Goering. J. R. Barkman from Grace Children's Home in Henderson, Nebraska, gave us a Sunday evening program by word and picture recently. Thanksgiving services were observed Wednesday evening, November 26. A special thank-offering was given by both children and adults.—Corr.

—**Apostolic Church, Trenton, Ohio:** October 26, Mrs. Bertha Petter, Lame Deer, Montana, gave an interesting talk on the Mennonite World Conference at Basel, Switzerland. November 2, communion was observed; the offering was given for missions. Thanksgiving service was held November 23. A very interesting and helpful program was given. A member of each organization of the church—high school group, Mennonite League, Mennonite Brotherhood, Women's Christian Service—gave a brief talk on "Why are we Thankful?" The choir rendered a Thanksgiving anthem. The offering was given for relief. Monthly meetings of Men's Brotherhood had Mr. Owen of American Rolling Mill, Middletown, Ohio, as guest speaker. The pastor and his wife attended the Bible lectures held at Bluffton, Ohio. November 30, Mr. Lehman spoke on Lima Missions.—Edna Kinsinger, Corr.

—**Salem-Zion Church, Freeman, South Dakota:** Sunday, November 30, Delmar Stahly from the MCC, spoke to us on the mental health program. Since his return from Europe, Pastor Mast has been conducting a series of midweek Bible studies on the topic, "Palestine and the Bible." Sunday afternoon, November 23, Leola Schultz spoke to the Young People's Fellowship on the work of the Northern District Y.P.U. Our annual church meeting was held on the evening of December 5.—Corr.

—**Immanuel Church, Downey, California:** Our pastor, John Graber presented a study of the book of Hebrews at our Wednesday evening Bible Study. Rev. and Mrs. Roland Friesen spoke at our church before leaving for Japan where they will serve under the Far Eastern Gospel Crusade. A group of C. E. members prepared the church quota of jam cups for the Thanksgiving project of the Los Angeles County C. E. These cups are prepared by the various churches throughout the county and are distributed to the patients of the General Hospital. A scripture verse is attached to each cup and many have found the Lord through this testimony. Several are planning to attend the Thanksgiving C. E. breakfast and later will join in the annual sing at the Hospital. The men of the church have painted the exterior of the building and are planning another work-day to clean up the church lot. The Women's Missionary Society is in charge of the evening service on November 29, and will have Miss Emma Ruth as the special speaker.—Mrs. R. F. Quillin, Corr.

—**Hereford Church, Bally, Pennsylvania:** Twelve of our ladies recently helped to can apples for applesauce at our Old Folks' Home in Frederick. One of our members, Miss Adelaide Cressman, R.N., gives a few hours of her time every morning to aid in the nursing duties at the home. She gives this as a free duty to the Home. Jacob Friesen, Paraguayan Mennonite medical student, studying in America, spoke in our church on Friday evening, November 7. Menno Rosenberger, deacon of the West Swamp congregation spoke at our annual Fall Fellowship Meal on Sunday noon, November 9. He spoke of his trip to the Mennonite World Conference in Switzerland. Andrew R. Shelly, a son of our congregation, preached in our church on Sunday morning, November 16. Rev. and Mrs. W. S. Shelly, Ralph Berky, and Mae Latshaw attended the Bible Lectures and Women's Meeting as well as the Board Meeting at Bluffton College, November 18 to 21.—Mae Latshaw, Corr.

—**Deer Creek Church, Deer Creek, Oklahoma:** Sunday, November 30, was a mountain top experience for our congregation. On that day we dedicated our new Church and Sanctuary, which we have been building for the last two and one half years. A much needed rain and snow (for which we are very thankful), kept many of our members and friends from coming from a distance. Yet, there were some 325 present to share with us in this sacred experience. Richard Ratzlaff, former pastor, delivered the dedication message. His theme was "Dedicated to the glory of God." Arnold Epp, president of the Western District Conference, led us in our dedication prayer. There was special music by Medford Men's Chorus, our own Men's Chorus, our Children's choir, directed by Esther Bechtel, and our youth choir, directed by Elsie Latschar. Other pastors particiating in our services were Ernest Baergen, Medford Church, and pastors of the Methodist and Christian Churches of the community. It was a day of fine Christian fellowship, and the memories will live with us for years to come. Miss Sorethea Dyck spent Sunday, November 23, in our midst, and gave us a very interesting report on her work among the migrants. She also told the children a story in the morning, and spoke to the pastor's catechetical class concerning her work on the Arizona Missions stations.—M. J. Landes, Corr.

A Look Ahead

1953 CONFERENCE BUDGET

	1952 Budget	1952 Income (11 months)	Proposed 1953 Budget
BOARD OF MISSIONS	$430,612.00	$339,574.00	$430,500.00
*BOARD OF CHRISTIAN SERVICE	140,300.00	97,886.00	154,125.00**
BOARD OF EDUCATION and PUBLICATION	45,288.00	20,032.00	36,900.00
BOARD OF TRUSTEES and FINANCE	11,500.00	7,583.00	12,000.00
WOMEN'S MISSIONARY ASSOCIATION	36,500.00	42,626.86	10,370.00***
BIBLICAL SEMINARY	58,000.00	42,423.00	65,000.00
Y. P. U.	4,750.00		5,000.00
Totals	$726,950.00		$713,895.00

* Solicited loan fund... $50,000.00 (Not included in above)

** In addition to above a minimum of $10,000.00 will be needed for I-W work unless the cost of this is assumed by the District Peace Committees.

*** With an approximate additional $30,000 included in Mission, Christian Service, and Seminary budgets.

4614 Woodlawn Avenue
Chicago 15 Illinois

MCC News Notes

1952 Clothing Contributions Total 217 Tons

A total of 217 tons of clothing for relief was contributed by MCC constituency churches in the United States and Canada during the past year. This contribution is 17 tons more than the goal of 200 tons which had been set for 1952. Contributions during the previous year were 185 tons.

The response to the world's critical relief needs is extremely gratifying. The same spirit of sharing and giving will be needed for 1953 as the goal will be the same as that of the past year and possibly even higher.

To clothe the world's homeless will continue to be a great task during coming years. Three critical areas are South Korea where half of the population of 20 million needs help, Jordan where 800,000 Arabs are in their fifth year as refugees, and Germany which has about seven million needy persons. Four million of these have only part-time jobs and three million are supported by the state.

425 Men Classified As I-W's

State Selective Service directors meeting in Washington, D. C., reported about 425 men classified as I-W's. This figure may be a little low as reports of all I-O's at work may not have reached the office of each state Selective Service director.

In other I-W developments, efforts are continuing to be made whereby I-W men will receive prevailing wages which other workers in the same institution are getting. Public institutions in several states have not been paying prevailing wages. This is contrary to Selective Service recommendations suggesting that I-W men be paid at the same rate as civilians in similar work.

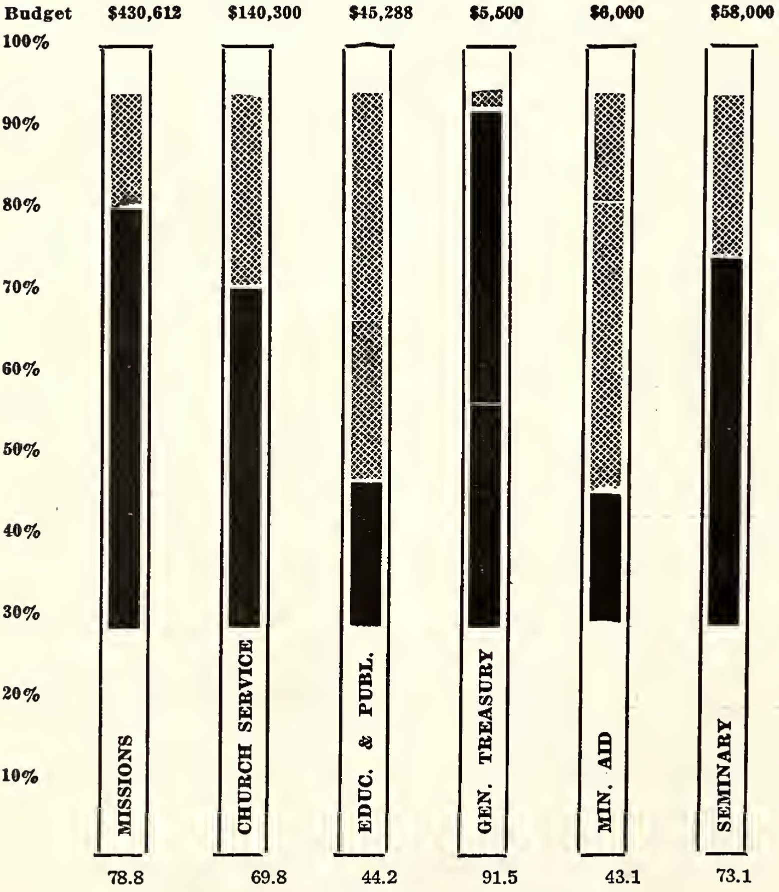
Can 23,000 Pounds of Meat

More than 23,000 pounds of meat for MCC relief purposes have been canned by 16 Mennonite churches in the Hillsboro, Kan., community. This amount is the equivalent of 11,755 two-pound cans.

Participating churches included Hillsboro General Conference, Hillsboro Mennonite Brethren, Abilene Zion, Alexanderwohl, Brudertal, Ebenfeld, Friedenstal, Gnadenau, Johannestal, Logan, Springfield, Steinreich, Tabor, Goessel, and Walton. Other communities processing meat by means of the MCC portable canner will be reporting amounts canned.

Conference Stewardship Chart

November 30, 1952



(Percentage of budgets met as of November 30, 1952)

■■ ' Receipts to November 30; ▨ Short of budget

□□ Remaining 1 Month of Year (fiscal year ends Dec. 31)

November closed with budget receipts totalling $73,529.03 for the month. This brings the total for the year to $507,530—74 per cent of the $685,700 budget. This means we have one month left in which to raise one-fourth of the budget. To do this the Mission Board must receive $55,297 in addition to the $35,884 needed monthly, the Christian Service Board $30,769 plus $11,691; the Education and Publication Board $21,497 plus $3,774; and the Seminary $10,763 plus $4,833.

As this report is being written, the annual Council of Boards is in session; the work of the past year is being reviewed and plans are being made for the coming year. The boards are all very conscious of their low cash balances, still they feel strongly that the Church must move forward and that you, the constituency, will support them in this conviction.

May the joy of the Babe in Bethlehem be yours during this advent season.

Very sincerely,

Edna Ruth Mueller, Office Sec.
General Conference Hdqrs.

JUL 1953